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The Great Prajna Paramita Sutra

Volume 21

(Fascicles 401-420)

Second Assembly

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 401

Chapter 1

The Causes and Conditions of the Assembly

(In the Second Assembly)

This is what I heard.

At one time, the Bhagavat lived on the top of Mount Vulture Peak in Rajagriha along with five thousand senior bhiksus (monks), who had all achieved the stage of arhat. They had extinguished all flaws, stayed away from all vexations, and attained genuine self-ease. Their minds were fully liberated, and their wisdom was fully released, resembling well tamed intelligent horses and free great dragons. They had accomplished all they should do, discarded heavy bondages, attained self-benefits, eliminated all complexes, and gained freedom owing to correct knowledge. Their minds were really in ultimate and uppermost freedom and easiness. All these monks were led by the long-lived sage Well-Appearing One. Among them, Ananda was the only one who had not yet achieved the stage of arhat; he was still in the stream-entry stage at that time. There were also five hundred nuns present in the assembly; all were arhats, led by Yasodhara (Holding Great Reputation). In addition, innumerable laymen and laywomen were in attendance; all had attained insightful understanding of the noble truths. There were also countless great bodhisattvas in the assembly. They had all attained dharani gates and samadhi gates, constantly dwelling in emptiness, practicing in the level of formlessness, and staying in aspiration without differentiation. They had acquired equal forbearance toward the nature of all dharmas. Their talents of debate were unhindered, and their supernatural powers would never regress. They all spoke and behaved in solemnity and dignity, worked diligently and bravely, and stayed away from laziness. They lectured on correct dharma fluently without expecting any reward in return, taught reasonably in accord with individual differences without arrogance and deception, and fully understood the deepest meaning of dharma forbearance. Having developed a fearless and carefree mind, they could subjugate all demons, remove all puzzlements, and destroy all karmic hindrances. They were well equipped with quick wit, talent of debate, and

skillfulness and had made great, dignified vows for numberless kalpas. They always greeted people with kindness and joy and smiled before talking to them. They would praise others properly and debate without hindrance; they could face the crowds fearlessly, remain in dignity and carefree demeanors, and give lectures and debate fluently for kalpas endlessly. They contemplated all dharmas as illusions, the illusory images of water under sunlight, dreams, the moon in the water, images in the mirror, shadows, transformed things, and mirages. They knew that all dharmas were nonexistent although they appeared existent. Their minds were not inferior; rather, they were always at ease and fearless and could insightfully enter all dharma gates. They knew thoroughly the minds and actions of sentient beings so could relieve them from suffering. They had achieved the uppermost forbearance and well understood the real nature of dharmas; they had made great vows to absorb boundless Buddha lands and could see numberless Buddhas of the ten directions in the samadhi of correct mindfulness. They had served various Buddhas, begged them to stay long and turn the dharma wheel to deliver sentient beings. They had eliminated all hidden vexations, incorrect views, and defiled complexes and could freely enter and get out of numberless hundreds of thousands of samadhi and thus elicited boundless superior virtuous dharmas. These great bodhisattvas had all achieved such numberless merits and virtues. Among them were Sage Protecting Bodhisattva, Treasure Nature Bodhisattva, Mentor Bodhisattva, Benevolence Conferring Bodhisattva, Star Conferring Bodhisattva, Constance Conferring Bodhisattva, Virtue Storage Bodhisattva, Upper Wisdom Bodhisattva, Treasure Storage Bodhisattva, Superior Wisdom Bodhisattva, Growing Wisdom Bodhisattva, Nonvoid View Bodhisattva, Well Initiating Bodhisattva, Virtuous and Brave Bodhisattva, Constant Diligence Bodhisattva, Constant Effort Bodhisattva, Not Discarding Yoke Bodhisattva, Sun Storage Bodhisattva, Incomparable Wisdom Bodhisattva, Contemplation in Freedom Bodhisattva, Attaining Great Power Bodhisattva, Wonderful Auspiciousness Bodhisattva (Manjusri Bodhisattva), Diamond Wisdom Bodhisattva, Treasure Seal Hand Bodhisattva, Often Raising Hand Bodhisattva, and Maitreya Bodhisattva. All these numberless hundreds of thousands of koti nayuta great bodhisattvas were dharma princes; they were ready to succeed to the thrones of the Buddhas. They served as the leading group of the assembly.

At that moment, the World-Honored One spread a mat on the lion throne, sitting straight up on it with his legs crossed. With correct mindfulness and aspiration, he entered the exquisite king samadhi in which various kinds of samadhi were attracted to flow and absorbed.

After a while, the World-Honored One, in the correct knowledge and correct mindfulness, rose peacefully from the king samadhi state and used his pure heavenly eyes to look at as many various Buddha worlds of the ten directions as the sands of the Ganges River. He felt so comfortable and enjoyable. There was a pattern of one thousand wheels shown at the bottom of each foot, from which six million koti nayuta rays emitted. In addition, six million koti nayuta rays also emitted from each of his toes, two insteps, two heels, four ankles, two shins, two buttocks, two knees, two thighs, two haunches, waist, the flank of his trunk, belly, back, navel, heart, chest with auspicious symbol of perfect virtues, breast, armpits, shoulders, upper arms, elbows, lower arms, wrists, hands, palms, fingers, neck, throat, cheeks, chin, forehead, the top of his head, brows, eyes, ears, nose, four front teeth, the forty teeth, and the very fine hairs between his two brows. Each of these rays shined all over the large threefold thousand-world and further extended to spread all over the Buddha lands, which were as many as the sands of the Ganges. All sentient beings in these lands, when meeting the lights, would certainly attain the unsurpassed, perfect, and universal bodhi.

(This and the following sections describe how the Buddha emitted lights from all parts of his body to illuminate all Buddha lands and enable sentient beings to achieve enlightenment.)

At that time, the World-Honored One felt comfort and joy even in all his pores. From each of these pores, six million koti nayuta rays emitted; the lights shined over the large threefold thousand-world and extended to spread all over the Buddha lands, which were as many as the sands of the Ganges. All sentient beings in these lands, when meeting the lights, would certainly attain the unsurpassed, perfect, and universal bodhi.

At that time, the World-Honored One allowed the constant lights of his body to shine over the large threefold thousand-world, and from there the lights extended to spread all over the Buddha lands, which were as many as the sands of the Ganges. All sentient beings in these lands, when meeting the light, would certainly attain the unsurpassed, perfect, and universal bodhi.

In the meantime, the World-Honored One extended his wide, long tongue to cover the entire large threefold thousand-world and smiled. Innumerable millions of koti nayuta rays emitted from the Buddha's tongue, and from each of the mixed colors of lights a treasure lotus emerged. The flowers and their thousand leaves were all golden and decorated with various kinds of treasures, which were beautiful and solemn. Such lights and flowers spread the threefold thousand-world and expanded to permeate as many Buddha worlds of the ten directions as the sands of the Ganges. On each lectern of the lotus, a Buddha was sitting and teaching the wonderful dharma correspondent with the six paramitas. Any sentient being, when hearing the dharma, would certainly attain the unsurpassed, perfect, and universal bodhi.

At that time, the World-Honored One entered the Samadhi of Lion's Play again. Without rising from his seat, he exhibited his supernatural powers to make the large threefold thousand-world move in six different ways: move, powerful move, most powerful move; rise, powerful rise, most powerful rise; shake, powerful shake, most powerful shake; beat, powerful beat, most powerful beat; roar, powerful roar, most powerful roar; and explosion, powerful explosion, most powerful explosion. His powers further made this realm rise in the east and sink in the west, rise in the west and sink in the east, rise in the south and sink in the north, rise in the north and sink in the south, rise in the middle and sink at the border, and rise at the border and sink in the middle. The whole land was pure, clean, bright, fine, and soft; it gave birth to sentient beings and brought them benefits, peace, and comfort. At that time, all sentient beings living in the hells, the realm of animals, the realm of ghosts, and other perilous and inferior realms of the large threefold thousand-world were relieved from suffering and were reborn in the human realm or in the six heavens of the realm of desire. Still remembering where they were from, these sentient beings went to the Buddha's residence with great joy and excitement. They bowed down with sincere and pure minds at the Buddha's feet. From there the Buddha's powers extended to cover the Buddha lands of the ten directions, which were as many as the sands of the Ganges, and once more made the land quake in six ways. All sentient beings of the inferior realms in those lands were also relieved from suffering and reborn in the human realm or in the six heavens of the realm of desire. Still remembering where they were from, these sentient beings went to the Buddha's residence with great joy and excitement and bowed down at the Buddha's feet.

(The World-Honored One exhibited his supernatural powers to make the large threefold thousand-world move in six different ways. This is also the auspicious sign showing that the Buddha is beginning to teach the correct dharma.)

In the meantime, in this large threefold thousand-world and other as many worlds of the ten directions as the sands of the Ganges, the blind could see, the deaf could hear, the dumb could speak, those with wandering thoughts could concentrate, those with the minds in turmoil could rest, the poor became rich, the naked were dressed, the hungry were fed, the thirsty had drinks, the ill were cured, the ugly became pretty, the physically disabled became healthy, the deficient sense organs became perfect, the confused awoke, and the tired now rest in peace and comfort. Meanwhile, all sentient beings were with one heart, and treated each other like father and mother, brother and sister, friend and relative. They all had stayed away from vicious words, actions, and livelihood, and turned to the cultivation of the right speech, actions, and livelihood. They also had stayed away from the path of the ten negative karmas and turned to the path of the ten positive karmas. They had learned to think positively and let go of all negative thinking. They had discarded noncelibacy and turned to pure celibacy. They loved purity and let go of impurity. They loved quietness and stayed away from noise, and instantly they felt a wonderful joy in body and mind, a feeling of concentration a practitioner could experience when staying in the third stage of meditation. They suddenly had a definitive wisdom arise in mind, “Isn’t it wonderful to practice giving, taming, forbearance, diligence, tranquility, and insightful investigation; get away from laziness; practice celibacy; and have loving-kindness, compassion, joy, and equanimity toward all sentient beings without disturbing each other?”

(Under the impact of the Buddha’s lights and correct dharma, all sentient beings became so different from they were before.)

At that time, when sitting on the lion throne, the World-Honored One's powerful dignity and virtues emitted brilliant lights that illuminated the large threefold thousand-world and numerous Buddha lands across the ten directions. The lights were so bright that they dimmed the lands. Mount Sumeru, Great Circular Iron Enclosure (Mount Cakravada-parvata), the heavenly palaces of dragon gods, and the heavens of purity all became invisible. It was like the lights of the full moon in autumn that overshadowed the stars, the sunlight in summer that outshined all

colors, and the four-treasured Wonderful High King Mountains that eclipsed the lights of smaller mountains. The Buddha used supernatural powers to show his original physical body so that all the sentient beings in the large threefold thousand-world could see him.

(How the Buddha showed his original body so that all the sentient beings in this large threefold thousand-world could see him.)

Meanwhile, the numberless heavenly beings in the heavens of purity, and so forth, and the Heaven of Four Great Kings in the realm of desire and all humans and nonhumans in this threefold thousand-world now could witness the Buddha sitting on the lion throne. The Buddha's powerful lights were so bright and significant that he looked like a large gold mountain. When seeing him, the sentient beings rejoiced and jumped and acclaimed because they had never seen this before. They went to the Buddha's place, each carried a variety of most exquisite flowers, wreaths, perfume, powdered incense, clothes, jewel necklaces, treasure banners, canopies, entertainment and music, various rarities and valuable things, and countless species of heavenly lotuses, including heavenly blue lotus, heavenly scarlet lotus, heavenly white lotus, heavenly fragrant lotus, heavenly yellow lotus, heavenly red lotus, as well as heavenly gold money flower, fragrant leaf flower, and numberless flowers grown in waters and grounds. They made all these wonderful things as offerings to the Buddha. The Buddha used his supernatural powers to lift all the flower ornaments up in the air and turn them into as many flower tables as filling entire threefold thousand-world. All beautiful canopies, treasure bells, pearl banners, and colorful decorations of silks and ribbons hung high up in the sky; they were so attractive and enjoyable. At that time, this Buddha land was so exquisite, subtle, and glorious that it looked like the extremely joyful world in the west. The Buddha's lights shone brilliantly on all species and all kinds of things in the large threefold thousand-world; the entire empty space turned into golden in color, and so did the other Buddha lands of the ten directions, which were as many as the sands of the Ganges. Meanwhile, all heavenly beings and human beings in this large threefold thousand Buddha lands, owing to the Buddha's supernatural powers, could see the Buddha sitting in front of them. Each said that the Buddha was teaching the dharma particularly to him or to her.

At that time, the World-Honored One remained seated and smiled in joy; great lights emitted from his face to shine all over the large threefold thousand-world and as many Buddha lands in the ten directions as the sands of the Ganges. In the meantime, as the sentient beings in this large threefold thousand-world followed the direction of the Buddha lights, they could see universally all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in as many Buddha worlds of the ten directions as the sands of the Ganges. They could see the voice-hearers and bodhisattvas gathering around the Thus-Comers. They also could see the rest of sentient and insentient beings of various species and kinds in these Buddha lands. At that time, all sentient beings in as many Buddha lands in the ten directions as the sands of the Ganges also could follow the direction of the Buddha's lights in this land to see the Sakyamuni Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One; the voice-hearers and bodhisattvas gathering in circles; and the rest of the sentient and insentient beings of various species and kind.

At that time, in the east, as far as many worlds like the sands of the Ganges, there was a world named Lots of Treasures. The Buddha in that land named Treasure Nature was teaching great prajna paramita to the bodhisattvas. A bodhisattva named Universal Light in that land witnessed the great lights, the changes of the earth, and the image of the Buddha's body and was in wonder, so he went to the Buddha's place, bowed down before the Buddha's feet, and asked, "Why are there such auspicious phenomena?"

Treasure Nature Buddha replied to Universal Light, "As far as many worlds like the sands of the Ganges in the west, there is a world named Barely Tolerable. The Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Hearing what the Buddha said, Universal Light Bodhisattva rejoiced and was excited. He said, "World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and all the bodhisattvas there? I beg your kind and compassionate permission!"

Treasure Nature Buddha said, "It is very good. It is very good. You may go as you wish."

The Buddha handed the Universal Light Bodhisattva a golden thousand-stem lotus with a thousand leaves made of varied beautiful treasures, and said, “You bring this flower to Sakyamuni Buddha’s residence and say, ‘The Treasure Nature Buddha is sending his limitless regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha’s behalf to wish you well in doing Buddhist services.’ When you go there, you must dwell in the correct knowledge. You should try to learn more about the land and the people, but you should not be rash and arrogant and thus get in trouble. Why do I say so? The bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions.”

Universal Light Bodhisattva received the flower and the message, bowed down before the Buddha’s feet, and walked around the Buddha clockwise together with innumerable hundreds of thousands of koti nayuta monastic, lay bodhisattvas, and numberless boys and girls as a way of saying goodbye. Each one was carrying numberless most wonderful offerings and started the journey. They passed as many lands as the sands of the Ganges in the east, stopped at each Buddha land on the way, and make offerings and pay homage to each Buddha with esteem and acclamation. They finally arrived at the Barely Tolerable World. They bowed down before the Buddha’s feet, walked around the Buddha for a hundred thousand times, and then stood to one side.

Universal Light Bodhisattva then stepped forward and said to the Buddha, “World-Honored One, from this land to the east, as far as many Buddha lands like the sands of the Ganges, there is a world named Lots of Treasures. The Buddha there is named Treasure Nature. He is sending his limitless regards to you, the World-Honored One: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha’s behalf to wish you well in doing Buddhist services.”

Sakyamuni Buddha received the lotus and threw it back to various Buddha lands in the east. Because of the Buddha's supernatural power, the lotus spread through all the Buddha lands. On each flower lectern, a transformed Buddha was sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. All the sentient beings who heard the teachings would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, when Universal Light and all his associates witnessed this, they rejoiced and were excited and appreciated what they had never experienced before. They thus made offerings of what they had in accord with individual virtuous roots to the Buddha and bodhisattvas with respect and admiration. They then sat back. Similar things also took place in the rest of the realms in the east.

At that time, in the south, as far as many worlds like the sands of the Ganges, there was a world named Leaving All Worries. The Buddha in that world was named Virtue of No Worry. He was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land named Leaving Worry witnessed the great lights, the earthquakes, and the image of the Buddha's body. He was in wonder, so he went to the Buddha's place, bowed down before Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

The Virtue of Not Worried Buddha replied to Leaving Worry, "In the north, as far as many worlds like the sands of the Ganges, there is a world named Barely Tolerable. The Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Leaving Worry rejoiced and was excited after hearing this, and said, "World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamun Buddha and the bodhisattvas there? I beg your kind and compassionate permission!"

The Virtues of Not Worried Buddha replied, "Very good, very good. You may go as you wish."

The Buddha handed Leaving Worry Bodhisattva a golden thousand-stem lotus with a thousand leaves of varied beautiful treasures, and said, "You bring this flower to Sakyamuni Buddha's residence and say, 'The Virtues of Not Worried Buddha is sending his limitless

regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored Buddha, this lotus on my Buddha's behalf to wish you well in doing Buddhist services.' When you go there, you must dwell in the correct knowledge. You should try to learn more about the land and the people, but you should not be rash and arrogant and thus get in trouble. Why do I say so? Because the bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions."

Leaving Worry Bodhisattva received the flower and the message, bowed down before the Buddha's feet, and walked around the Buddha clockwise together with innumerable hundreds of thousands of koti nayuta bodhisattvas and boys and girls as a way of saying goodbye. Each one was carrying numberless most wonderful offerings and started the journey. They passed as many lands as the sands of the Ganges in the south, stopped at each Buddha land on the way, and made offerings and paid homage to each Buddha with esteem and acclamation. They finally arrived at the Barely Tolerable World. They bowed down before the Buddha's feet, walked around the Buddha for a hundred thousand times, and then stood to one side.

Leaving Worry Bodhisattva then stepped forward and said to the Buddha, "World-Honored One, from this land to the south, as far as many Buddha lands like the sands of the Ganges, there is a world named Leaving All Worries, and the Buddha there is named Virtue of No Worry. He is sending his limitless regards to you, World-Honored One: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha's behalf to wish you well in doing Buddhist services."

Meanwhile, Sakyamuni Buddha received the lotus and then threw it back to various Buddha lands in the south. Because of the Buddha's supernatural powers, the lotus spread throughout all the Buddha lands, and on each flower lectern a transformed Buddha was sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. The sentient beings

who heard this would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, Leaving Worry and all his associates rejoiced and were excited and appreciated what they had never experienced before. They then made offerings of whatever they had, in accord with individual virtuous roots, to the Buddha and the bodhisattvas with respect and admiration and then sat to one side. Similar things also took place in the rest of the realms in the south.

At that time, in the west, as far as many worlds like the sands of the Ganges, there was a world named Near Tranquility. The Buddha in that world was named Treasure Flame, who was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land was named Act Wisely, who was in wonder after witnessing the great lights, the earthquakes, and the image of the Buddha's body, so he went to the Buddha's place, bowed down before the Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

Treasure Flame Buddha replied to Act Wisely, "In the east, as far as many worlds like the sands of the Ganges, there is a world named Barely Tolerable, and the Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Act Wisely rejoiced and was excited after hearing this, and said, "World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and the bodhisattvas there? I beg your kind and compassionate permission!"

Treasure Flame Buddha replied to Act Wisely, "Very good, very good. You may go as you wish."

The Buddha handed Act Wisely Bodhisattva a golden thousand-stem lotus with a thousand leaves of varied beautiful treasures, and said, "You bring this flower to Sakyamuni Buddha's residence and say, 'The Treasure Flame Thus-Comer is sending his limitless regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha's behalf to wish you well in doing Buddhist services.' When you go there,

you must dwell in the correct knowledge and try to learn more about the land and the people. You should not be rash and arrogant and thus get in trouble. Why did I say so? Because the bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions."

Act Wisely Bodhisattva received the flower and the message, bowed down before the Buddha's feet, and walked around the Buddha clockwise along with innumerable hundreds of thousands of koti nayuta bodhisattvas and numberless boys and girls as a way of saying goodbye. Each one was carrying numberless most wonderful offerings and started the journey. They passed as many lands as the sands of the Ganges in the west, stopped at each Buddha land on the way, and made offerings and paid homage to each Buddha with esteem and acclamation. They finally arrived at the Barely Tolerable World. They bowed down before the Buddha's feet, walked around the Buddha a hundred thousand times, and then stood to one side.

Act Wisely Bodhisattva then stepped forward and said to the Buddha, "World-Honored One, from this land to the west, as far as many Buddha lands like the sands of the Ganges, there is a world named Near Tranquility. The Buddha there is named Treasure Flame. He is sending his limitless regards to you, World-Honored One: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha's behalf to wish you well in doing Buddhist service."

In the meantime, Sakyamuni Buddha received the lotus and then threw it back to various Buddha lands in the west. Because of the Buddha's supernatural powers, the lotus spread throughout all the Buddha lands, and on each flower lectern, a transformed Buddha was sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. The sentient beings who heard this would certainly attain the unsurpassed, perfect, and universal bodhi. At that time, Act Wisely and all his associates rejoiced and were excited and appreciated what they had never experienced before. They then made offerings of all they had, in accord with their individual virtuous roots, to the Buddha and the bodhisattvas with respect and praise, and then sat to one side. Similar things also took place in the rest of the realms in the west.

At that time, in the north, as far as many worlds like the sands of the Ganges, there was a world named The Superior One, and the Buddha in that world named Superior Emperor was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land was named Superior Conferring. After witnessing the great lights, the earthquakes, and the image of the Buddha's body, he was in wonder, so went to the Buddha's place, bowed down before the Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

Superior Emperor Buddha replied to Superior Conferring, "As far as many worlds like the sands of the Ganges in the south, there is a world named Barely Tolerable. The Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Superior Conferring rejoiced and was excited after hearing this, and said, "World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and the bodhisattvas there? I beg your kind and compassionate permission!"

Meanwhile, Superior Emperor Buddha replied to Superior Conferring Bodhisattva, "Very good, very good. You may go as you wish."

The Buddha then handed him a golden thousand-stem lotus with a thousand leaves decorated with a variety of pretty treasures, and said, "You bring this flower to Sakyamuni Buddha's place and say, 'The Superior Emperor Thus-Comer is sending his limitless regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and happiness? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha's behalf to wish you well in doing Buddhist services.' When you go there, you must dwell in the correct knowledge and try to learn more about the land and the people. You should not be rash and arrogant and thus get in trouble. Why do I say so? The bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions."

Superior Conferring Bodhisattva received the flower and the message, bowed down before the Buddha's feet, and walked around the Buddha clockwise along with hundreds of thousands of koti nayuta bodhisattvas and numberless boys and girls as a way of saying goodbye. Each one was carrying numberless most wonderful offerings and started their journey. They passed as many lands as the sands of the Ganges in the north, stopped at each Buddha land on the way, and make offerings and pay homage to each Buddha with esteem and acclamation. They finally arrived at the Barely Tolerable World. They bowed down before the Buddha's feet, walked around the Buddha for a hundred thousand times, and then stood to the side.

Superior Conferring Bodhisattva then stepped forward and said to the Buddha, "World-Honored One, from this land to the north, as far as many Buddha lands like the sands of the Ganges, there is a world named The Superior One. The Buddha there is named Superior Emperor, who is sending his limitless regards to you, World-Honored One: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha's behalf to wish you well in doing Buddhist services."

Sakyamuni Buddha received the lotus and then threw it back to various Buddha worlds in the north. Because of the Buddha's supernatural powers, the lotus spread through all the Buddha lands, showing on each flower lectern a transformed Buddha sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. All the sentient beings who heard the teachings would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, when Superior Conferring and all his associates witnessed this, they rejoiced and appreciated what they had never seen before. They thus made offerings of what they had, in accord with their individual virtuous roots, to the Buddha and bodhisattvas with respect and admiration, and then sat to one side. Similar things also took place in the rest of the realms in the north.

At that time, as far as many worlds like the sands of the Ganges in the northeast, there was a world named Solemnity of Concentration. The Buddha in that world was named Concentration Elephant Superior Virtue, who was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land was named Leaving Dust Bravely, who witnessed the

great lights, the earthquakes, and the form of the Buddha's body and was in wonder. He went to the Buddha's place, bowed down before the Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

Concentration Elephant Superior Virtue Buddha replied to Leaving Dust Bravely Bodhisattva, "In the southwest, as far as many worlds like the sands of the Ganges, there is a world named Barely Tolerable, and the Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Leaving Dust Bravely rejoiced and was excited after hearing this, and said, "World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and the bodhisattvas there? I beg your kind and compassionate permission!"

Concentration Elephant Superior Virtue Buddha replied to Leaving Dust Bravely Bodhisattva, "Very good, very good. You may go as you wish."

The Buddha handed Leaving Dust Bravely Bodhisattva a golden thousand-stem lotus with a thousand leaves of varied beautiful treasures, and said, "You bring this flower to Sakyamuni Buddha's place, and say: The Concentration Elephant Superior Virtue Thus-Comer is sending his limitless regards, 'Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha's behalf to wish you well in doing Buddhist services.' When you go there, you must dwell in the correct knowledge and try to learn more about the land and the people. You should not be rash and arrogant and thus get in trouble. Why do I say so? Because the bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions."

Leaving Dust Bravery Bodhisattva received the flower and the message, bowed down before the Buddha's feet, and walked around the Buddha clockwise together with innumerable

hundreds of thousands of koti nayuta bodhisattvas and numberless boys and girls as a way of saying goodbye. Each one was carrying the most wonderful offerings and started the journey. They passed as many lands as the sands of the Ganges in the northeast, stopped at each Buddha land on the way, and made offerings and paid homage to each Buddha with esteem and acclamation. They finally arrived at Barely Tolerable World. They bowed down before the Buddha's feet, walked around the Buddha for a hundred thousand times, and then stood to the side.

Leaving Dust Bravely Bodhisattva then stepped forward and said to the Buddha, "World-Honored One, from this land to the northeast, as far as many Buddha lands like the sands of the Ganges, there is a world named Solemnity of Concentration, and the Buddha there is named Concentration Elephant Superior Virtue, who is sending his limitless regards to you: World-Honored One, are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha's behalf to wish you well in doing Buddhist services."

Sakyamuni Buddha received the lotus and then threw it back to various Buddha lands in the northeast. Because of the Buddha's supernatural powers, the lotus spread throughout all the Buddha lands, and on each flower lectern a transformed Buddha was sitting with legs crossed and teaching great prajna paramita to the bodhisattvas. The sentient beings who heard this would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, Leaving Dust Bravely and all his associates rejoiced and were excited and appreciated what they had never experienced before. They then made offerings of all they had, in accord with their individual virtuous roots, to the Buddha and bodhisattvas with respect and admiration, and sat to one side. Similar things also took place in the rest of the realm in the northeast.

At that time, in the southeast, as far as many worlds like the sands of the Ganges, there was a world named Wonderfully Enlightened Dignity and Delight. The Buddha in that world was named Lotus Superior Virtue, who was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land was named Lotus Hand. After witnessing the great lights, the

earthquakes, and the image of the Buddha's body, he was in wonder, so went to the Buddha's place, bowed down before the Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

Lotus Superior Virtue Buddha replied to Lotus Hand Bodhisattva, "As far as many worlds like the sands of the Ganges in the northwest, there is a world named Barely Tolerable, and the Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Lotus Hand rejoiced and was excited after hearing this, and said, "World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and the bodhisattvas there? I beg your kind and compassionate permission!"

Lotus Superior Virtue Buddha said to Lotus Hand Bodhisattva, "Very good, very good. You may go as you wish."

The Buddha then handed Lotus Hand Bodhisattva a golden thousand-stem lotus with a thousand leaves of varied pretty treasures, and said, "You bring this flower to Sakyamuni Buddha's place and say, 'The Lotus Superior Virtue Thus-Comer is sending his limitless regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha's behalf to wish you well in doing Buddhist service.' When you go there, you must dwell in the correct knowledge and try to learn more about the land and the people. You should not be rash and arrogant and thus get in trouble. Why do I say so? Because the bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions."

Lotus Hand Bodhisattva received the flower and the message, bowed down before the Buddha's feet, and walked around the Buddha clockwise together with numberless hundreds of thousands of koti nayuta bodhisattvas and numberless boys and girls as a way of saying goodbye.

Each one was carrying the most wonderful offerings and started the journey. They passed as many lands as the sands of the Ganges in the southeast, stopped at each Buddha land on the way, and make offerings and pay homage to each Buddha with esteem and acclamation. They finally arrived at Barely Tolerable World. They bowed down before the Buddha's feet, walked around the Buddha for a hundred thousand times, and then stood to the side.

Lotus Hand Bodhisattva then stepped forward and said to the Buddha, "World-Honored One, from this land to the southeast, as far as many Buddha lands like the sands of the Ganges, there is a world named Wonderfully Enlightened Dignity and Delight. The Buddha there is named Lotus Superior Virtue. He is sending his limitless regards to you, World-Honored One: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha's behalf to wish you well in doing Buddhist services."

Sakyamuni Buddha received the lotus and then threw it back to various Buddha lands in the southeast. Because of the Buddha's supernatural powers, the lotus spread throughout all the Buddha lands, and on each flower lectern a transformed Buddha was sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. The sentient beings who heard this would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, Lotus Hand and all his associates rejoiced and were excited and appreciated what they had never experienced before. They then made offerings of all they had, in accord with their individual virtuous roots, to the Buddha and bodhisattvas with respect and admiration, and then sat to one side. Similar things also took place in the rest of the realm in the southeast.

At that time, as far as many worlds like the sands of the Ganges in the northwest, there was a world named Leaving Dust Gathering. The Buddha in that world was named Universal Sunshine Superior Virtue, who was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land was named Bright Sunlight. After witnessing the great lights, the earthquakes, and the image of the Buddha's body, he was in wonder, so went to the Buddha's

place, bowed down before the Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

Universal Sunshine Superior Virtue Buddha replied to Bright Sunlight Bodhisattva, "As far as many worlds like the sands of the Ganges in the northeast, there is a world named Barely Tolerable, and the Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Bright Sunlight rejoiced and was excited after hearing this, and said, "World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and the bodhisattvas there? I beg your kind and compassionate permission!"

Universal Sunshine Superior Virtue Buddha replied to Bright Sunlight, "Very good, very good. You may go as you wish."

The Buddha then handed Bright Sunlight a golden thousand-stem lotus with a thousand leaves of varied pretty treasures, and said to him, "You bring this flower to Sakyamuni Buddha's place and say, 'The Universal Sunshine Superior Virtue Thus-Comer is sending his limitless regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha's behalf to wish you well in doing Buddhist services.' When you go there, you must dwell in the correct knowledge and try to learn more about the land and the people. You should not be rash and arrogant and thus get in trouble. Why do I say so? Because the bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions."

Bright Sunlight Bodhisattva received the flower and the message, bowed down before the Buddha's feet, and walked around the Buddha clockwise together with innumerable hundreds of thousands of koti nayuta bodhisattvas and numberless boys and girls as a way of saying goodbye. Each one was carrying the most wonderful offerings and started the journey. They passed as

many lands as the sands of the Ganges in the southwest, stopped at each Buddha land on the way, and make offerings and pay homage to each Buddha with esteem and acclamation. They finally arrived at Barely Tolerable World. They bowed down before the Buddha's feet, walked around the Buddha a hundred thousand times, and then stood to the side.

Bright Sunlight Bodhisattva then stepped forward and said to the Buddha, "World-Honored One, from this land to the southwest, as far as many Buddha lands like the sands of the Ganges, there is a world named Leaving Dust Gathering. The Buddha there is named Sunshine Superior Virtue. He is sending his limitless regards to you, World-Honored One: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha's behalf to wish you well in doing Buddhist services."

Sakyamuni Buddha received the lotus and then threw it back to various Buddha lands in the southwest. Because of the Buddha's supernatural powers, the lotus spread throughout all the Buddha lands, and on each flower lectern a transformed Buddha was sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. The sentient beings who heard this would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, Bright Sunlight and all his associates rejoiced and were excited and appreciated what they had never experienced before. They then made offerings of all they had, in accord with their individual virtuous roots, to the Buddha and bodhisattvas with respect and admiration, and then sat to one side. Similar things also took place in the rest of the realm in the southwest.

At that time, as far as many worlds like the sands of the Ganges in the northwest, there was a world named Genuine Self-Ease. The Buddha in that world was named One Superior Treasure Canopy, who was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land was named Superior Treasure. After witnessing the great lights, the earthquakes, and the image of the Buddha's body, he was in wonder, so went to the Buddha's place, bowed down before the Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

One Superior Treasure Canopy Buddha replied to Superior Treasure, “As far as many worlds like the sands of the Ganges in the southeast, there is a world named Barely Tolerable, and the Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha’s supernatural powers that such auspicious signs appeared.”

Superior Treasure rejoiced and was excited after hearing this, and said, “World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and the bodhisattvas there? I beg your kind and compassionate permission!”

One Superior Treasure Canopy Buddha replied to Superior Treasure, “Very good, very good. You may go as you wish.”

The Buddha then handed Superior Treasure a golden thousand-stem lotus with a thousand leaves of varied pretty treasures, and said to him, “You bring this flower to Sakyamuni Buddha’s place and say, ‘One Superior Treasure Canopy Thus-Comer is sending his limitless regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha’s behalf to wish you well in doing Buddhist services.’ When you go there, you must dwell in the correct knowledge and try to learn more about the land and the people. You should not be rash and arrogant and thus get in trouble. Why do I say so? Because the bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions.”

Superior Treasure Bodhisattva received the flower and the message, bowed down before the Buddha’s feet, and walked around the Buddha clockwise together with innumerable hundreds of thousands of koti nayuta bodhisattvas and numberless boys and girls as a way of saying goodbye. Each was carrying the most wonderful offerings and started the journey. They passed as many lands as the sands of the Ganges in the northwest, stopped at each Buddha land on the way, and make offerings and pay homage to each Buddha with esteem and acclamation. They

finally arrived at Barely Tolerable World. They bowed down before the Buddha's feet, walked around the Buddha for a hundred thousand times, and then stood to the side.

Superior Treasure Bodhisattva then stepped forward and said to the Buddha, "World-Honored One, from this land to the northwest, as far as many Buddha lands like the sands of the Ganges, there is a world named Genuine Self-Ease. The Buddha there is named One Superior Treasure Canopy. He is sending his limitless regards to you, World-Honored One: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha's behalf to wish you well in doing Buddhist services."

Sakyamuni Buddha received the lotus and then threw it back to various Buddha lands in the northwest. Because of the Buddha's supernatural powers, the lotus spread throughout all the Buddha lands, and on each flower lectern a transformed Buddha was sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. The sentient beings who heard this would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, Superior Treasure and all his associates rejoiced and were excited and appreciated what they had never experienced before. They then made offerings of all that they had, in accord with their individual virtuous roots, to the Buddha and bodhisattvas with respect and admiration, and then sat to one side. Similar things also took place in the rest of the realm in the northwest.

At that time, at the nadir of as many worlds as the sands of the Ganges, there was a world named Lotus. The Buddha in that world was named Lotus Virtue, who was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land was named Superior Lotus. After witnessing the great lights, the earthquakes, and the image of the Buddha's body, he was in wonder, so went to the Buddha's place, bowed down before the Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

Lotus Virtue Buddha replied to Superior Lotus, "As far as many worlds like the sands of the Ganges above, there is a world named Barely Tolerable, the Buddha in that land is named Sakyamuni. He is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Superior Lotus rejoiced and was excited after hearing this, and said, “World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and the bodhisattvas there? I beg your kind and compassionate permission!”

Lotus Virtue Buddha replied to Superior Lotus, “Very good, very good. You may go as you wish.”

The Buddha then handed Superior Lotus a golden thousand-stem lotus with a thousand leaves of varied pretty treasures, and said, “You bring this flower to Sakyamuni Buddha’s place and say, ‘The Lotus Virtue Thus-Comer is sending his limitless regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha’s behalf to wish you well in doing Buddhist services.’ When you go there you must dwell in the correct knowledge and try to learn more about the land and the people. You should not be rash and arrogant and thus get in trouble. Why do I say so? Because the bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions.”

Superior Lotus Bodhisattva received the flower and the message, bowed down before the Buddha’s feet, and walked around the Buddha clockwise together with innumerable hundreds of thousands of koti nayuta bodhisattvas and numberless boys and girls as a way of saying goodbye. Each one was carrying the most wonderful offerings and started the journey. They passed as many lands as the sands of the Ganges below, stopped at each Buddha land on the way, and make offerings and pay homage to each Buddha with esteem and acclamation. They finally arrived at Barely Tolerable World. They bowed down before the Buddha’s feet, walked around the Buddha for a hundred thousand times, and then stood to the side.

Superior Lotus Bodhisattva then stepped forward and said to the Buddha, “World-Honored One, from this land to the world underneath as far as many Buddha lands like the sands of the Ganges, there is a world named Lotus. The Buddha there is named Lotus Virtue. He is sending his limitless regards to you, World-Honored One: Are you less ill and worried? Are you

having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha's behalf to wish you well in doing Buddhist services."

Sakyamuni Buddha received the lotus and then threw it back to various Buddha lands underneath. Because of the Buddha's supernatural powers, the lotus spread throughout all the Buddha lands, and on each flower lectern a transformed Buddha was sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. The sentient beings who heard this would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, Superior Lotus and all his associates rejoiced and were excited and appreciated what they had never experienced before. They then made offerings of all they had, in accord with their individual virtuous roots, to the Buddha and bodhisattvas with respect and admiration, and then sat to one side. Similar things also took place in the rest of the realm below.

At that time, at the zenith of as many worlds as the sands of the Ganges, there was a world named Delight. The Buddha in that world was named Delight Virtue, who was teaching great prajna paramita to the bodhisattvas. A bodhisattva in that land was named Delight Conferring. After witnessing the great lights, the earthquakes, and the image of the Buddha's body, he was in wonder, so went to the Buddha's place, bowed down before the Buddha's feet, and asked, "World-Honored One, why are there such auspicious phenomena?"

Delight Virtue Buddha replied to Delight Conferring, "In as many worlds as the sands of the Ganges below, there is a world named Barely Tolerable, and the Buddha in that land is named Sakyamuni, who is going to teach great prajna paramita to the bodhisattvas. It is because of the Buddha's supernatural powers that such auspicious signs appeared."

Delight Conferring rejoiced and was excited after hearing this, and said, "World-Honored One, may I go to Barely Tolerable World to attend the assembly, and pay homage and make offerings to Sakyamuni Buddha and the bodhisattvas there? I beg your kind and compassionate permission!"

Delight Virtue Buddha replied to Delight Conferring, “Very good, very good. You may go now as you wish.”

The Buddha then handed Delight Conferring a golden thousand-stem lotus with a thousand leaves of varied pretty treasures, and said, “You bring this flower to Sakyamuni Buddha’s place and say this, ‘Delight Virtue Thus-Comer is sending his limitless regards: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this lotus on my Buddha’s behalf to wish you well in doing Buddhist services.’ When you go there, you must dwell in the correct knowledge and try to learn more about the land and the people. You should not be rash and arrogant and thus get in trouble. Why do I say so? Because the bodhisattvas there all have incomparable virtues and dignity; they are whole-heartedly compassionate, and their rebirth in that land was caused by great causes and conditions.”

Delight Conferring Bodhisattva received the flower and the message, bowed down before the Buddha’s feet, and walked around the Buddha clockwise together with innumerable hundreds of thousands of koti nayuta bodhisattvas and numberless boys and girls as a way of saying goodbye. Each one was carrying the most wonderful offerings and started the journey. They passed as many lands as the sands of the Ganges above, stopped at each Buddha land on the way, and make offerings and pay homage to each Buddha with esteem and acclamation. They finally arrived at Barely Tolerable World. They bowed down before the Buddha’s feet, walked around the Buddha for a hundred thousand times, and then stood to the side.

Delight Conferring Bodhisattva then stepped forward and said to the Buddha, “World-Honored One, from this land to the zenith, as far as many Buddha lands like the sands of the Ganges, there is a world named Delight, and the Buddha there is named Delight Virtue. He is sending his limitless regards to you, World-Honored One: Are you less ill and worried? Are you having a pleasant and easy daily life? Are your energy and strength in good harmony? Are you staying in rest and comfort? Are worldly affairs endurable? Are the sentient beings easy to guide and teach? I am bringing you, World-Honored One, this golden thousand-stem lotus on my Buddha’s behalf to wish you well in doing Buddhist services.”

Sakyamuni Buddha received the lotus and then threw it back to various Buddha lands above. Because of the Buddha's supernatural powers, the lotus spread throughout all the Buddha lands, and on each flower lectern a transformed Buddha was sitting with his legs crossed and teaching great prajna paramita to the bodhisattvas. The sentient beings who heard this would certainly attain the unsurpassed, perfect, and universal bodhi. In the meantime, Delight Conferring and all his associates rejoiced and were excited and appreciated what they had never experienced before. They then made offerings of all they had, in accord with their individual virtuous roots, to the Buddha and bodhisattvas with respect and admiration, and then sat to one side. Similar things also took place in the rest of the realm above.

(The above sections have shown that before Buddha Sakyamuni was going to teach prajna paramita sutra, the earth moved in six different ways, the Buddha lights emitted from his body to spread throughout the worlds of the ten directions, and the image of the Buddha showed up. At that time, all Buddha lands would see such auspicious phenomena, and in each land of the ten directions the great bodhisattvas would witness such wonderful signs and wonder. They went to ask their Buddhas what happened to these signs. Then each great bodhisattva--a representative of each land--would lead a group of Buddhist believers to visit and pay homage to Sakyamuni Buddha with the kind permission of the Buddhas in their own lands. In addition to making offerings to esteem and acclaim Sakyamuni Buddha, they all presented the messages from their own Buddhas to Sakyamuni Buddha, and listened to the teachings of prajna paramita given in this barely tolerable land by Sakyamuni Buddha.)

At that time, this large Barely Tolerable threefold thousand-world was filled with a great variety of treasures. Various species of wonderful flowers bloomed everywhere. Treasure banners, flags, and canopies stood in rows all over the place. Trees of flowers, trees of fruits, trees of fragrance, trees of garlands, trees of treasures, trees of clothes, and the trees of other varied ornaments spread amid them. All were so beautiful, glorious, and attractive. It was like various lotus worlds and the pure land of Wide-Spread Flower Thus-Comer, where Manjusuri the dharma prince, Dwelling Well in Wisdom Bodhisattva, and the rest of numberless great bodhisattvas with great powers and authority come from."

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Chapter 2

Delightfulness

(In the Second Assembly)

At that time, the Buddha knew that all the sentient beings positively connected with him, including the heavenly beings, demons, Brahmas, sramanas, Brahmans, gandharvas, asuras, dragons, humans, nonhumans, and the bodhisattvas who had reached the last stage before ascending to the highest throne, had gathered together, so the World-Honored One said to the long-lived sage Sariputra, “If the great bodhisattvas would like to become universally awakened to the phenomena of all dharmas, they should learn prajna paramita.”

Sariputra rejoiced, so he jumped up from his seat, bowed down to the Buddha’s feet, knelt with his right knee touching the ground and left shoulder covered, and asked the Buddha, “World-Honored One, how should bodhisattvas learn prajna paramita if they would like to become universally awakened to the phenomena of all dharmas?”

The Buddha replied to the long-lived sage Sariputra, “The great bodhisattvas should adopt no dwelling as skillful means to dwell peacefully in prajna paramita because both dwelling and the ones who dwell are unattainable. The great bodhisattvas should adopt no renunciation as skillful means to fulfill giving paramita because the givers, receivers, and the things given are all unattainable. The great bodhisattvas should adopt no protection as skillful means to fulfill pure-precept paramita because the forms of violation and no violation are unattainable. The great bodhisattvas should adopt no grasping as skillful means to fulfill forbearance paramita because the movable and unmovable forms are unattainable. The great bodhisattvas should adopt no effort as skillful means to fulfill diligence paramita because both effort and laziness in body and mind are unattainable. The great bodhisattvas should adopt no reflection as skillful means to fulfill meditation paramita because both taste and no taste are unattainable. The great

bodhisattvas should adopt no attachment as skillful means to fulfill prajna paramita because both dharma nature and dharma forms are unattainable.

"Furthermore, Sariputra, the great bodhisattvas should dwell peacefully in prajna paramita and adopt nonattainment as skillful means to cultivate and learn the four bases of mindfulness, four correct endeavors, four bases of powers, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Why? It is because the thirty-seven aids to enlightenment are unattainable. The great bodhisattvas should dwell peacefully in prajna paramita and adopt nonattainment as skillful means to cultivate and learn the liberation gates of emptiness, formlessness, and nonaspiration. Why? It is because the three gates are unattainable. The great bodhisattvas should dwell peacefully in prajna paramita and adopt nonattainment as skillful means to cultivate and learn the four meditations, four immeasurable minds, and four formless concentrations. Why? It is because these meditations, immeasurable minds, and formless concentrations are unattainable. The great bodhisattvas should dwell peacefully in prajna paramita and adopt nonattainment as skillful means to cultivate and learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? It is because all these kinds of liberation, meditation, concentration, and contemplation are unattainable. The great bodhisattvas should dwell peacefully in prajna paramita and adopt nonattainment as skillful means to cultivate and learn the nine reflections on body and the world: (1) the physical body is swelling; (2) it has pus and festering wounds; (3) its skin and flesh are eaten and peeled off; (4) its appearance turns blue owing to bruises; (5) it is eaten by pecking; (6) it is separated and scattered around; (7) it has only bones and skeleton remained; (8) it is burned; and (9) nothing in the world can endure forever. Why? It is because all these reflections are unattainable. The great bodhisattvas should adopt nonattainment as skillful means to cultivate and learn the ten kinds of mindfulness: the mindfulness of the Buddha, dharma, sangha, precept, equanimity, heaven, inhalation and exhalation, and the disgust in the world, death, and the body. Why? It is because all these kinds of mindfulness are unattainable. The great bodhisattvas should adopt nonattainment as skillful means to cultivate and learn the reflection of the ten things: (1) impermanence, (2) suffering, (3) selflessness, (4) impurity, (5) death, (6) all worldly things are undesirable, (7) the disgust of food, (8) correct termination, (9) correct getting away, and (10) correct extinction. Why? It is because

all these reflections are unattainable. The great bodhisattvas should adopt nonattainment as skillful means to cultivate and learn the eleven kinds of perfect knowledge: (1) suffering, (2) the cause of suffering, (3) the cessation of suffering, (4) the path for the cessation of suffering, (5) extinction, (6) nonarising, (7) the noble truths in the realm of desire, (8) the noble truths in the realms of form and formlessness, (9) the world, (10) reading others' minds, and (11) the teachings given by the Buddha. Why? It is because all these kinds of perfect knowledge are unattainable. The great bodhisattvas should adopt nonattainment as skillful means to cultivate and learn the samadhi with both general contemplation and specific investigation, the samadhi with specific investigation only, and the samadhi without general contemplation and specific investigation. Why? It is because these three kinds of samadhi are unattainable. The great bodhisattvas should cultivate and learn the three flawless roots by adopting nonattainment as skillful means : the four noble truths that one should know but has not yet known, knowing more about the four noble truths, and learning all aspects of the four noble truths and finally ceasing suffering. Why? It is because all these three roots are unattainable. The great bodhisattvas should adopt nonattainment as skillful means to cultivate and learn the contemplations of the impurity [of the body], the universal contemplations, the perfect knowledge of all perfect knowledge, samatha, vipasyana, the four approaches for absorption, four superior dwellings, three supernatural powers, five eyes, six supernatural powers, six paramitas, seven holy treasures, eight factors for awakening, the knowledge of the nine residents for sentient beings, the dharani gates, the samadhi gates, ten stages, ten practices, ten forbearances, twenty ways of reinforcing motivation, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, eighteen distinctive features of Buddha's wisdom and power, thirty-two perfect major marks, eighty distinguishing minor features, staying in correct mindfulness, dwelling in equanimity at all times, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, the perfect knowledge of all phenomena, the perfect knowledge of the subtle phenomena, great loving-kindness, great compassion, great joy, great equanimity, and the rest of numberless and boundless Buddha dharmas. Why? It is because all these dharmas are unattainable."

(The Buddha taught that the great bodhisattvas should dwell peacefully in prajna paramita and adopt nonattainment as skillful means to dwell in and cultivate various superior holy dharmas.)

"Furthermore, Sariputra, if the great bodhisattvas would like to realize and attain the perfect knowledge of all perfect knowledge quickly, they should learn prajna paramita. If the great bodhisattvas would like to fulfill the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena quickly, they should learn prajna paramita. If the great bodhisattvas would like to fulfill the perfect knowledge of the mental images of the sentient beings and the exquisite and subtle knowledge of all phenomena quickly, they should learn prajna paramita. If the great bodhisattvas would like to remove all kinds of vexations and negative disposition quickly, they should learn prajna paramita. If the great bodhisattvas would like to enter onto the bodhisattva path of nonarising quickly, they should learn prajna paramita. If the great bodhisattvas would like to surpass the stage of the voice-hearer and the stage of the self-enlightened one, they should learn prajna paramita. If the great bodhisattvas would like to dwell in the bodhisattva stage of nonregression, they should learn prajna paramita. If the great bodhisattvas would like to attain the six superior supernatural powers, they should learn prajna paramita. If the great bodhisattvas would like to know the different orientations of the minds and actions of all sentient beings, they should learn prajna paramita. If the great bodhisattvas would like to surpass the wisdom of the voice-hearer and the self-enlightened one, they should learn prajna paramita. If the great bodhisattvas would like to attain all dharani gates and all samadhi gates, they should learn prajna paramita. If the great bodhisattvas would like to surpass the giving practiced by the voice-hearers and self-enlightened ones with a mind of joyful participation, they should learn parajna paramita. If the great bodhisattvas would like to surpass the pure precept practiced by the voice-hearers and self-enlightened ones with a mind of joyful participation, they should learn prajna paramita. If the great bodhisattvas would like to surpass the concentrations, wisdom, liberations, and the knowledge and views of liberations practiced by the voice-hearers and self-enlightened ones with a mind of joyful participation, they should learn prajna paramita. If the great bodhisattvas would like to surpass all meditations, liberations, samadhi, samapatti, and the rest of the virtuous dharmas practiced by the voice-hearers and self-enlightened ones with a mind of joyful participation, they should learn prajna paramita. If the great bodhisattvas would like to surpass all virtuous dharmas practiced by the ordinary people, voice-hearers, and self-enlightened ones with a mindfulness of their own virtuous dharmas, they should learn prajna paramita. If the great bodhisattvas would like to practice a little bit of giving, pure precept, forbearance, diligence,

meditation, and prajna, and transfer the merits and virtues thus derived expediently and skillfully toward the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings, they should learn prajna paramita.

(The Buddha further taught that the great bodhisattvas should learn prajna paramita to swiftly cultivate and fulfill superior holy dharmas, surpass the virtuous dharmas practiced by the ordinary sentient beings, voice-hearers, and self-enlightened ones, and enter onto the bodhisattva path of nonarising.)

"Furthermore, Sariputra, if the great bodhisattvas would like to remove the obstacles and fulfill the practice of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas quickly, they should learn prajna paramita. If the great bodhisattvas would like to always see the Buddhas in all the lives to come, hear the correct dharma, become awakened under the Buddhas' guidance, always maintain the mindfulness of the Buddhas, and always receive teachings and cautions from the Buddhas, they should learn prajna paramita. If the great bodhisattvas would like to attain a Buddha body with thirty-two perfect major marks and eighty distinguishing minor features, they should learn prajna paramita. If the great bodhisattvas would like to remember previous lives in all future lives, never lose the aspiration to the great bodhi, stay far away from evil friends, stay close to virtuous and beneficial friends, and constantly practice bodhisattva way, they should learn prajna paramita. If the great bodhisattvas would like to attain great dignity and powers for all the lives to come, destroy the devils of enmity, and subjugate other-path practitioners, they should learn prajna paramita. If the great bodhisattvas would like to get away from all vexations and karmic obstacles for all the lives to come, and thoroughly understand the dharmas without difficulty, they should learn prajna paramita. If the great bodhisattvas would like to stay incessantly in a virtuous mind, the virtuous aspirations, and the virtuous conducts without laziness and tiredness for all the lives to come, they should learn prajna paramita. If the great bodhisattvas would like to be reborn in the Buddha's family as a dharma prince, enter the pure-child stage, and never stay away from the Buddhas and bodhisattvas, they should learn prajna paramita. If the great bodhisattvas would like to grow up with distinguishing features of appearance as glorious and dignified as the Buddha for all the lives to come, so the sentient beings will be happy to look at them, be inspired to pursue the unsurpassed, perfect, and universal enlightenment, and fulfill the merits and virtues of the

Buddha quickly, they should learn prajna paramita. If the great bodhisattvas would like to freely elicit the most wonderful superior virtuous roots and make them as offerings respectfully to esteem and acclaim all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, so that they can fulfill their virtuous roots quickly, they should learn prajna paramita. If the great bodhisattvas would like to satisfy the needs of all sentient beings for food, clothes, beds, bedding, medicines, flowers, lights, vehicles, gardens, houses, properties, cereals, treasures, jewels, and various wonderful entertainments, they should learn prajna paramita.

(The Buddha said that learning prajna paramita could enable bodhisattvas to fulfill various superior and virtuous aspirations.)

"Furthermore, Sariputra, if the great bodhisattvas would like to establish the sentient beings well in all empty-space realms, dharma realms, and the worlds, and let them dwell peacefully in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they should learn prajna paramita. If the great bodhisattvas would like to gain the merits and virtues with a single virtuous mindfulness, and let the merits and virtues sustain and never exhaust until sitting peacefully on the throne of the wonderful bodhi and attaining the unsurpassed, perfect, and universal bodhi, they should learn prajna paramita. If the great bodhisattvas would like to receive the admirations conferred by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and the bodhisattvas in the Buddha worlds of the ten directions, they should learn prajna paramita. If the great bodhisattvas would like to reach as many worlds in the ten directions as the sands of the Ganges by making a wish to make offerings to the Buddhas, and bring benefits and happiness to all sentient beings, they should learn prajna paramita. If the great bodhisattvas would like to let their voices of admiring the Buddhas and the voices of teaching correct dharma to the sentient beings spread throughout as many worlds in the ten directions as the sands of the Ganges, they should learn prajna paramita. If the great bodhisattvas would like to establish all sentient beings in as many Buddha worlds of the ten directions as the sands of the Ganges well with one instantaneous thought and let them learn the path of the ten virtuous karmas, take triple refuge, and observe the precepts, they should learn prajna paramita. If the great bodhisattvas would like to establish, with one instantaneous thought, all sentient beings well in as many Buddha worlds of the ten directions as the sands of the Ganges and let them cultivate the four meditations, four immeasurable minds, and four formless

concentrations and acquire the five supernatural powers, they should learn prajna paramita. If the great bodhisattvas would like to establish, with one instantaneous thought, all sentient beings well in as many Buddha worlds of the ten directions as the sands of the Ganges and let them cultivate the bodhisattva actions of great vehicle without destroying other vehicles, they should learn prajna paramita. If the great bodhisattvas would like to prevent the Buddhist lineage from discontinuation, protect the family of bodhisattva from regression, and fulfill the task of dignifying and purifying the Buddha lands quickly, they should learn prajna paramita.

(More superior aspirations of great bodhisattvas to help sentient beings can be fulfilled through the learning of prajna paramita.)

"Furthermore, Sariputra, if the great bodhisattvas would like to dwell peacefully in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they should learn prajna paramita. If the great bodhisattvas would like to dwell peacefully in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, they should learn prajna paramita. If the great bodhisattvas would like to become awakened to realize that the nature of all dharmas is without upside-down knowledge and differentiation as it really is, they should learn prajna paramita. If the great bodhisattvas would like to become awakened to realize that the nature of causes and conditions, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes of all dharmas is nonexistent and unattainable, they should learn prajna paramita. If the great bodhisattvas would like to become awakened to realize that all dharmas are like the illusions, dreams, echoes, images, shadows, illusory images of water under sunlight, flowers in the sky, mirages, and the transformed things; that all dharmas are only the manifestation of the mind; and that both the nature and phenomena of all dharmas are empty, they should learn prajna paramita. If the great bodhisattvas would like to know the large

threefold thousand-world, empty space, vast earth, mountains, oceans, rivers, ponds, valleys, lakes, and the ultimate particles of the earth, water, fire, and wind, they should learn prajna paramita. If the great bodhisattvas would like to use one hundredth of a hair to lift all waters in the oceans, rives, ponds, valleys, and lakes of the whole large threefold thousand-world up, and move them to a most remote world without disturbing the aquatic animals in the waters, they should learn prajna paramita. If the great bodhisattvas would like to put off the conflagration instantly by blowing a breath of air at the end of the kalpa when the entire large threefold thousand-world is going to burn up, they should learn prajna paramita. If the great bodhisattvas would like to stop the hurricane by using one finger from swirling up, breaking, and squeezing the large threefold thousand-world, the big mountains, and other things, they should learn prajna paramita. If the great bodhisattvas would like to fill up the entire empty space of the large threefold thousand-world with one legs-crossed meditation, they should learn prajna paramita. If the great bodhisattvas would like to throw away with a hair the entire large threefold thousand-world, Mount Sumeru, Large Circular Iron Enclosure, and other things on the earth to immeasurable, innumerable, and boundless worlds as far as in the other side of the universe without disturbing sentient beings in them, they should learn prajna paramita. If the great bodhisattvas would like to make merely one food, one flower, one incense, one banner, one flag, one canopy, one tent, one lamp, one piece of clothing, one song and so forth as offerings to esteem and acclaim the Thus-Comers, Ones Worthy of Offerings, the Perfectly and Universally Enlightened Ones and their disciples all over the worlds of the ten directions as the sands of the Ganges, and the offerings always remain sufficient, they should learn prajna paramita. If the great bodhisattvas would like to establish the sentient beings well in as many worlds of the ten directions as the sands of the Ganges and let them dwell in the aggregates of pure precept, concentration, wisdom, liberation, and the knowledge and views of liberation; dwell in the stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi; or enter the nirvana without remainder, they should learn prajna paramita.

(Learning prajna paramita enables the great bodhisattvas to develop perfect knowledge and supernatural powers to accomplish such inconceivable things.)

"Furthermore, Sariputra, if the great bodhisattvas can cultivate prajna paramita, they will be able to know the rewards brought about by practicing giving. They will know accurately what

giving practices will enable one to be reborn in a noble family of Ksatriya, Brahman, elder, and layperson or 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 the Heaven of Enjoying Other-Made Changes. They will know accurately what giving practices will enable one to achieve the first meditation, second meditation, third meditation, and the fourth meditation; or attain the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking. They will know accurately that because of practicing giving, one will initiate the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; or one will attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi. They will also know accurately what practices of pure precept, forbearance, diligence, meditation, and prajna will bring about what rewards. If the great bodhisattvas cultivate prajna paramita, they will be able to know accurately that the expedient and skillful practice of giving will fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. In addition to the expedient and skillful practice of giving, the expedient and skillful practice of pure precept, forbearance, diligence, meditation, and prajna can also fulfill the six paramitas."

(The Buddha further taught Sariputra and all participants in the assembly that learning prajna paramita expediently and skillfully will enable understanding of the six paramitas and the benefits of practicing them.)

At that time, Sariputra asked the Buddha, "World-Honored One, when cultivating prajna paramita, how do the great bodhisattvas know accurately that the expedient and skillful practice of giving can fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas? How do the great bodhisattvas know accurately that the expedient and skillful practice of pure precept, and so forth, and prajna can fulfill pure-precept paramita, and so forth, and meditation paramita?"

The Buddha replied, "Sariputra, when cultivating prajna paramita, if the great bodhisattvas adopt nonattainment as skillful means when practicing giving, they thoroughly understand that the givers, receivers, and the things given are unattainable, then they will be able to fulfill giving paramita. If they thoroughly understand that the forms of violation and

nonviolation are unattainable, then they will be able to fulfill pure-precept paramita. If they thoroughly understand that the movable and unmovable forms are unattainable, then they will be able to fulfill forbearance paramita. If they thoroughly understand that industry and laziness in body and mind are unattainable, then they will be able to fulfill diligence paramita. If they thoroughly understand that restlessness and calmness are unattainable, then they will be able to fulfill meditation paramita. If they thoroughly understand that the nature and the forms of all dharmas are unattainable, then they will be able to fulfill prajna paramita. This is how the great bodhisattvas expediently and skillfully fulfill the six paramita when they practice giving, pure precept, and so forth, and prajna.

(The Buddha explained to Sariputra how great bodhisattvas could fulfill the six paramitas expediently and skillfully when practicing giving, pure precept, and so forth.)

"Furthermore, Sariputra, if the great bodhisattvas would like to attain all merits and virtues of the Thus-Comers, Ones Worthy of Offerings, and Perfectly and Universally Enlightened Ones in the past, future, or present, they should learn prajna paramita. If the great bodhisattvas would like to reach the other shore by crossing all conditioned and unconditioned dharmas, they should learn prajna paramita. If the great bodhisattvas would like to study thoroughly realness, dharma realm, dharma nature, nonarising, and the reality of various dharmas in the past, future, or present, they should learn prajna paramita. If the great bodhisattvas would like to become the leaders of all voice-hearers and self-enlightened ones, they should learn prajna paramita. If the great bodhisattvas would like to become intimate attendants of various Buddhas, they should learn prajna paramita. If the great bodhisattvas would like to become intimate associates of various Buddhas, they should learn prajna paramita. If the great bodhisattvas would like to have a large group of associates for every generation to come, they should learn prajna paramita. If the great bodhisattvas would like to have other bodhisattvas as their family and associates, they should learn prajna paramita. If the great bodhisattvas would like to purify their bodies and make themselves worthy of respect and worthy of the offerings made by the world, they should learn prajna paramita. If the great bodhisattvas would like to destroy stinginess and greediness without letting a single thought of them arise to violate the precept, remove all kinds of anger and hatred, get rid of various kinds of slack and laziness, cease all kinds of restless and distracted minds, and stay far away from all kinds of wisdom

abuse, they should learn prajna paramita. If the great bodhisattvas would like to establish all sentient beings well with beneficial things leading to happiness through practicing giving, observing precepts, cultivation, making offerings, and serving as reliable ones, they should learn prajna paramita. If the great bodhisattvas would like to attain the five eyes, namely the physical eye, heavenly eye, wisdom eye, dharma eye, and the Buddha eye, they should learn prajna paramita. If the great bodhisattvas would like to use their heavenly eyes to see all the Buddhas in as many worlds of the ten directions as the sands of the Ganges, they should learn prajna paramita. If the great bodhisattvas would like to hear by using their heavenly ears all essential meanings of correct dharma taught by the Buddhas in as many worlds of the ten directions as the sands of the Ganges, they should learn prajna paramita. If the great bodhisattvas would like to know accurately the minds and the associated images of the Buddhas in as many worlds of the ten directions as the sands of the Ganges, they should learn prajna paramita. If the great bodhisattvas would like to hear, tirelessly and incessantly, the dharma teachings given by the Buddhas in as many worlds of the ten directions as the sands of the Ganges and never forget what they have heard until attaining the unsurpassed, perfect, and universal bodhi, they should learn prajna paramita. If the great bodhisattvas would like to see all Buddha lands of the ten directions in the past, future, or present, they should learn prajna paramita. If the great bodhisattvas would like to hear the sutras, the teachings partially given in verses, the prophecies, the teachings all given in verses, the teachings initiated by Buddha himself, the causes and conditions, the accomplishments, the previous lives, the elaborated teachings, the unusual conducts, the similes, and the discourses taught by the Buddhas of the ten directions in the past, future, or present, which have either been heard or have not been heard by the voice-hearers, and would like to understand thoroughly their profound essential meanings, they should learn prajna paramita. If the great bodhisattvas would like to accept, embrace, read, and recite the dharma gates taught by the Buddhas of the ten directions in the past, future, or present and further understand them thoroughly, explain their essential meanings perfectly, and teach them extensively to others, they should learn prajna paramita. If the great bodhisattvas would like to not only cultivate all the dharma gates taught by the Buddhas of the ten directions in the past, future, or present, but also encourage expediently others to practice them down to the ground, they should learn prajna paramita. If the great bodhisattvas would like to bring lights to as many dark hells and the worlds without sun and moon in the ten directions as the sands of the Ganges,

they should learn prajna paramita. If the great bodhisattvas would like to enlighten as many worlds of the ten directions as the sands of the Ganges where the sentient beings hold incorrect views and do not hear the names of the Buddha, dharma, and sangha, to let them initiate correct views and hear the names of the Buddha, dharma, and sangha, they should learn prajna paramita. If the great bodhisattvas would like to use their own virtues and powers to assist the sentient beings in as many worlds of the ten directions as the sands of the Ganges to let the blind see, the deaf hear, the dumb speak, the insane be in peace, the wandering minds concentrate, the poor become rich, the naked be dressed, the hungry be fed, the thirsty drink, the ills be healed, the ugly ones become pretty, the handicapped be recovered, the deficiency in organs be perfected, the lost minds be awakened, the tired have rest, and all sentient beings treat each other equally as parents, brothers, sisters, friends, and relatives, they should learn prajna paramita. If the great bodhisattvas would like to use their own virtues and powers to assist the sentient beings of inferior destinies in as many worlds of the ten directions as the sands of the Ganges to let them be reborn in virtuous destinies, they should learn prajna paramita. If the great bodhisattvas would like to use their own virtues and powers to assist the sentient beings in as many worlds of the ten directions as the sands of the Ganges, so that those used to negative karmas will be inclined to positive karmas, they should learn prajna paramita. If the great bodhisattvas would like to use their own virtues and powers to assist the sentient beings in as many worlds of the ten directions as the sands of the Ganges, so that those who are used to violate precept will dwell in precept; those who are not in concentration will dwell in concentration; those who abuse wisdom will dwell in wisdom; those who are not liberated will dwell in liberation; those who are without the knowledge and the views of liberation will dwell in the knowledge and the views of liberation; and those who have not seen the truth will attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi or the unsurpassed, perfect, and universal bodhi, they should learn prajna paramita. If the great bodhisattvas would like to learn the Buddhas' superior dignified and authoritative demeanor so that all sentient beings will be fond of looking at them tirelessly and thus will learn to cease all evils but initiate all virtuous conducts, they should learn prajna paramita.

(The Buddha enumerated more advantages of learning prajna paramita.)

“Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas will think, ‘When can I teach the dharma to the public with a solemn gaze like an elephant king?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘When can I attain pure action, speech, and mind in accordance with wisdom at all times?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘When can I walk freely with my feet four-thumb distant off the ground?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, 'When can I be worthy of the offerings made with respect and admiration by innumerable hundreds of thousands of koti nayuta heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and Heaven of Ultimate Form and be ushered and surrounded by them when walking toward the bodhi tree?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘When will the innumerable hundreds of thousands of koti nayuta heavenly beings from the Heaven of Four Great Kings, and so forth, and the Heaven of Ultimate Form pave the throne with heavenly clothing under the bodhi tree for me?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘When can I sit with the legs crossed under the bodhi tree, sooth and comfort the vast land with my graceful hands glorified by wonderful features, and inspire the earth gods and their family members to rise from underground to witness what I am going to achieve?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘When can I subjugate all demons when sitting under the bodhi tree and attain the unsurpassed, perfect, and universal bodhi?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘Will the places around me turn into diamonds when I walk, stay, sit, and lie after I attain the unsurpassed, perfect, and universal enlightenment?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘Can I attain the unsurpassed, perfect, and universal enlightenment the day when I renounce the high position in my country and become a monk? Can I start to turn the wonderful dharma wheel the day when I become a monk so that I am able to immediately assist immeasurable sentient beings to get far away from dusts and defilements and obtain pure dharma eye? Can I assist immeasurable sentient beings to eliminate flaws permanently and obtain the liberation of wisdom? Can I further assist immeasurable sentient beings to persevere in the pursuit of the unsurpassed bodhi without regression?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘When can I attain the unsurpassed bodhi and have immeasurable voice-hearers and bodhisattvas as my disciples, and whenever I teach the dharma, immeasurable sentient beings will attain arhat effect or achieve nonregression in the pursuit of the unsurpassed bodhi without rising from their seats?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘When can I acquire endless longevity, boundless brightness, and glorious and dignified appearance so that all sentient beings will not get bored when looking at me? When will a thousand-leaf lotus support my feet and the sign of a thousand-spoke wheel from my soles remain on the ground as I walk? When will the earth shake greatly but the sentient beings living underground not be disturbed as I raise my leg to walk? When will my whole body turn accordingly as I look around, the ground I walk on turns into diamonds, and the earth as the size of a wheel move accordingly wherever I walk?’ They should learn prajna paramita if they would like to achieve this purpose.

“When cultivating prajna paramita, the great bodhisattvas will think, ‘When can all my limbs emit lights to shine over boundless worlds of the ten directions and wherever the lights go, the sentient beings will greatly benefit?’ They should learn prajna paramita if they would like to achieve this purpose.

"When cultivating prajna paramita, the great bodhisattvas will think, 'When can I attain the unsurpassed, perfect, and universal bodhi so that in my Buddha land there will be no names for greed, anger, and ignorance? Then the sentient beings in my Buddha land will obtain the wonderful wisdom, and always think, "Isn't it wonderful that the sentient beings in this Buddha land, as those in the rest of the Buddha lands, will practice giving, precept, forbearance, brave progress, tranquility, and insightful contemplation; stay away from laziness and slack; and practice celibacy, loving-kindness, compassion, joy, equanimity without annoying each other?' They should learn prajna paramita if they would like to achieve this purpose.

"When cultivating prajna paramita, the great bodhisattvas will think, 'I wish I can attain the unsurpassed, perfect, and universal bodhi; after finishing my dharma-teaching services, I will enter nirvana but continue to benefit the sentient beings in order to keep the correct dharma going.' They should learn prajna paramita if they would like to achieve this purpose.

"When cultivating prajna paramita, the great bodhisattvas will think, 'As I attain the unsurpassed, perfect, and universal bodhi, I wish the sentient beings in as many worlds of the ten directions as the sands of the Ganges will certainly attain the unsurpassed, perfect, and universal bodhi after hearing my name.' They should learn prajna paramita if they would like to achieve this purpose.

"Sariputra, the great bodhisattvas should learn prajna paramita if they would like to achieve such numberless and boundless merits and virtues.

(The Buddha continued to state that if the great bodhisattvas would like to become a Thus-Comer and undertake various Buddhist services to benefit all sentient beings, they should learn prajna paramita.)

"Furthermore, Sariputra, if the great bodhisattvas can cultivate prajna paramita, they will be able to fulfill all these merits and virtues. When such wonderful things happen, the four great heavenly kings of the large threefold thousand-world will be thrilled; they will think, 'Now we should present four bowls to the bodhisattvas as our ancestors did to the Buddha in the past.' Right at this moment, the 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

in the large threefold thousand-world will also be thrilled; they will think, ‘We should make offerings with respect and admiration to such great bodhisattvas so that the powers of the vicious asura gangs will be diminished and the heavenly sentient beings will benefit.’ It is right at this moment, the Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form will all be thrilled; they will think, ‘We must plead these bodhisattvas to attain the unsurpassed, perfect, and universal bodhi quickly, so that they will turn the dharma wheel to benefit all sentient beings before long.’

(As great bodhisattvas near their accomplishments, the four heavenly kings will offer them bowls, as done for past Buddhas. Similarly, deities from the realm of form will encourage these bodhisattvas to attain unsurpassed enlightenment and benefit all beings.)

“Sariputra, if the great bodhisattvas cultivate prajna paramita and enrich the six paramitas, the good gentlemen and gentlewomen in the same world will be tremendously delighted and will think, ‘We would like to become the parents, brothers, sisters, wives, family, virtuous and knowledgeable pals, and friends of these great bodhisattvas.’ In the meantime, the heavenly beings of the Heaven of Four Great Kings, the Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Ultimate Form will be thrilled and will celebrate and think, ‘We would like to do anything helpful to assist these great bodhisattvas so that they will stay away from impure actions and always practice celibacy from the time aspiring to the great bodhi until becoming a Buddha. Why? Anything contaminated by desires will stand in the way to be reborn in heaven, let alone to attain the unsurpassed, perfect, and universal bodhi.’ Therefore, only the great bodhisattvas who cut off desires, renounce family, and cultivate celibacy will be able to attain the unsurpassed, perfect, and universal bodhi, while those who do not cultivate this way will not succeed to attain the unsurpassed bodhi.”

(The Buddha taught that only through cutting off desires, renouncing family, and cultivating celibacy so will the great bodhisattvas be able to attain the unsurpassed bodhi.)

Meanwhile, Sariputra asked the Buddha, “World-Honored One, should great bodhisattvas certainly have parents, wives, relatives, and friends?”

The Buddha replied, “Some bodhisattvas have parents, wives, and family when cultivating great bodhisattva actions. Some do not have wife and always practice celibacy since aspiring to the great bodhi until finally becoming a Buddha. Some great bodhisattvas have demonstrated to live a life containing the five desires in an expedient way, and later they will renounce the family, practice celibacy, and finally attain the unsurpassed, perfect, and universal bodhi.

(There are different living types for great bodhisattvas.)

“Sariputra, imagine a magician who makes a trick of showing people an illusion of indulging in the pleasures of five desires. What do you think about this? Is the illusion real?”

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

The Buddha said, “Sariputra, the same are these great bodhisattvas. The great bodhisattvas have shown expediently and skillfully a transformed life of enjoying the five desires to guide the sentient beings, but it is not real. These great bodhisattvas find the five desires distasteful, and they are not contaminated. Besides, they also scold the five desires by using negative words: desire is a burning fire that destroys one’s mind and body; desire is filthy and should be avoided before it contaminates oneself and others; desire as the chief criminal is always harmful in the past, future, or present; desire is an enemy who has waited long enough to do destructive things; desire is like a torch made out of grasses; desire is like a bitter fruit; desire is like a sharp sword; desire is like a whirling fire in circle; desire is like a poisoned arrow or something like that; desire is like a puzzling illusion; desire is like a dark well. The bodhisattvas use numberless negative phrases to rebuke all kinds of desires, let people know all the faults desires may cause, and show that desires are illusiory and unreal. The great bodhisattvas adopt expedient methods to show that they get involved in desires, while they do not in actuality. They do this to teach and benefit sentient beings.”

(The great bodhisattvas appear as engaging in desire, but they truly do not. They aim to educate and help sentient beings by explaining the harmful effects of desire.)

Chapter 3

Contemplation

Section 1

(In the Second Assembly)

At that time, Sariputra asked the Buddha, “World-Honored One, how should the great bodhisattvas cultivate prajna paramita?”

The Buddha replied, “Sariputra, when cultivating prajna paramita, the great bodhisattvas should contemplate this way: ‘Actually the bodhisattvas do not see the bodhisattva or the name of the bodhisattva. They do not see prajna paramita or the name of prajna paramita. They do not see action or nonaction.' Why? Sariputra, the self-nature of bodhisattva is empty, and the name of the bodhisattva is empty too. Why? The self-nature of matter is empty, but not because of emptiness. The emptiness of matter is not matter. Matter is not apart from emptiness, and emptiness is not apart from matter. Matter is emptiness, and emptiness is matter. The self-nature of feeling, thinking, action, and consciousness is empty, but not because of emptiness. The emptiness of feeling, thinking, action, and consciousness is not feeling, thinking, action, and consciousness. Feeling, thinking, action, and consciousness are not apart from emptiness, and emptiness is not apart from feeling, thinking, action, and consciousness. Feeling, thinking, action, and consciousness are emptiness, and emptiness is feeling, thinking, action, and consciousness. Why? Sariputra, bodhi is only a name, sattva is only a name, bodhisattva is only a name, and emptiness is only a name. Feeling, thinking, action, and consciousness are only the names. Such self-nature has no arising, extinction, contamination or purification. When cultivating prajna paramita this way, the great bodhisattvas do not see arising, extinction, contamination or purification. Why? These are only provisionally established names used to

indicate different dharmas, and based on these names, the differentiation of the dharmas appears. These are then followed by languages, and because of such and such languages, attachments are produced. When cultivating prajna paramita, the great bodhisattvas do not see all of them, so they do not have attachment."

(Sariputra asked how great bodhisattvas should cultivate prajna paramita. The Buddha instructed that the names of bodhisattva, prajna paramita, and so forth are provisionally created to designate concepts, followed by the languages. He emphasized that all these dharmas have no arising, extinction, contamination, and purification. The bodhisattvas realize this truth, so they are free from attachment. We may glimpe the prototype of *Heart Sutra* in this paragraph.)

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas should contemplate this way: 'Bodhisattva is just a name, Buddha is just a name, and prajna paramita is also just a name. Matter is just a name; feeling, thinking, intention, and consciousness are just the names. The rest of the dharmas are also just the names.' Sariputra, the 'I' is just a name, and the 'I' is unattainable. So, 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 elicitor, the one who makes others elicit, the receiver, the one who makes others receive, the knower, and the viewer are just the names. They are unattainable and empty; they are provisionally established names, and so are all dharmas. Therefore, one should not be attached to them. When cultivating prajna paramita, the great bodhisattvas do not see the 'I,' the sentient being, and so forth, and the viewer, nor do they see the dharma nature.

"Sariputra, if the great bodhisattvas cultivate prajna paramita this way, they will attain the wisdom only inferior to the Buddha but superior to the wisdom owned by all voice-hearers and self-enlightened ones. It is because of the emptiness of nonattainment. Why? The great bodhisattvas view the names and the dharmas as unattainable. They neither see them, nor are attached to them. Sariputra, if the great bodhisattvas cultivate prajna paramita this way, they are named the good practitioners of prajna paramita.

"Sariputra, suppose the prajna possessed by you and Mahamaudgalyayana is as much as the fields of rice, hemp, bamboo, reeds, and sugarcane filling the entire continent of Jambudvipa,

while on the other hand, there is the prajna paramita practiced by great bodhisattvas. In comparison, the former prajna will be less than the latter prajna paramita by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, reckoned, measured, and demonstrated; and even as little as one upanisadam-api. Why? The wisdom of the bodhisattva can guide all sentient beings toward nirvana, while the wisdom of the voice-hearer and self-enlightened one cannot. Moreover, Sariputra, the wisdom that the great bodhisattvas as prajna paramita practitioners cultivate in one day will be far ahead of what all voice-hearers and self-enlightened ones cultivate for a long time.

(The wisdom attained by the good practitioners of prajna paramita is superior to the voice-hearers and self-enlightened ones.)

"Sariputra, let us put Jambudvipa aside. Suppose that the prajna possessed by you and Mahamaudgalyayana is as much as the fields of rice, hemp, bamboo, reeds, and sugarcane filling all the four continents, while on the other hand, there is the prajna paramita practiced by great bodhisattvas. In comparison, the former prajna will be less than the latter prajna paramita by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, reckoned, measured, and demonstrated; and even as little as one upanisadam-api. Why? The wisdom of the bodhisattva can guide all sentient beings toward nirvana, while the wisdom of the voice-hearer and self-enlightened one cannot. Moreover, Sariputra, the wisdom that the great bodhisattvas as prajna paramita practitioners cultivate in one day will be far ahead of what all voice-hearers and self-enlightened ones cultivate for a long time.

"Sariputra, let us put the four continents aside at this moment. Suppose that the prajna possessed by you and Mahamaudgalyayana is as much as the fields of rice, hemp, bamboo, reeds, and sugarcane filling the entire large threefold thousand-world, while on the other hand, there is the prajna paramita practiced by great bodhisattvas. In comparison, the former prajna will be less than the latter prajna paramita by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, reckoned, measured, and demonstrated; and even as little as one

upanisadam-api. Why? The wisdom of the bodhisattva can guide all sentient beings toward nirvana, while the wisdom of the voice-hearer and self-enlightened one cannot. Moreover, Sariputra, the wisdom that the great bodhisattvas as prajna paramita practitioners cultivate in one day will be far ahead of what all voice-hearers and self-enlightened ones cultivate for a long time.

"Sariputra, let us put the large threefold thousand-world aside. Suppose that the prajna possessed by you and Mahamaudgalyayana is as much as the fields of rice, hemp, bamboo, reeds, and sugarcane filling as many Buddha worlds in the ten directions as the sands of the Ganges, while on the other hand, there is the prajna paramita practiced by great bodhisattvas. In comparison, the former prajna will be less than the latter prajna paramita by one hundredth, one thousandth, one hundred thousandth, one kotith, one hundred kotith, one thousand kotith, and one hundred thousand kotith; too little to be counted, reckoned, measured, and demonstrated; and even as little as one upanisadam-api. Why? The wisdom of the bodhisattva can guide all sentient beings toward nirvana, while the wisdom of the voice-hearer and self-enlightened one cannot. Moreover, Sariputra, the wisdom that the great bodhisattvas as prajna paramita practitioners cultivate in one day will be far ahead of what all voice-hearers and self-enlightened ones cultivate for a long time."

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Chapter 3

Contemplation

Section 2

(In the Second Assembly)

At that time, Sariputra asked the Buddha, “World-Honored One, if there is no difference among the prajna of voice-hearer, the prajna of self-enlightened one, the prajna of great bodhisattva, and the prajna of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One; if all these kinds of prajna are not in conflict and are without arising and extinction, and their self-nature is empty; and if the differences of all these dharmas are unattainable; then why does the World-Honored One say that the wisdom that the great bodhisattvas cultivate in one day will be far ahead of what all voice-hearers and self-enlightened ones cultivate for a long time?”

The Buddha replied to Sariputra, “What do you think about this? Do the superior things that occur when the great bodhisattvas cultivate in one day also happen to all voice-hearers and self-enlightened ones?”

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

“Moreover, Sariputra, the great bodhisattvas have cultivated prajna paramita for one day and thought, ‘I must cultivate the exquisite and subtle knowledge of all phenomena, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena so that I can bring benefits, peace, and happiness to all sentient beings.’ After being awakened to all phenomena of all dharmas, the great bodhisattvas will expediently establish all sentient beings in nirvana without remainder. What do you think about this? Does the wisdom of voice-hearers and self-enlightened ones also inspire them to do so?”

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

"Moreover, Sariputra, what do you think about this? Do all voice-hearers and self-enlightened ones think, 'I must realize and attain the unsurpassed, perfect, and universal bodhi so that I can expediently establish all sentient beings in nirvana without remainder?'"

Sariputra replied, "No, World-Honored One."

"Moreover, Sariputra, what do you think about this? Do the voice-hearers and self-enlightened ones think, 'I must cultivate the six paramitas, assist the sentient beings to mature, and dignify and purify the Buddha lands. I must fulfill the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. I must realize the unsurpassed, perfect, and universal bodhi, and expediently establish immeasurable, countless, and boundless sentient beings in the nirvana without remainder?'"

Sariputra replied, "No, World-Honored One."

The Buddha said, "Sariputra, but the great bodhisattvas will think, 'I must cultivate the six paramits, assist the sentient beings to mature, and dignify and purify the Buddha lands. I must fulfill the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. I must realize the unsurpassed, perfect, and universal bodhi, and expediently establish immeasurable, countless, and boundless sentient beings in the nirvana without remainder.'

"Sariputra, as the firefly does not think, 'I hope my light will shine all over the entire continent of Jambudvipa and illuminate it,' so all the voice-hearers and self-enlightened ones will not think, 'I must cultivate the six paramits, assist the sentient beings to mature, and dignify and purify the Buddha lands. I must fulfill the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. I must realize the unsurpassed, perfect, and universal bodhi and expediently establish immeasurable, countless, and boundless sentient beings in the nirvana without remainder.'

"Sariputra, it is like the bright and flaming sun that illuminates the entire continent of Jambudvipa universally, so the great bodhisattvas will think, 'I must cultivate the six paramits, assist the sentient beings to mature, and dignify and purify the Buddha lands. I must fulfill the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. I must realize the unsurpassed, perfect, and universal bodhi and expediently establish immeasurable, countless, and boundless sentient beings in the nirvana without remainder.'

(The Buddha indicated that the difference between the great bodhisattvas and the voice-hearers and the self-enlightened ones lies in their aspirations. Great bodhisattvas always keep this in mind: cultivating various superior holy dharmas to assist sentient beings to mature, dignify and purify the Buddha lands, and expediently establish sentient beings in nirvana without remainder, while the voice-hearers and self-enlightened ones do not have these aspirations.)

"Sariputra, so you must know that to compare the prajna practiced by all voice-hearers and self-enlightened ones with the prajna practiced in one day by the great bodhisattvas as prajna paramita practitioners, the former is less than the latter by one hundredth, one thousandth, and one hundred-thousandth; too little to be counted, reckoned, measured, and demonstrated; and even as little as one upanisadam-api."

At that time, Sariputra asked the Buddha, "World-Honored One, how do the great bodhisattvas surpass all stages of voice-hearer and self-enlightened one, reach the stage of bodhisattva without regression, and purify the Buddha path?"

The Buddha replied, "Sariputra, since the time aspiring to the bodhi, the great bodhisattvas have cultivated the six paramitas and dwelled in emptiness, formlessness, and nonaspiration. They have at that time surpassed the stage of voice-hearer and the stage of self-enlightened one, reached the stage of bodhisattva without regression, and purified the Buddha path."

(But how do great bodhisattvas fulfill their aspirations? Sariputra asked. The Buddha said that since the time aspiring to the bodhi, the great bodhisattvas have cultivated the six paramitas through dwelling in emptiness, formlessness, and nonaspiration.)

Meanwhile, Sariputra asked the Buddha again, "World-Honored One, in which stage do the great bodhisattvas start to work together with all voice-hearers and self-enlightened ones for making the real fields of bliss?"

The Buddha replied, "Sariputra, since beginning to cultivate the six paramitas, dwell in emptiness, formlessness, and nonaspiration, and so forth, and finally sit on the throne of the wonderful bodhi, the great bodhisattvas have always made the real fields of bliss with all voice-hearers and self-enlightened ones. Why? It is because of the great bodhisattvas that numberless, countless, and boundless virtuous dharmas appear in the world. These virtuous dharmas include the path of the ten virtuous karmas, five precepts for lay believers, eight precepts for lay believers, four meditations, four immeasurable minds, four formless concentrations, four noble truths, four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, noble eightfold path, six paramitas, eighteen kinds of emptiness, as well as the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

"It is because of these virtuous dharmas of the bodhisattva that the noble family of Ksatriya, noble family of Brahman, noble family of elder, noble family of layperson, the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, Heaven of the Sentient Beings without Thinking, 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, and the Heaven of Nonthinking and Not Nonthinking appear in the world.

"It is because of the virtuous dharmas of the bodhisattva that the stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, the Perfectly and Universally Enlightened Ones appear in the world."

(The Buddha stated that because of the bodhisattvas that all superior virtuous dharmas and various holy effects appear in the world.)

In the meantime, Sariputra asked the Buddha again, "World-Honored One, should the great bodhisattvas repay those who have once bestowed favors on them?"

The Buddha replied, "Sariputra, they don't need to repay because they have already done more than that. Why? The great bodhisattvas have brought immeasurable virtuous dharmas to the sentient beings, so the great bodhisattvas themselves are great givers. They bring sentient beings the path of the ten virtuous karmas, five precepts for lay believers, eight precepts for lay believers, four meditations, four immeasurable minds, four formless concentrations, four noble truths, four bases of mindfulness, four correct endeavors, four bases of powers, five roots, five powers, seven factors for enlightenment, noble eightfold path, six paramitas, eighteen kinds of emptiness, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, the perfect knowledge of all phenomena, and other immeasurable, countless, and boundless virtuous dharmas. The bodhisattvas thus are great givers. This is the way to pay back the favors bestowed on them. They really have purified the fields of bliss to bring about much happiness."

(The bodhisattvas need not to repay for the favors bestowed upon them because they have already provided many significant contributions to sentient beings, exceeding what they have received.)

At that time, Sariputra asked the Buddha, “World-Honored One, with what dharmas do the great bodhisattvas correspond when cultivating prajna paramita so that they are named correspondent with prajna paramita?”

The Buddha replied, “Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with the emptiness of matter, feeling, thinking, action, and consciousness, they are named correspondent with prajna paramita.

(The Buddha taught that when the great bodhisattvas correspond with the emptiness of matter, feeling, and so forth, and the emptiness of the rest of the dharmas, including the superior virtuous ones and the neutral ones, and their original nature, they are correspondent with prajna paramita.)

“Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with the emptiness of the eye, ear, nose, tongue, body, and conscious spheres, they are correspondent with prajna paramita.

“Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with the emptiness of the eye realm, sight realm, and eye consciousness realm, they are correspondent with prajna paramita. As they correspond with the emptiness of the ear realm, sound realm, and ear consciousness realm, they are correspondent with prajna paramita. As they correspond with the emptiness of the nose realm, smell realm, and nose consciousness realm, they are correspondent with prajna paramita. As they correspond with the emptiness of the tongue realm, taste realm, and tongue consciousness realm, they are correspondent with prajna paramita. As they correspond with the emptiness of the body realm, touch realm, and body consciousness realm, they are correspondent with prajna paramita. As they correspond with the emptiness of the conscious realm, mental-image realm, and conscious consciousness realm, they are correspondent with prajna paramita.

“Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with 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 are correspondent with prajna paramita.

“Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with 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 are correspondent with prajna paramita.

"Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with the emptiness of all dharmas, they are correspondent with prajna paramita. As they correspond with the emptiness of the conditioned and unconditioned dharmas, they are correspondent with prajna paramita.

"Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with the emptiness of original nature, they are correspondent with prajna paramita.

"Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with the seven kinds of emptiness, they are correspondent with prajna paramita.

"Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with the seven kinds of emptiness, they do not see matter as correspondent or not correspondent, nor do they see feeling, thinking, action, and consciousness as correspondent or not correspondent. They do not see matter as with arising or extinction, nor do they see feeling, thinking, action, and consciousness as with arising or extinction. They do not see matter as contaminated or purified, nor do they see feeling, thinking, action, and consciousness as contaminated or purified. They do not see matter and feeling combine, feeling and thinking combine, thinking and action combine or action and consciousness combine. Why? No dharma can really combine with other dharmas because of the emptiness of original nature.

(No dharma can really combine with other dharmas because of the emptiness of original nature.)

"Sariputra, as matter is empty, it is not matter. As feeling, thinking, action, and consciousness are empty, they are not feeling, thinking, action, and consciousness. Why? As matter is empty, it is unsubstantial and changeless. As feeling is empty, it does not receive stimuli. As thinking is empty, it does not form images. As action is empty, it does not initiate karma. As consciousness is empty, it does not cognize. Why? Sariputra, matter is not different from emptiness, and emptiness is not different from matter; matter is emptiness, and emptiness is matter. Feeling, thinking, action, and consciousness are not different from emptiness, and emptiness is not different from feeling, thinking, action, and consciousness; feeling, thinking,

action, and consciousness are emptiness, and emptiness is feeling, thinking, action, and consciousness.

(This and the following paragraphs resemble the prototype of *Heart Sutra*.)

"Sariputra, the empty forms of all dharmas are without arising and extinction, contamination and purity, addition and subtraction, and the past, future, and present. Therefore, in emptiness there are no matter, feeling, thinking, action, and consciousness; there are no eye, ear, nose, tongue, body, and conscious spheres; there are no sight, sound, smell, taste, touch, and mental-image spheres; there are no eye, sight, and eye consciousness realms; there are no ear, sound, and ear consciousness realms; there are no nose, smell, and nose consciousness realms; there are no tongue, taste, and tongue consciousness realms; there are no body, touch, and body consciousness realms; and there are no conscious, mental-image, and conscious consciousness realms. In emptiness there are no ignorance and the extinction of ignorance; no action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset and the extinction of action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset; there are no noble truth of suffering and the extinction of the noble truth of suffering; there are no noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and the extinction of the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; there are no attainment and intuitive contemplation; there are no stream-enterer and stream-enterer effect; there are no once-returner and once-returner effect; there are no nonreturner and nonreturner effect; there are no arhat and arhat effect; there are no self-enlightened one and self-enlightenment bodhi; there are no bodhisattva and bodhisattva actions; and there are no perfect and universal enlightenment and the perfect and universal bodhi.

"Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Moreover, Sariputra, when cultivating prajna paramita, the great bodhisattvas do not see giving paramita as correspondent or not correspondent, nor do they see pure precept, forbearance, diligence, meditation, and prajna paramitas as correspondent or not correspondent. They do not see matter as correspondent or not correspondent, nor do they see feeling, thinking, action, and consciousness as correspondent or not correspondent. They do not see the eye sphere

as correspondent or not correspondent, nor do they see the ear, nose, tongue, body, and conscious spheres as correspondent or not correspondent. They do not see the sight sphere as correspondent or not correspondent, nor do they see the sound, smell, taste, touch, and mental-image spheres as correspondent or not correspondent. They do not see the eye realm, sight realm, and eye consciousness realm as correspondent or not correspondent. They do not see the ear realm, sound realm, and ear consciousness realm as correspondent or not correspondent. They do not see the nose realm, smell realm, and nose consciousness realm as correspondent or not correspondent. They do not see the tongue realm, taste realm, and tongue consciousness realm as correspondent or not correspondent. They do not see the body realm, touch realm, and body consciousness realm as correspondent or not correspondent. They do not see the conscious realm, mental-image realm, and conscious consciousness realm as correspondent or not correspondent. They do not see the four bases of mindfulness as correspondent or not correspondent, nor do they see the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path as correspondent or not correspondent. They do not see the Buddha's ten abilities as correspondent or not correspondent, nor do they see the 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, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena as correspondent or not correspondent. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

(As the bodhisattvas do not see the dharmas as correspondent or not correspondent, they are correspondent with prajna paramita.)

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas do not contemplate emptiness as correspondent with emptiness, formlessness as correspondent with formlessness, and nonaspiration as correspondent with nonaspiration. Why? It is because emptiness, formlessness, and nonaspiration are without correspondence; they are not correspondent. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Furthermore, Sariputra, when cultivating prajna paramita and insightfully understanding the emptiness of the particular characteristics of all dharmas, the great bodhisattvas do not contemplate matter as combining with or separate from other dharmas, nor do they contemplate feeling, thinking, action, and consciousness as combining with or separate from other dharmas. They do not contemplate matter as combining with or separate from the past. Why? It is because the past cannot be seen. They do not contemplate feeling, thinking, action, and consciousness as combining with or separate from the past. Why? It is because the past cannot be seen. They do not contemplate matter as combining with or separate from the future. Why? It is because the future cannot be seen. They do not contemplate feeling, thinking, action, and consciousness as combining with or separate from the future. Why? It is because the future cannot be seen. They do not contemplate matter as combining with or separate from the present. Why? It is because the present cannot be seen. They do not contemplate feeling, thinking, action, and consciousness as combining with or separate from the present. Why? It is because the present cannot be seen. They do not contemplate the past as combining with or separate from the future. They do not contemplate the past as combining with or separate from the present. They do not contemplate the future as combining with or separate from the past. They do not contemplate the future as combining with or separate from the present. They do not contemplate the present as combining with or separate from the past. They do not contemplate the present as combining with or separate from the future. They do not contemplate the past as combining with or separate from the future and the present. They do not contemplate the past, future, and present as combining or separate. Why? The three phases of time are empty. Sariputra, if the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they correspondent with prajna paramita.

(The three phases of time do not combine with or separate from other dharmas because they are empty.)

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas do not contemplate if the perfect knowledge of everything and the past combine or separate. Why? As the past cannot be seen, how can we contemplate the perfect knowledge of everything and the past combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the future combine or separate. Why? As the future cannot be seen, how can we contemplate if the perfect knowledge of everything and the future combine or separate? The

great bodhisattvas do not contemplate if the perfect knowledge of everything and the present combine or separate. Why? As the present cannot be seen, how can we contemplate if the perfect knowledge of everything and the present combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and matter combine or separate. Why? As matter cannot be seen, how can we contemplate if the perfect knowledge of everything and matter combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and feeling, thinking, action, and consciousness combine or separate. Why? As feeling, thinking, action, and consciousness cannot be seen, how can we contemplate if the perfect knowledge of everything and matter combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the eye sphere combine or separate. Why? As the eye sphere cannot be seen, how can we contemplate if the perfect knowledge of everything and the eye sphere combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the ear, nose, tongue, body, and conscious spheres combine or separate. Why? As the ear, nose, tongue, body, and conscious spheres cannot be seen, how can we contemplate if the perfect knowledge of everything and the ear, nose, tongue, body, and conscious spheres combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the sight sphere combine or separate. Why? As the sight sphere cannot be seen, how can we contemplate if the perfect knowledge of everything and the sight sphere combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the sound, smell, taste, touch, and mental-image spheres combine or separate. Why? As the sound, smell, taste, touch, and mental-image spheres cannot be seen, how can we contemplate if the perfect knowledge of everything and the sound, smell, taste, touch, and mental-image spheres combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the eye realm, sight realm, and eye consciousness realm combine or separate. Why? As the eye realm, sight realm, and eye consciousness realm cannot be seen, how can we contemplate if the perfect knowledge of everything and the eye realm, sight realm, and eye consciousness realm combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the ear realm, sound realm, and ear consciousness realm combine or separate. Why? As the ear realm, sound realm, and ear consciousness realm cannot be seen, how can we contemplate if the perfect knowledge of everything and the ear realm, sound realm, and ear consciousness realm combine

or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the nose realm, smell realm, and nose consciousness realm combine or separate. Why? As the nose realm, smell realm, and nose consciousness realm cannot be seen, how can we contemplate if the perfect knowledge of everything and the nose realm, smell realm, and nose consciousness realm combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the tongue realm, taste realm, and tongue consciousness realm combine or separate. Why? As the tongue realm, taste realm, and tongue consciousness realm cannot be seen, how can we contemplate if the perfect knowledge of everything and the tongue realm, taste realm, and tongue consciousness realm combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the body realm, touch realm, and body consciousness realm combine or separate. Why? As the body realm, touch realm, and body consciousness realm cannot be seen, how can we contemplate if the perfect knowledge of everything and the body realm, touch realm, and body consciousness realm combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the conscious realm, mental-image realm, and conscious consciousness realm combine or separate. Why? As the conscious realm, mental-image realm, and conscious consciousness realm cannot be seen, how can we contemplate if the perfect knowledge of everything and the conscious realm, mental-image realm, and conscious consciousness realm combine or separate? Sariputra, if the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

(The perfect knowledge of everything and other dharmas, such as the three phases of time, the five aggregates, and the eighteen realms, neither combine nor separate. The prajna paramita practitioners should not contemplate if they combine or separate.)

"Sariputra, when cultivating prajna paramita, the great bodhisattvas do not contemplate if the perfect knowledge of everything and giving paramita combine or separate. Why? As giving paramita cannot be seen, how can we contemplate if the perfect knowledge of everything and giving paramita combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and pure-precept paramita combine or separate. Why? As pure-precept paramita cannot be seen, how can we contemplate if the perfect knowledge of everything and pure-precept paramita combine or separate? The great bodhisattvas do not contemplate if the

perfect knowledge of everything and forbearance paramita combine or separate. Why? As forbearance paramita cannot be seen, how can we contemplate if the perfect knowledge of everything and forbearance paramita combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and diligence paramita combine or separate. Why? As diligence paramita cannot be seen, how can we contemplate if the perfect knowledge of everything and diligence paramita combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and meditation paramita combine or separate. Why? As meditation paramita cannot be seen, how can we contemplate if the perfect knowledge of everything and meditation paramita combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and prajna paramita combine or separate. Why? As prajna paramita cannot be seen, how can we contemplate if the perfect knowledge of everything and prajna paramita combine or separate? The great bodhisattvas do not contemplate if the perfect knowledge of everything and the four bases of mindfulness combine or separate. Why? As the four bases of mindfulness cannot be seen, how can we contemplate if the perfect knowledge of everything and the four bases of mindfulness combine or separate. The great bodhisattvas do not contemplate if the perfect knowledge of everything and the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path combine or separate. Why? As the four correct endeavors, four bases of power, and so forth, and noble eightfold path cannot be seen, how can we contemplate if the perfect knowledge of everything and the four correct endeavors, four bases of power, and so forth, and noble eightfold path combine or separate. The great bodhisattvas do not contemplate if the perfect knowledge of everything and the Buddha's ten abilities combine or separate. Why? As the Buddha's ten abilities cannot be seen, how can we contemplate if the perfect knowledge of everything and the Buddha's ten abilities combine or separate. The great bodhisattvas do not contemplate if the perfect knowledge of everything and the 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, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena combine or separate. Why? As the four kinds of fearlessness, four unhindered understandings, and so forth, and the perfect knowledge of all phenomena cannot be seen, how can we contemplate if the perfect knowledge of everything and the four kinds of fearlessness,

four unhindered understandings, and so forth, and the perfect knowledge of all phenomena combine or separate. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Sariputra, when cultivating prajna paramita, the great bodhisattvas do not contemplate if the perfect knowledge of everything combines with or separates from the Buddha or if the Buddha combines with or separates from the perfect knowledge of everything. Why? The perfect knowledge of everything is Buddha, and Buddha is the perfect knowledge of everything. The great bodhisattvas do not contemplate if the perfect knowledge of everything and the bodhi combine or separate or if the bodhi and the perfect knowledge of everything combine or separate. Why? The perfect knowledge of everything is bodhi, and bodhi is the perfect knowledge of everything. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas do not insist whether matter has nature or no nature, nor do they insist whether feeling, thinking, action, and consciousness have nature or no nature. They do not insist whether matter is permanent or impermanent, nor do they insist whether feeling, thinking, action, and consciousness are permanent or impermanent. They do not insist whether matter is pleasant or painful, nor do they insist whether feeling, thinking, action, and consciousness are pleasant or painful. They do not insist whether matter is with selfness or without selfness, nor do they insist whether feeling, thinking, action, and consciousness are with selfness or without selfness. They do not insist whether matter is tranquil or not tranquil, nor do they insist whether feeling, thinking, action, and consciousness are tranquil or not tranquil. They do not insist whether matter is empty or not empty, nor do they insist whether feeling, thinking, action, and consciousness are empty or not empty. They do not insist whether matter is with form or without form, nor do they insist whether feeling, thinking, action, and consciousness are with form or without form. They do not insist whether matter is with aspiration or without aspiration, nor do they insist whether feeling, thinking, action, and consciousness are with aspiration or without aspiration. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

(The Buddha taught that when cultivating prajna paramita, the great bodhisattvas should not be attached to the thought that all dharmas are with or without nature, permanent or impermanent, pleasant or painful, with or without selfness, tranquil or not tranquil, empty or not empty, with form or without form, and with aspiration or without aspiration.)

"Sariputra, when cultivating prajna paramita, the great bodhisattvas do not think, 'I am practicing prajna paramita,' nor do they think, 'I am not practicing prajna paramita.' They do not think, 'I am practicing and not practicing prajna paramita,' nor do they think, 'I am neither practicing nor not practicing prajna paramita.' Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

(The great bodhisattvas should not think based on the four nonsensical statements.)

"Furthermore, Sariputra, the great bodhisattvas do not cultivate prajna paramita for the sake of giving paramita or for the sake of pure precept, forbearance, diligence, meditation, and prajna paramitas. They do not cultivate prajna paramita for the sake of entering onto the bodhisattva path of nonarising or achieving the stage of nonregression. They do not cultivate prajna paramita for the sake of assisting the sentient beings to mature or dignifying and purifying the Buddha lands. They do not cultivate prajna paramita 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. They do not cultivate prajna paramita 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, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. They do not cultivate prajna paramita for the sake of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of the conditioned phenomena, emptiness of the unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They do not cultivate prajna paramita for the sake of realness, dharma realm, dharma nature, reality or the

nature of equality. Why? It is because when cultivating prajna paramita, the great bodhisattvas do not see any difference among various kinds of dharma nature. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

(The Buddha cautioned that great bodhisattvas should not be attached to the objectives of their cultivation.)

"Furthermore, Sariputra, the great bodhisattvas do not cultivate prajna paramita for the sake of the supernatural powers of transformation, heavenly ear, knowing others' minds, knowing previous lives freely at their own disposal, heavenly eye, and the flawless knowledge. Why? When cultivating prajna paramita, the great bodhisattvas do not see prajna paramita, let alone they can see the six supernatural powers of the bodhisattvas and Thus-Comers. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Sariputra, when cultivating prajna paramita, the great bodhisattvas will not think, "I can go to as many Buddha worlds in the ten directions as the sands of the Ganges to pay homage to all Buddhas, the Thus-Comers, and make offerings to esteem and acclaim them by using my supernatural power of transformation.' Nor will they think, 'I can hear all the dharma voices spoken by various Buddhas and bodhisattvas in as many Buddha worlds of the ten directions as the sands of the Ganges by using my supernatural power of heavenly ear.' Nor will they think, 'I can know the minds and the associated images of all sentient beings in as many Buddha worlds of the ten directions as the sands of the Ganges by using my supernatural power of knowing others' minds.' Nor will they think, 'I can remember previous lives of all sentient beings in as many Buddha worlds of the ten directions as the sands of the Ganges by using my supernatural power of knowing all sentient beings' previous lives.' Nor will they think, 'I can see all sentient beings and their deaths and births in as many Buddha worlds of the ten directions as the sands of the Ganges by using my supernatural power of heavenly eye.' Nor will they think, 'I can see the flawed and the flawless sentient beings in as many Buddha worlds of the ten directions as the sands of the Ganges by using my supernatural power of knowing flawlessness.' Sariputra, as the

great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

(The Buddha instructed that great bodhisattvas should not cultivate prajna paramita to intentionally and arrogantly elicit the six supernatural powers.)

"Sariputra, if the great bodhisattvas cultivate prajna paramita and correspond with prajna paramita, they will be able to establish immeasurable, countless, and boundless sentient beings well in nirvana without remainder; no evil demons can take advantage to harm them, and all worldly affairs will be accomplished well as they wish. All Buddhas and great bodhisattvas in as many worlds of the ten directions as the sands of the Ganges will keep these bodhisattvas and prevent them from falling in the stages of voice-hearer and self-enlightened one. The heavenly beings in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Ultimate Form in as many worlds of the ten directions as the sands of the Ganges will support these bodhisattvas, remove all obstacles in whatever they do, and heal their physical and mental diseases. The severe pains of guilty karmas expected in future lives will manifest in this life instead, but the agony will be significantly reduced. Why? Sariputra, it is because these great bodhisattvas have bestowed loving-kindness and compassion on all sentient beings universally.

(If the great bodhisattvas cultivate prajna paramita and correspond with prajna paramita, they will do many things to help numberless sentient beings. All Buddhas and bodhisattvas will keep them, and heavenly beings will support them also. The retribution for their negative karmas will come earlier but with much less painfulness.)

"You must know, Sariputra, the great bodhisattvas are able to initiate all dharani gates and samadhi gates and make them manifest effortlessly. Wherever they are reborn, they will be able to make offerings to and serve the Buddhas, the World-Honored Ones; they will never stay away from the Buddhas until attaining the unsurpassed, perfect, and universal bodhi.

"You must know, Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with such prajna paramita, they will attain immeasurable, countless, and inconceivable superior merits and virtues.

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas do not think, 'The dharmas are correspondent or not correspondent with other dharmas, equivalent or not equivalent to other dharmas.' Why? Sariputra, it is because the great bodhisattvas do not see any dharma correspondent or not correspondent with other dharmas, equivalent or not equivalent to other dharmas. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Sariputra, when cultivating prajna paramita, the great bodhisattvas do not think, 'I will attain the perfect and universal enlightenment in dharma realm quickly or not quickly.' Why? It is because no dharma can become awakened intuitively to the perfect and universal enlightenment in dharma realm. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Sariputra, when cultivating prajna paramita, the great bodhisattvas do not see any dharma as apart from dharma realm. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Sariputra, when cultivating prajna paramita, the great bodhisattvas do not think, 'Dharma realm can serve as the cause and condition of the dharmas.' Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Sariputra, when cultivating prajna paramita, the great bodhisattvas do not think, 'This dharma can or cannot be used to realize dharma realm.' Why? As the great bodhisattvas cannot see any dharma, how can we say that the dharma can or cannot be used to realize dharma realm. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas do not see dharma realm as correspondent with emptiness or emptiness correspondent with dharma realm. Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are correspondent with prajna paramita.

(The Buddha provided more examples of how great bodhisattvas could correspond with prajna paramita when cultivating prajna paramita.)

"Sariputra, when cultivating prajna paramita, the great bodhisattvas do not see that matter is correspondent with emptiness or emptiness is correspondent with matter; they do not see that feeling, thinking, action, and consciousness are correspondent with emptiness or emptiness is correspondent with feeling, thinking, action, and consciousness. They do not see that the eye sphere is correspondent with emptiness or emptiness is correspondent with the eye sphere; they do not see that the ear, nose, tongue, body, and conscious spheres are correspondent with emptiness or emptiness is correspondent with the ear, nose, tongue, body, and conscious spheres. They do not see that the sight sphere is correspondent with emptiness or emptiness is correspondent with the sight sphere; they do not see that the sound, smell, taste, touch, and mental-image spheres are correspondent with emptiness or emptiness is correspondent with the sound, smell, taste, touch, and mental-image spheres. They do not see that the eye realm, sight realm, and eye consciousness realm are correspondent with emptiness or emptiness is correspondent with the eye realm, sight realm, and eye consciousness realm. They do not see that the ear realm, sound realm, and ear consciousness realm are correspondent with emptiness or emptiness is correspondent with the ear realm, sound realm, and ear consciousness realm. They do not see that the nose realm, smell realm, and nose consciousness realm are correspondent with emptiness or emptiness is correspondent with the nose realm, smell realm, and nose consciousness realm. They do not see that the tongue realm, taste realm, and tongue consciousness realm are correspondent with emptiness or emptiness is correspondent with the tongue realm, taste realm, and tongue consciousness realm. They do not see that the body realm, touch realm, and body consciousness realm are correspondent with emptiness or emptiness is correspondent with the body realm, touch realm, and body consciousness realm. They do not see that the conscious realm, mental-image realm, and conscious consciousness realm are correspondent with emptiness or emptiness is correspondent with the conscious realm, mental-image realm, and conscious consciousness realm. They do not see that the noble truth of suffering is correspondent with emptiness or emptiness is correspondent with the noble truth of suffering; they do not see that the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are correspondent with emptiness or

emptiness is correspondent with the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They do not see that ignorance is correspondent with emptiness or emptiness is correspondent with ignorance; they do not see that action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are correspondent with emptiness or emptiness is correspondent with action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset. They do not see that the four bases of mindfulness are correspondent with emptiness or emptiness is correspondent with the four bases of mindfulness; they do not see that the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are correspondent with emptiness or emptiness is correspondent with the four correct endeavors, and so forth, and noble eightfold path. They do not see that the Buddha's ten abilities are correspondent with emptiness or emptiness is correspondent with the Buddha's ten abilities; they do not see that the 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, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are correspondent with emptiness or emptiness is correspondent with the four kinds of fearlessness, and so forth, and the perfect knowledge of all phenomena.

"Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with this holy path, they are the superior ones to be correspondent with emptiness. As the great bodhisattvas correspond with emptiness, they will not fall into the stages of voice-hearer and self-enlightened one. They will, rather, be able to dignify and purify the Buddha lands, assist the sentient beings to mature, and realize the unsurpassed, perfect, and universal bodhi soon.

(The Buddha further taught that the great bodhisattvas do not see the dharmas as correspondent with emptiness and emptiness is correspondent with the dharmas. Being correspondent with this path is correspondent with emptiness. Thus, they will achieve unsurpassed bodhi to help sentient beings and purify Buddha lands instead of regressing to voice-hearer and self-enlightened one.)

"Sariputra, among all kinds of correspondence for the great bodhisattvas who are cultivating prajna paramita, the correspondence with prajna paramita is the very first, noblest,

superior, uppermost, most wonderful, highest, unexcelled, and unequaled one. Why? Sariputra, being correspondent with prajna paramita is to be correspondent with emptiness, formlessness, and nonaspiration.

(Corresponding with prajna paramita is the most valuable form of correspondence.)

"Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with prajna paramita, they are conferred by the Buddha the prophecy of becoming a Buddha or will be conferred soon. Sariputra, these great bodhisattvas can bring great benefits to immeasurable, countless, and boundless sentient beings.

"Sariputra, these great bodhisattvas will not think, 'I am correspondent with prajna paramita.' They will not think, 'I am conferred by the Buddha the prophecy of becoming a Buddha or I will be conferred soon.' They will not think, 'I can dignify and purify the Buddha lands and assist the sentient beings to grow and mature.' They will not think, 'I will realize insightfully and attain anuttara-samyak-sambodhi, turn the wonderful dharma wheel, and liberate immeasurable sentient beings.' Why? These great bodhisattvas do not see any dharma as apart from dharma realm. They do not see any dharma can cultivate prajna paramita; any dharma can be conferred by the Buddha the prophecy of becoming a Buddha; any dharma can attain the unsurpassed, perfect, and universal bodhi; any dharma can dignify and purify the Buddha lands; or any dharma can assist the sentient beings to mature. Why? When cultivating prajna paramita, the great bodhisattvas do not have the thought of the 'I,' the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the initiator, the one who makes others initiate, the receiver, the one who makes others receive, the knower or the viewer. Why? In the final analysis, the 'I,' the sentient being, and so forth, and the viewer are without arising and extinction. As they are without arising and extinction, how can they cultivate prajna paramita?

"Sariputra, as these great bodhisattvas do not see the arising of the sentient beings, they do cultivate prajna paramita. As they do not see the extinction of the sentient beings, they do cultivate prajna paramita. As they know the sentient beings are empty, they do cultivate prajna paramita. As they know the sentient beings are without selfness, they do cultivate prajna

paramita. As they know the sentient beings are unattainable, they do cultivate prajna paramita. As they know the sentient beings are far away, they do cultivate prajna paramita. As they know the original nature of the sentient beings is nonexistent, they do cultivate prajna paramita.

(As the great bodhisattvas do not see the arising and extinction of the sentient beings and realize the sentient beings are empty, without selfness, unattainable, and far away and their original natures are nonexistent, they do cultivate prajna paramita.)

"Sariputra, for the great bodhisattvas who are cultivating prajna paramita, the initial correspondence is the correspondence with emptiness; the noblest and superior correspondence is the correspondence with prajna paramita. Sariputra, as the great bodhisattvas achieve such a correspondence, they will be able to activate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

"Sariputra, as the great bodhisattvas cultivate prajna paramita and correspond with prajna paramita, they ultimately will not let the thoughts of greed, stinginess, precept violation, anger, hatred, laziness, tiredness, restlessness, and knowledge abuse arise."

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Chapter 3

Contemplation

Section 3

(In the Second Assembly)

At that time, Sariputra asked the Buddha, “World-Honored One, where are the great bodhisattvas who are correspondent with prajna paramita from? Where will they go after passing away from this world?”

The Buddha replied to Sariputra, “Some of the great bodhisattvas who are correspondent with prajna paramita are reborn here from other Buddha lands. Some are from the Heaven of Tusita or from the human world.

“Sariputra, the great bodhisattvas who are correspondent with prajna paramita and reborn from other Buddha lands can conform to prajna paramita quickly. They attain the exquisite, profound dharma gate right at the time when they are reborn; and from that time on, they will always be correspondent with prajna paramita. They often encounter the Buddhas at the place in which they are born and make offerings to esteem and acclaim the Buddhas. They will always be so wherever they are reborn in the lives to come. Their prajna paramita will develop and increase gradually. Those reborn from the Heaven of Tusita are the great bodhisattvas who have reached the final phase before becoming a Buddha. They have already attained freedom and self-ease in all dharani gates and all samadhi gates and will never forget or lose the six paramitas. The great bodhisattvas reborn from the human world are in a state of nonregression, but because of the dull roots, they are unable to correspond with prajna paramita quickly; besides, they cannot master all dharani gates and all samadhi gates freely and at ease.

(The Buddha described the distinctions among the great bodhisattvas correspondent with prajna paramita, who are reborn from three different locations.)

"Sariputra, as to your question, 'Where will the great bodhisattvas who are correspondent with prajna paramita go after passing away from this land?' I will say that they will travel from one Buddha land to the other, and wherever they are reborn, they will always encounter the Buddhas, the World-Honored Ones, and make offerings to esteem and acclaim them until attaining the unsurpassed, perfect, and universal bodhi.

(The Buddha elaborated in this and the following paragraphs where different kinds of great bodhisattva would go after passing away from present life.)

"Sariputra, some great bodhisattvas are not skillful and expedient, but they have entered the first, second, third, and fourth meditations and practiced the six paramitas, so they will be reborn in the heaven of longevity after present life owing to their achievement in meditation. At the end of that long lifespan, they will be reborn in human world, in which they will encounter and make offerings to esteem and acclaim the Buddha. Although they continue to practice the six paramitas, their sense roots remain dull and slow, and their minds are not sharp and smart enough.

"Sariputra, some great bodhisattvas have entered the first, second, third, and fourth meditations and have also practiced the six paramitas, but because they do not have skillful means and skillfulness, they will abandon meditations and be reborn in the realm of desire. You must know that these great bodhisattvas have dull and slow sense roots and their minds are not sharp and smart enough either.

"Sariputra, some great bodhisattvas have entered the first, second, third, and fourth meditations. They have also entered immeasurable loving-kindness, compassion, joy, and equanimity, and even the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking. They have learned the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They have cultivated the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. Because these great bodhisattvas have expedient skillfulness, they will not be dominated by the powers of meditations, immeasurable minds, and formlessness in rebirth. Rather, they will be

reborn in the worlds where the Buddhas are present, so they will encounter the Buddhas and make offerings to esteem and acclaim them and are constantly correspondent with prajna paramita. You must know that these great bodhisattvas will certainly attain the unsurpassed, perfect, and universal bodhi in the Kalpa of the Sages.

(These great bodhisattvas have learned and cultivated a lot of virtuous dharmas and have expedient skillfulness, therefore they are able to be reborn in the lands where there are Buddhas. They will meet them and make offerings to esteem and acclaim them. They certainly will attain the unsurpassed bodhi in this Kalpa of the Sages.)

"Sariputra, some great bodhisattvas have entered the first, second, third, and fourth meditations. They have entered immeasurable loving-kindness, compassion, joy, and equanimity. They have also entered the concentration of boundless emptiness, and so forth, and the concentration of nonthinking and not nonthinking. Because these great bodhisattvas have expedient skillfulness, they will not be dominated by the powers of meditations, immeasurable minds, and formlessness in rebirth. Rather, they will come back to the realm of desire out of free will. They will be reborn in the noble family of Ksatriya, Brahman, elder or layperson with an attempt to assist the sentient beings to mature. Their rebirth is not caused by the karmic powers of greed and contamination.

(These great bodhisattvas with expedient skillfulness would choose to be reborn humans to help sentient beings.)

"Sariputra, some great bodhisattvas have entered the first, second, third, and fourth meditations. They have entered immeasurable loving-kindness, compassion, joy, and equanimity. They have also entered the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking. Because these great bodhisattvas have expedient skillfulness, they will not be dominated by the powers of meditations, immeasurable minds, and formlessness in rebirth. Rather, they will be 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 with an attempt to assist the sentient beings to mature and dignify and purify the Buddha lands. Wherever they are

reborn, they will always encounter the Buddhas and never miss any opportunity to make offerings to esteem and acclaim them.

(These great bodhisattvas with expedient skillfulness would choose to be reborn in the heavens of the realm of desire to help sentient beings.)

"Sariputra, some great bodhisattvas have cultivated prajna paramita and entered the first meditation with expedient skillfulness, and from there they will be reborn as a great Brahma king in the Age of Brahma. Their virtues and powers exceed the rest of Brahma followers by hundreds of thousands of times. They will start the journey from their own heaven and extend from one Buddha land to the other. As they meet the great bodhisattvas who haven't realized the unsurpassed, perfect, and universal bodhi, they will persuade and encourage these great bodhisattvas to realize it. For the ones who have realized but haven't turned the dharma wheel, they will persuade and encourage them to turn the dharma wheel to benefit sentient beings.

(These great bodhisattvas with expedient skillfulness would choose to be reborn in the Age of Brahma as a great Brahma king and encourage other great bodhisattvas to move forward to cultivate and propagate Buddha dharma.)

"Sariputra, some great bodhisattvas have cultivated prajna paramita with expedient skillfulness. They have entered the first, second, third, and fourth meditations and the immeasurable loving-kindness, compassion, joy, and equanimity. They have also entered the concentrations of boundless emptiness, boundless consciousness, nothingness, and nonthinking and not nonthinking. They have cultivated the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. They enjoy with freedom and self-ease the liberation gates of emptiness, formlessness, and nonaspiration, and will not allow the powers of meditations, immeasurable minds, and formlessness to dominate their rebirth. These great bodhisattvas are already in the last phase before becoming a Buddha. They offer services, stay close, and make offerings to the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One; they also practice celibacy diligently at the Buddha's place. After passing away from this world, they will be born in the Heaven of Tusita. As their lifespans end there, they will be surrounded and ushered by immeasurable hundreds of thousands of koti nayuta heavenly followers and reborn in the human world with perfect physical features and correct views, and

they also can master supernatural powers freely. They will realize the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel, and deliver immeasurable sentient beings.

"Sariputra, some great bodhisattvas have possessed the six supernatural powers, but they choose not to be reborn in the realm of desire, the realm of form or the realm of formlessness. They will travel from one Buddha land to the other and make offerings respectfully to esteem and acclaim the Buddhas, the World-Honored Ones. They will cultivate bodhisattva actions until realizing the unsurpassed, perfect, and universal bodhi.

"Sariputra, some great bodhisattvas have possessed the six supernatural powers and can play them freely and at ease. They will travel from one Buddha land to the other, and in their journeys, no name of voice-hearer or self-enlightened one is heard, but the names of the real, pure one-vehicle practitioners. These great bodhisattvas will make offerings respectfully to esteem and acclaim the Buddhas, the World-Honored Ones, in all Buddha lands. They will cultivate prajna paramita, grow and progress step by step, dignify and purify the Buddha lands, and assist the sentient beings to mature.

"Sariputra, some great bodhisattvas have possessed the six supernatural powers and can play them freely and at ease. These bodhisattvas will travel from one Buddha land to the other, where the lifespans of the sentient beings are countless. These great bodhisattvas will in each Buddha land make offerings respectfully to esteem and acclaim the Buddha, the World-Honored One. They will cultivate prajna paramita, grow and progress step by step, dignify and purify the Buddha lands, and assist the sentient beings to mature.

"Sariputra, some great bodhisattvas have possessed the six supernatural powers, and by means of these powers they travel through various worlds. In some worlds there is no name for the triple gem, so the great bodhisattvas will go there to lecture on and praise the Buddha, the dharma, and the sangha, let the sentient beings in that land be able to develop deep belief in triple gem and enjoy benefits, peace, and happiness for a long time. After passing away from this world, these great bodhisattvas will be reborn in a realm where the Buddha is present so they will be able to cultivate the bodhisattva actions until realizing the unsurpassed, perfect, and universal bodhi.

"Sariputra, some great bodhisattva are resolved to cultivate bravely and assiduously, so they will enter the first, second, third, and fourth meditations; achieve the immeasurable loving-kindness, and so forth, and immeasurable equanimity; achieve the concentrations of boundless emptiness, boundless consciousnes, nothingness, and nonthinking and not nonthinking; cultivate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; and cultivate the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the perfect knowledge of all phenomena. These great bodhisattvas will choose not to be reborn in the realm of desire, the realm of form or the realm of formlessness, but in the places best for bringing benefits, peace, and happiness to sentient beings.

"Sariputra, some great bodhisattvas had previously cultivated the six paramitas. Since they made the great vow, they have entered onto the bodhisattva path of nonarising, and will remain on the path until attaining the stage of nonregression.

(The Buddha continued to describe various wonderful actions undertaken by great bodhisattvas.)

"Sariputra, some great bodhisattvas had cultivated the six paramitas in the past. Since the time of making the great vow, they have worked step by step toward the realization of the unsurpassed, perfect, and universal bodhi, so that they will be able to turn the wonderful dharma wheel and deliver innumerable sentient beings. Then they will enter the great nirvana without remainder, and after that, the correct dharma that they once taught will remain influential and continue to benefit boundless sentient beings for one kalpa or even longer.

(After realizing the unsurpassed bodhi and turning the dharma wheel, the great bodhisattvas' influence persists even after entering nirvana.)

"Sariputra, some great bodhisattvas had cultivated the six paramitas in the past. Since the time of making great vow, they have stayed correspondent with prajna paramita. They travel along with immeasurable great bodhisattvas and make offerings to esteem and acclaim various Buddhas, the World-Honored Ones, from one Buddha land to the other. They assist sentient beings to mature and dignify and purify the Buddha lands.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and attained the four meditations, four immeasurable minds, and four formless concentrations. They can freely and

easily enter the first meditation. Rising from the first meditation, they will enter the concentration of extinction. Rising from the concentration of extinction, they will enter the second meditation. Rising from the second meditation, they will enter the third meditation. Rising from the third meditation, they will enter the concentration of extinction. Rising from the concentration of extinction, they will enter the fourth meditation. Rising from the fourth meditation, they will enter the concentration of extinction. Rising from the concentration of extinction, they will enter the concentration of boundless emptiness. Rising from the concentration of boundless emptiness, they will enter the concentration of extinction. Rising from the concentration of extinction, they will enter the concentration of boundless consciousness. Rising from the concentration of boundless consciousness, they will enter the concentration of extinction. Rising from the concentration of extinction, they will enter the concentration of nothingness. Rising from the concentration of nothingness, they will enter the concentration of nonthinking and not nonthinking. Rising from the concentration of nonthinking and not nonthinking, they will enter the concentration of extinction. And rising from the concentration of extinction, they will enter the first meditation. Sariputra, when cultivating the expedient skillfulness of prajna paramita, these great bodhisattvas can enter and get out of various superior concentrations again and again freely and at ease.

(These great bodhisattvas can enter and get out of all concentrations freely and at ease.)

"Sariputra, some great bodhisattvas have attained the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They have also cultivated the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. But they will refrain from attaining the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi or the unsurpassed, perfect, and universal bodhi. Because these great bodhisattvas have expedient skillfulness in cultivating prajna paramita, they thus will inspire various sentient beings to initiate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, and let them attain the stream-entry effect, once-return effect, nonreturn effect, arhat effect or the self-enlightenment

bodhi. They will also let them cultivate the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the perfect knowledge of all phenomena to attain the unsurpassed, perfect, and universal bodhi. Sariputra, the nonattainment of the voice-hearer effect and self-enlightenment bodhi is exactly the forbearance for the great bodhisattva. Sariputra, you must know that these great bodhisattvas can refrain from the attainment because they have dwelled in the state of nonregression and been correspondent with prajna paramita.

(These great bodhisattvas have cultivated various superior holy dharmas very well, but they choose not to attain the effects. On the other hand, they assist many sentient beings to cultivate and attain various holy effects.)

"Sariputra, some great bodhisattvas have dwelled in the six paramitas and purified the palace of the Heaven of Tusita. You must know that these great bodhisattvas certainly will become the Buddhas within this Kalpa of the Sages.

"Sariputra, moreover, some great bodhisattvas have cultivated prajna paramita and attained the four meditations, four immeasurable minds, and four formless concentrations, as well as the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They have also cultivated the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. They have always been dedicated to the bodhi tirelessly although they have not thoroughly understood the noble truths. Sariputra, you must know that these great bodhisattvas have already reached the last phase before becoming a Buddha.

(These great bodhisattvas have reached the last phase before becoming a Buddha.)

"Sariputra, some great bodhisattvas have cultivated the six paramitas and traveled from one Buddha land to the other to dignify and purify the Buddha lands and well establish the sentient beings in the unsurpassed enlightenment. Sariputra, these great bodhisattvas choose to

spend immeasurable and boundless large kalpas before realizing the unsurpassed, perfect, and universal bodhi.

"Sariputra, some great bodhisattvas have dwelled peacefully in the six paramitas and always worked diligently to benefit sentient beings. They do not speak nonsensical words, and their bodies and minds will not elicit nonsensical karma either.

"Sariputra, some great bodhisattvas have cultivated the six paramitas and always worked diligently to benefit the sentient beings. They will travel from one Buddha land to the other to assist the sentient beings to get rid of the three bad destinies.

"Sariputra, some great bodhisattvas have dwelled in the six paramitas but concentrated constantly on giving paramita. They have cultivated and learned various bodhisattva actions bravely and assiduously and give all kinds of most desirable things to sentient beings tirelessly. They give food, drinks, vehicles, clothes, flower fragrances, jewel necklaces, houses, beds, bedding, lamps, money, cereals, rarities and treasures, and other living supplies to the sentient beings in need.

(These great bodhisattvas have concentrated on practicing giving paramita.)

"Sariputra, some great bodhisattvas have dwelled in the six paramitas but concentrated constantly on pure-precept paramita. They have cultivated and learned various bodhisattva actions bravely and assiduously and thus achieve superior demeanor and rituals in body, speech, and mind. They have also encouraged others to cultivate, learn, and fulfill the superior demeanor and rituals quickly.

(These great bodhisattvas have concentrated on practicing pure-precept paramita.)

"Sariputra, some great bodhisattvas have dwelled in the six paramitas but concentrated constantly on forbearance paramita. They have cultivated and learned various bodhisattva actions bravely and assiduously and thus stay far away from anger and hatred. They have also encouraged others to cultivate, learn, and fulfill forbearance quickly.

(These great bodhisattvas have concentrated on practicing forbearance paramita.)

“Sariputra, some great bodhisattvas have dwelled in the six paramitas but concentrated constantly on diligence paramita. These great bodhisattvas have always cultivated and learned various bodhisattva actions bravely and assiduously, so they are sufficiently equipped with all virtuous dharmas. They have also encouraged various sentient beings to cultivate, learn, and fulfill the superior diligence quickly.

(These great bodhisattvas have concentrated on practicing diligence paramita.)

“Sariputra, some great bodhisattvas have dwelled in the six paramitas but concentrated constantly on meditation paramita. These great bodhisattvas have always cultivated and learned various bodhisattva actions bravely and assiduously, so they are sufficiently equipped with all kinds of superior samatha. They have also encouraged various sentient beings to cultivate, learn, and fulfill the superior concentrations quickly.

(These great bodhisattvas have concentrated on practicing meditation paramita.)

“Sariputra, some great bodhisattvas have dwelled in the six paramitas but concentrated constantly on prajna paramita. These great bodhisattvas have always cultivated and learned various bodhisattva actions bravely and assiduously, so they are sufficiently equipped with all kinds of vipasyana. They have also encouraged various sentient beings to cultivate, learn, and fulfill the superior wisdom quickly.

(These great bodhisattvas have concentrated on practicing prajna paramita.)

“Sariputra, some great bodhisattvas have cultivated prajna paramita and transformed themselves to appear as a Buddha to enter the hells, the realm of animals, realm of ghosts, human world, and heavens to teach sentient beings correct dharma according to individual situations and languages.

(These great bodhisattvas have entered the six destinies to teach sentient beings as a transformed Buddha.)

“Sariputra, some great bodhisattvas have dwelled in the six paramitas and transformed themselves to appear as a Buddha to travel to as many Buddha lands as the sands of the Ganges, in which they will teach sentient beings correct dharma and dignify and purify the Buddha lands.

They will also hear and learn the teachings of correct dharma given by the Buddhas at each Buddha's place, make offerings respectfully to esteem and acclaim the Buddhas. After looking around the most wonderful and purest forms of Buddha lands in the ten directions, they will copy and build their own most dignified and purest Buddha lands. Then they will invite the great bodhisattvas who have reached the final phase before becoming a Buddha to live in those Buddha lands, so that they can realize and attain the unsurpassed bodhi quickly.

"Sariputra, some great bodhisattvas have cultivated the six paramitas and thus attain the thirty-two perfect marks; their sense organs become sharp, efficient, pure, and solemn. When looking at these great bodhisattvas, the sentient beings will adore them with respect so that their pure minds will also be inspired. These great bodhisattvas then will guide and encourage the sentient beings according to individual dispositions and intentions to realize and attain the nirvana of the three vehicles step by step. Therefore, Sariputra, when cultivating prajna paramita, the great bodhisattvas should learn to purity their karmas in body, speech, and mind.

(These great bodhisattvas have attained the perfect marks to inspire sentient beings to purify their minds and attain the holy effects.)

"Sariputra, some great bodhisattvas have cultivated the six paramitas and thus attained sharp and bright sense organs, but they will not boast about themselves and look down on others.

(The great bodhisattvas are humble.)

"Sariputra, some great bodhisattvas have always dwelled in giving paramita and pure-precept paramita since the time of making the great vows. Although they have not yet reached the stage of nonregression, they will never fall into the inferior destinies of rebirth.

"Sariputra, some great bodhisattvas have never stayed away from the path of the ten virtuous karmas since the time of making the great vows until acieving the stage of nonregression.

"Sariputra, some great bodhisattvas have dwelled peacefully in giving paramita and pure-precept paramita and thus become the wheel-turning kings and possess the seven treasures. They

teach correct dharma instead of incorrect dharma, establish the sentient beings well on the path of the ten virtuous karmas, and give properties and treasures to those in need.

"Sariputra, some great bodhisattvas have dwelled peacefully in giving paramita and pure-precept paramita and have been wheel-turning kings for hundreds of thousands of generations. They have encountered immeasurable hundreds of thousands of Buddhas, made offerings respectfully to esteem and acclaim them, and practiced internal giving and external giving without difficulty and hesitation.

(These great bodhisattvas become wheel-turning kings and hold the position for a long time.)

"Sariputra, some great bodhisattvas have dwelled peacefully in the six paramitas; they teach correct views to sentient beings to illuminate their blindness and ignorance in truth. They have also used such bright truth to illuminate themselves and will never stay away from this illumination until attaining the unsurpassed, perfect, and universal bodhi. Sariputra, these great bodhisattvas will always encounter the Buddha dharma present owing to this cause and condition.

"Therefore, Sariputra, when the great bodhisattvas cultivate prajna paramita, any guilty karma of the body, speech, and mind are not allowed to arise even briefly."

At that time, Sariputra asked the Buddha, "World-Honored One, what are the guilty karmas of the body, speech, and mind?"

The Buddha replied, "Sariputra, as the great bodhisattvas have these thoughts, 'This is the body, from which my body karmas arise; this is the speech, from which my speech karmas arise; this is the mind, from which my mind karmas arise,' then these great bodhisattvas have committed the guilty body, speech, and mind karmas.

(The Buddha explained to Sariputra what the guilty karmas of body, speech, and mind are.)

"Sariputra, when cultivating prajna paramita, the great bodhisattvas should not attain the body and the body karmas, the speech and the speech karmas or the mind and the mind karmas. Sariputra, if the great bodhisattvas cultivate prajna paramita and attain the body, speech, and mind and the body karmas, speech karmas, and mind karmas, their minds of stinginess, greed,

precept violation, anger, hatred, tiredness, laziness, distraction, restlessness, and wisdom abuse will arise. Once any of these happens, they will not be qualified the name of great bodhisattva. Therefore, when cultivating prajna paramita, the great bodhisattvas should not let these thoughts arise in their minds.

"Sariputra, through the cultivation of the six paramitas, the great bodhisattvas are able to purify the three heavy burdens of body, speech, and mind vexations."

(The Buddha taught that the bodhisattvas should not allow the negative karmas of the body, speech, and mind arise. They can avoid committing these three negative karmas through cultivating six paramitas.)

At that time, Sariputra asked the Buddha, "World-Honored One, how can the great bodhisattvas purify the three heavy burdens of body, speech, and mind vexations?"

The Buddha replied, "Sariputra, if the great bodhisattvas cultivate prajna paramita without attaining the body and the heavy burden of the body, the speech and the heavy burden of the speech, and the mind and the heavy burden of the mind, then, Sariputra, they will be able to cultivate prajna paramita and purify the heavy burdens of body, speech, and mind vexations.

"Furthermore, Sariputra, some great bodhisattvas have since the time of aspiring to the bodhi accepted and practiced the path of the ten virtuous karmas without intending to attain voice-hearer or self-enlightened one; rather, they always have compassion over the sentient beings. Sariputra, I will say that these great bodhisattvas are able to purify the three heavy burdens of the body, speech, and mind vexations.

(The Buddha instructed how great bodhisattvas purify body, speech, and mind to remove the heavy burdens of vexations.)

"Sariputra, some great bodhisattvas have cultivated the pure bodhi path of the six paramitas."

Meanwhile, Sariputra asked the Buddha, "World-Honored One, what is the bodhi path for the great bodhisattvas?"

The Buddha replied, “Sariputra, when cultivating prajna paramita, the great bodhisattvas do not have the heavy burdens of the body, speech, and mind vexations. They do not attain giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita. They do not attain the vehicle of voice-hearer, the vehicle of self-enlightened one, and the vehicle of the perfect and universal enlightenment for bodhisattva. Sariputra, this is named the bodhi path for the great bodhisattvas. Why? It is because in the bodhi path, all dharmas are unattainable.

(The pure bodhi path for great bodhisattvas is nonattainment of the six paramitas and the three vehicles. In the bodhi path all dharmas are unattainable.)

“Moreover, Sariputra, some great bodhisattvas have cultivated the six paramitas and aspired to the bodhi path. They have worked so hard and attentively that nothing can hinder them.”

Meanwhile, Sariputra asked the Buddha, “World-Honored One, how do great bodhisattvas cultivate the six paramitas and move toward the bodhi path without hindrance?”

The Buddha replied, “Sariputra, when cultivating the six paramitas, the great bodhisattvas 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 realm, sight realm, and eye consciousness realm. They are not attached to the ear realm, sound realm, and ear consciousness realm. They are not attached to the nose realm, smell realm, and nose consciousness realm. They are not attached to the tongue realm, taste realm, and tongue consciousness realm. They are not attached to the body realm, touch realm, and body consciousness realm. They are not attached to the conscious realm, mental-image realm, and conscious consciousness realm. 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 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 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 giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They are not attached to the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. They are not attached to the stream-entry effect, once-return effect, nonreturn effect, and arhat effect. They are not attached to the self-enlightenment bodhi. They are not attached to all bodhisattva actions. They are not attached to the unsurpassed, perfect, and universal bodhi of the Buddhas. Sariputra, because of this cause and condition, when cultivating the six paramitas, the great bodhisattvas will be able to grow and develop in their pursuit of the bodhi path and nothing can hinder them.

(The Buddha replied to Sariputra that the great bodhisattvas can grow and develop in the pursuit of the bodhi path without hinderance if they are not attached to various dharmas.)

"Sariputra, some great bodhisattvas have dwelled peacefully in prajna paramita, so they are able to fulfill the perfect knowledge of all perfect knowledge quickly. Because they have fulfilled this superior knowledge, they will not fall into the perilous and vicious destinies of rebirth or be reborn as inferior human and heavenly beings to suffer poverty. Their sense roots and physical features are perfect and attractive that all heavenly beings, human beings, asuras, and so forth will esteem and love them.

(If the great bodhisattvas dwell peacefully in prajna paramita, they will not fall into bad destinies. They will be esteemed and loved by sentient beings.)

In the meantime, Sariputra asked the Buddha, "World-Honored One, what is the superior knowledge achieved by the great bodhisattvas?"

The Buddha replied, "Sariputra, the great bodhisattvas who have achieved this perfect knowledge are able to see the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in as many Buddha worlds of the ten directions as the sands of the Ganges and hear the correct dharma taught by the Buddhas universally. They will witness all voice-hearers, monastic bodhisattvas, and so forth gathering to listen to the Buddhas' teachings.

They can also see how magnificent and pure the merits and virtues of those lands are. Sariputra! Because the great bodhisattvas have achieved such perfect knowledge, they will not have the thought in the world, the thought of the Thus-Comer, the thought of the correct dharma, the thought of the voice-hearer, the thought of the monastic bodhisattva, the thought of the self-enlightened one, the thought of selfness, the thought of selflessness, and the thought of the magnificent Buddha land. Because of achieving this perfect knowledge, the great bodhisattvas will be able to practice giving paramita without attaining giving paramita; practice pure-precept paramita without attaining pure-precept paramita; practice forbearance paramita without attaining forbearance paramita; practice diligence paramita without attaining diligence paramita; practice meditation paramita without attaining meditation paramita; and practice prajna paramita without attaining prajna paramita. They will practice the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path without attaining the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. They will practice the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the perfect knowledge of all phenomena without attaining the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the perfect knowledge of all phenomena. Sariputra, this is named the superior knowledge achieved by the great bodhisattvas. Because of achieving this superior knowledge, the great bodhisattvas will be able to fulfill all Buddha dharmas quickly. Although they know all dharmas, they do not attain all dharmas because the self-natures of all dharmas are empty.

(The Buddha explained what the superior knowledge achieved by the great bodhisattvas is. Because of this superior knowledge, the great bodhisattvas can cultivate and know all kinds of superior virtuous dharmas, but they will not attain them.)

"Sariputra, some great bodhisattvas have cultivated prajna paramita, so their five eyes are purified. The five eyes are the physical eye, heavenly eye, wisdom eye, dharma eye, and Buddha eye."

Sariputra asked the Buddha, "World-Honored One, what is the pure physical eye of the great bodhisattvas?"

(In this and the following paragraphs, the Buddha explained what the five pure eyes are.)

The Buddha replied, “Sariputra, some great bodhisattvas can use physical eye to see clearly as far as one hundred yojanas, two hundred yojanas, three hundred yojanas, four hundred, five hundred, six hundred or even one thousand yojanas. Some great bodhisattvas can see clearly as far as the entire continent of Jambudvipa, two continents, three continents, four continents, the entire small thousand-world, the entire medium thousand-world or the entire large threefold thousand-world. Sariputra, this is named the pure physical eye of the great bodhisattvas.”

(The pure physical eye.)

Sariputra asked the Buddha again, “World-Honored One, what is the pure heavenly eye of the great bodhisattvas?”

The Buddha replied, “Sariputra, the great bodhisattvas with heavenly eye are able to see what the heavenly beings of the Heaven of Four Great Kings, Heaven of thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, and the Heaven of Other-Made Changes do or what the heavenly beings of the Heaven of Brahma Followers, and so forth, and the Heaven of Ultimate Form do. Sariputra, some great bodhisattvas even can see with heavenly eye what the heavenly beings of the Heaven of Four Great Kings, and so forth, and the Heaven of Ultimate Form cannot see. Sariputra, some great bodhisattvas can use heavenly eye to see the sentient beings in as many worlds of the ten directions as the sands of the Ganges, including their death and rebirth locations. Sariputra, this is named the pure heavenly eye of the great bodhisattvas.”

(The pure heavenly eye of the great bodhisattvas.)

Sariputra asked the Buddha again, “World-Honored One, what is the pure wisdom eye of the great bodhisattvas?”

The Buddha replied, “Sariputra, the great bodhisattvas with wisdom eye do not see the dharmas as conditioned or unconditioned, flawed or flawless, worldly or transcendental, guilty or not guilty, contaminated or purified, material or immaterial, visible or invisible, and substantial or unsubstantial. They do not see the dharmas in the past, future or present. They do not see the dharmas as tied with the realm of desire, the realm of form or the realm of formlessness; as virtuous, not virtuous or neutral; as in the stage of seeing the truth, in the stage of cultivation or

in the stage of arhat; as needing more learning, needing no more learning or neither needing more learning nor needing nor more learning. They do not see the self-nature of all dharmas and the differences of all dharmas. Sariputra, the great bodhisattva with wisdom eye do not see any dharma can be seen, heard, awakened to, and perceived. Sariputra, this is named the wisdom eye of the great bodhisattvas."

(The pure wisdom eye of the great bodhisattvas.)

Meanwhile, Sariputra asked the Buddha again, "World-Honored One, what is the pure dharma eye of the great bodhisattvas?"

The Buddha replied, "Sariputra, the great bodhisattvas with the dharma eye know the differences of individual sentient beings as they really are. Some act in accord with belief, some act in accord with the dharma, and some act in accord with formlessness. Some dwell in emptiness, some dwell in formlessness, and some dwell in nonaspiration. Because of the liberation gate of emptiness, some sentient beings have the five roots elicited. Because of the five roots, their uninterrupted concentrations are activated. Because of the uninterrupted concentrations, their knowledge and the views of liberation are activated. Because of the knowledge and views of liberation, their three bonds are permanently eliminated. The three bonds include incorrect thought that selfness is permanent and real, incorrect belief that some invalid pseudo precepts will lead to liberation, and skepticism about the truth. Some sentient beings have attained stream-entry effect upon permanently removing the three bonds. Some have attained once-return effect because of diminishing greed and anger. Some have attained nonreturn effect because of permanently eliminating greed and anger. Some have attained arhat effect because of permanently eliminating the upper five bonds, namely, craving for form, craving for formlessness, ignorance, arrogance, and the wandering and restless mind. It is because of the liberation gate of formlessness and the liberation gate of nonaspiration that the five roots, the uninterrupted concentrations, and so forth, and the attainment of arhat effect will also be activated and accomplished as in the case of the liberation gate of emptiness mentioned above. Sariputra, this is named the pure dharma eye of the great bodhisattvas.

(The pure dharma eye of the great bodhisattvas.)

“Furthermore, Sariputra, the great bodhisattvas with the dharma eye know accurately that all dharmas arise based on the combination of causes and conditions and extinguish as the causes and conditions disintegrate. Knowing this will result in the attainment of the five roots. Sariputra, this is also named the dharma eye of the great bodhisattvas.

(This is also the pure dharma eye of the great bodhisattvas.)

“Furthermore, Sariputra, the great bodhisattvas with the dharma eye will be able to know accurately that some great bodhisattvas have since the time of aspiring to the bodhi cultivated giving paramita, and so forth, and prajna paramita, thus have achieved the root of belief and the root of diligence. Because of possessing expedient skillfulness, they will be able to increase virtuous dharmas in mind, feeling, and body. They will be reborn in the noble family of Ksatriya, Brahman, elder or layperson or will be reborn in the Heaven of Four Great Kings, and so forth, and the Heaven of Enjoying Other-Made Changes. They will assist the sentient beings living there to mature and give them whatever they prefer; they will also dignify and purify the Buddha land and make offerings respectfully to esteem and acclaim the Buddhas, the World-Honored Ones. Because of this reason, they will not fall into the stage of voice-hearer or the stage of self-enlightened one. They will not regress until they attain the unsurpassed, perfect, and universal bodhi that they pursue. Sariputra, this is also named the pure dharma eye of the great bodhisattvas.

(This is also the pure dharma eye of the great bodhisattvas.)

“Fruthermore, Sariputra, the great bodhisattvas with the dharma eye are able to know accurately that some great bodhisattvas have been conferred by the Buddha the prophecy of attaining the unsurpassed, perfect, and universal bodhi in the future, while some have not been conferred the prophecy. They know accurately that some will not withdraw from the pursuit of the unsurpassed, perfect, and universal bodhi, while some will; some have reached the stage of nonregression, while some have not yet; some have fulfilled the supernatural powers, while some have not yet. They know accurately that those who have fulfilled the supernatural powers are able to go to as many Buddha worlds in the ten directions as the sands of the Ganges to make offerings respectfully to esteem and acclaim various Buddhas, the World-Honored Ones, but those who have not fulfilled the supernatural powers will not be able to do so. They also know

accurately that some have attained supernatural powers, while some have not yet; some have attained dharma forbearance of nonarising, while some have not yet; some have attained superior roots, while some have not yet; some have dignified and purified the Buddha lands, while some have not yet; some have assisted the sentient beings to mature, while some have not yet; some have made great vows, while some have not yet; some are admired by various Buddhas, while some are not; some have stayed close to various Buddhas, while some have not yet; some have limitless lifespans, while some have limited lifespans; some will have numberless bhiksu followers when attaining the bodhi, while some will not have; some will have bodhisattva monastics when attaining the bodhi, while some will not have; some have cultivated merely to benefit others, while some have cultivated to benefit others and themselves; some have lived a difficult, ascetic life, while some have not; some are stuck in one more life, while some are stuck in many lives to come; some have dwelled in the last phase of life before becoming a Buddha, while some have not yet; some have sat on the exquisite bodhi throne, while some have not yet; some have encountered demonic temptations, while some have not. Sariputra, these are also named the pure dharma eye of the great bodhisattvas."

(This is also the pure dharma eye of the great bodhisattvas.)

Meanwhile, Sariputra asked the Buddha again, "World-Honored One, what is the pure Buddha eye of the great bodhisattvas?"

The Buddha replied, "Sariputra, the great bodhisattvas have stayed in the mindfulness of the bodhi without interruption, entered the diamond-like concentration, and attained the perfect knowledge of all phenomena. They have also achieved the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, and the Buddha eye without hinderance. Because of the Buddha eye, the great bodhisattvas will attain the wisdom superior to all voice-hearers and self-enlightened ones. There is nothing that they cannot see, hear, become awakened to, and become aware of. They also can see the phenomena of all dharmas. Sariputra, this is named the pure Buddha eye of the great bodhisattvas. Sariputra, the great bodhisattvas will acquire the pure Buddha eye when they realize and attain anuttara-samyak-sambodhi.

(This is the pure Buddha eye the great bodhisattvas.)

"Sariputra, if the great bodhisattvas would like to acquire the pure five eyes, they should cultivate and learn diligently the six ways for reaching the other shore. Why? These six ways of reaching the other shore comprise all kinds of virtuous dharmas, namely, all virtuous dharmas of voice-hearer, all virtuous dharmas of self-enlightened one, all virtuous dharmas of bodhisattva, and all virtuous dharmas of Thus-Comer.

(The great bodhisattvas should diligently cultivate the six ways for reaching the other shore, namely the six paramitas, to attain the five pure eyes.)

"Sariputra, someone asked the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, 'What dharma comprises all virtuous dharmas?' The Buddha replied seriously, 'Prajna paramita does.' Why? Prajna paramita is the mother of all virtuous dharmas. It can give rise to various merits and virtues of the five paramitas and the five eyes. Sariputra, if the great bodhisattvas would like to attain the pure five eyes, they should learn prajna paramita. If they would like to attain anuttara-samyak-sambodhi, they should learn the pure five eyes. Sariputra, if the great bodhisattvas learn the pure five eyes, they certainly will attain anuttara-samyak-sambodhi.

(The Buddha replied to Sariputra that prajna paramita comprises all dharmas. It is the mother of all virtuous dharmas; it gives rise to the five paramitas and the five eyes. The great bodhisattvas should learn prajna paramita to attain the five eyes, and ultimately attain anuttara-samyak-sambodhi, the unsurpassed, perfect, and universal bodhi.)

"Sariputra, some great bodhisattvas have cultivated prajna paramita and initiated the six supernatural powers paramita: the supernatural power of transformation, the supernatural power of the heavenly ear, the supernatural power of reading others' minds, the supernatural power of knowing previous lives, the supernatural power of the heavenly eye, and the supernatural power of knowing the elimination of flaws."

(The cultivation of prajna paramita can activate the six supernatural powers.)

In the meantime, Sariputra asked the Buddha, “World-Honored One, what is the supernatural power of transformation the great bodhisattvas activate when cultivating prajna paramita?”

The Buddha replied, “Sariputra, when performing the supernatural power of transformation, the great bodhisattvas can activate immeasurable tremendous magical changes. For instance, they will shake the vast lands and the objects in as many lands of the ten directions as the sands of the Ganges. They will transform one thing into many things and many things into one thing, in a visible or invisible way, instantaneously, without hindrance and difficulty. They will pass through the mountains and walls as if penetrating the air, fly as the birds, and dig and emerge out of the earth as if diving and surfing in the water. They will walk on the surface of the water as if walking on the ground, make fire shoot out of the body to burn the plateau, make water flow from the body into many streams to melt the snowy hills, cover the brightness of the sun and moon with one hand although the powers and the virtues of the sun and moon are irresistible, and turn around the Heaven of Pure Residence freely and at ease. There are other numberless and boundless magical changes like these.

(The Buddha explained what the supernatural power of transformation is.)

“Sariputra, although the great bodhisattvas possess the incredible power of transformation, they do not boast about it or are attached to its nature, usage, and the one who possesses it. They even are not attached to attachment and nonattachment. Why? It is because the self-nature of all dharmas is empty, far away, and inherently unattainable. Sariputra, these great bodhisattvas will not think, ‘I am activating the supernatural power of the transformation to entertain myself instead of attaining the perfect knowledge of all perfect knowledge.' Sariputra, this is the supernatural power of the transformation that the great bodhisattvas activate when they cultivate prajna paramita.”

(The great bodhisattvas who possess the supernatural power of transformation are not attached to the nature and the usage of this power.)

In the meantime, Sariputra asked the Buddha again, “World-Honored One, what is the supernatural power of the heavenly ear that the great bodhisattvas activate when cultivating prajna paramita?”

The Buddha replied, “Sariputra, the great bodhisattvas who have acquired the supernatural power of the heavenly ear can hear better and purer than normal human and heavenly beings. They can hear accurately all kinds of sounds made by sentient and insentient beings in as many realms of the ten directions as the sands of the Ganges. They can hear the voices and sounds of the hells, animals, ghosts, human beings, heavenly beings, voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers. They can hear the voices that deprecate birth and death, admire nirvana, abandon the conditioned beings, and aspire to the bodhi; the voices of loathing flaws and enjoying flawlessness; the voices of praising the triple gem and subjugating other paths; the voices of argument, discussion, choice, and decision; the voices of chanting the sutras, persuading others to cease evil dharmas, and encouraging others to cultivate virtuous dharmas; the voices of relieving pains and celebrating pleasantly. They can also hear many other voices, high and low, without hindrances and obstacles.

(This is the supernatural power of the heavenly ear.)

“Sariputra, although possessing the supernatural power of the heavenly ear, the great bodhisattvas do not boast about it or are attached to its nature, usage, and the one who possesses it. They even are not attached to attachment and nonattachment. Why? Because these great bodhisattvas know that the self-nature of all dharmas is empty, far away, and inherently unattainable. Sariputra, these great bodhisattvas will not have this thought in mind, ‘I am activating the supernatural power of the heavenly ear to entertain myself instead of attaining the perfect knowledge of all perfect knowledge.' Sariputra, this is the supernatural power of the heavenly ear that the great bodhisattvas activate when cultivating prajna paramita.”

(The great bodhisattvas possess the supernatural power of the heavenly ear, but they neither boast about it nor are attached to it. It is because the self-nature of all dharmas is empty, far away, and unattainable.)

At that time, Sariputra asked the Buddha again, “World-Honored One, what is the supernatural power of reading others’ minds that the great bodhisattvas activate when cultivating prajna paramita?”

The Buddha replied, “Sariputra, some great bodhisattvas have acquired the supernatural power of reading others’ minds and know accurately the sentient beings in as many realms of the ten directions as the sands of the Ganges. They know the sentient beings’ minds and the mental images universally. They know who are greedy and who are not greedy; who are angry and who are not angry; who are ignorant and who are not ignorant; who have craving minds and who have no craving minds; who have grasping minds and who have no grasping minds; who have absorbing minds and who have restless minds; who have narrow minds and who have broad minds; who have boasting minds and who have humble minds; whose minds are tranquil and whose minds are not tranquil; whose minds are wandering and whose minds are not wandering; whose minds are concentrative and whose minds are not concentrative; whose minds are liberated and whose minds are not liberated; whose minds are flawed and whose minds are flawless; whose minds are provocative and whose minds are not provocative; who have upper minds and who have no upper minds; and who have unsurpassed minds and who have no unsurpassed minds.

(This is the sentient beings’ minds that the great bodhisattvas know universally with supernatural power of reading others’ minds.)

“Sariputra, although these great bodhisattvas possess the supernatural power of reading others’ minds, they do not boast about it or are attached to its nature, usage, and the one who possesses it. They even are not attached to attachment and nonattachment. Why? Because these great bodhisattvas know that the self-nature of all dharmas is empty, far away, and inherently unattainable. Sariputra, these great bodhisattvas will not have this thought in their minds, ‘I am activating the supernatural power of reading others’ minds to entertain myself instead of attaining the perfect knowledge of all perfect knowledge.' Sariputra, this is the supernatural power of reading others’ minds that the great bodhisattvas activate when cultivating prajna paramita.”

Fascicle 405

Chapter 3

Contemplation

Section 4

(In the Second Assembly)

At that time, Sariputra asked the Buddha again, “World-Honored One, what is the supernatural power of knowing previous lives that the great bodhisattvas activate when cultivating prajna paramita?”

The Buddha replied, “Sariputra, some great bodhisattvas with the supernatural power of knowing previous lives can accurately and freely know the previous lives of as many sentient beings in the realms of the ten directions as the sands of the Ganges. They know their own minds and others’ minds easily as they wish. They know one mind, ten minds, one hundred minds, one thousand minds or hundreds of thousands of minds. They know freely the things that occurred one month ago, ten months, one hundred months, one thousand months, hundreds of thousands of months ago. They know the things that occurred one year, ten years, one hundred years, one thousand years or hundreds of thousands of years ago. They know the things that occurred one kalpa, ten kalpas, one hundred kalpas, one thousand kalpas, hundreds of thousands of kalpas, and immeasurable, countless koti nayuta kalpas ago. They know, thoroughly or briefly, the things that happened to themselves and to others in the past. They know when and where the sentient beings lived, their first names and last names, the things that happened, the food they ate, the durations of the events, their lifespans, the pleasant things they enjoyed, the pains they suffered, where they came from, where they were reborn, and their appearances and speeches.

(This is the supernatural power of freely and easily knowing their own and others’ previous lives.)

"Sariputra, although these great bodhisattvas possess the power of knowing previous lives, they are humble and do not boast about it or are attached to it. They are not attached to the nature and operation of this supernatural power and to the one who attains this supernatural power and stays in the mindfulness of it. They even are not attached to attachment and nonattachment. Why? It is because the self-nature is empty, far away, and is inherently unattainable. Sariputra, these great bodhisattvas do not think, 'Now I can elicit this supernatural power of knowing previous lives to entertain myself instead of attaining the perfect knowledge of all perfect knowledge.' Sariputra, this is how the great bodhisattvas elicit and activate the supernatural power of knowing previous lives when cultivating prajna paramita."

(The great bodhisattvas who possess the supernatural power of knowing previous lives do not boast about it and are not attached to it. They even are not attached to attachment and nonattachment because the self-nature of all dharmas is empty, far away, and unattainable.)

Meanwhile, Sariputra asked the Buddha, "World-Honored One, what is the supernatural power of the heavenly eye that the great bodhisattvas activate when cultivating prajna paramita?"

The Buddha replied, "Sariputra, some great bodhisattvas possess the purest supernatural power of the heavenly eye, which surpasses the human and heavenly eyes. They can see the images of various sentient and insentient beings as they really are in as many realms of the ten directions as the sands of the Ganges. They can see the sentient beings universally: they are alive or dead, with wonderful or coarse appearances, and in good or inferior destinies with superior or inferior conditions. They also can see the sentient beings who are reborn differently because of individual karma. Some sentient beings have evil actions in body, speech, and mind. They slander holy ones and insist on incorrect views, so after passing away, they fall into the hells, the realm of animals, the realm of ghosts, the borderlands or in very bad and difficult circumstances where they suffer from various pains and vexations. Some sentient beings practice virtuous actions in body, speech, and mind. They admire and acclaim the holy ones and develop correct views of the cause-and-effect law, so they are reborn in heaven or in the human world to enjoy pleasant and happy lives. The great bodhisattvas with the heavenly eye thus can realize how the sentient beings receive different effects caused by different karmas.

(This is the supernatural power of the heavenly eye possessed by the great bodhisattvas.)

"Sariputra, although these great bodhisattvas possess the supernatural power of the heavenly eye, they are humble and do not boast about it, nor are attached to it. They are not attached to the nature and operation of this supernatural power or to the ones who possess this supernatural power. They even are not attached to attachment and nonattachment. Why? It is because the self-nature is empty, far away, and inherently unattainable. Sariputra, these great bodhisattvas do not think, 'Now I can elicit this supernatural power of the heavenly eye to entertain myself instead of attaining the perfect knowledge of all perfect knowledge.' Sariputra, this is how the great bodhisattvas elicit and activate the supernatural power of the heavenly eye when cultivating prajna paramita."

(Those who possess this heavenly eye are arrogant or attached to it. They even are not attached to attachment and nonattachment. It is because the self-nature of all dharmas is empty, far away, and unattainable.)

In the meantime, Sariputra asked the Buddha again, "World-Honored One, what is the supernatural power of knowing the elimination of flaws that the great bodhisattvas activate when cultivating prajna paramita?"

The Buddha replied, "Sariputra, some great bodhisattvas with the supernatural power of knowing the elimination of flaws know accurately all sentient beings in as many realms of the ten directions as the sands of the Ganges as flawed or flawless. This supernatural power is developed based on diamond-like concentration and fulfilled when all obstacles and negative dispositions are removed. When reaching the stage of nonregression, the great bodhisattvas are also named eliminating all flaws; their flaws will not arise anymore. After acquiring this supernatural power, they will not fall into the stage of voice-hearer or self-enlightened one; they will move forward wholeheartedly toward the unsurpassed, perfect, and universal bodhi. They will not pursue any justice or benefit other than this one.

(This is the supernatural power of knowing the elimination of flaws that great bodhisattvas activate when cultivating prajna paramita.)

"Sariputra, although these great bodhisattvas possess the power of knowing the elimination of the flaws, they are humble and do not boast about it or are attached to it. They are

not attached to the nature and operation of this supernatural power, nor to the ones who attain this supernatural power. They even are not attached to attachment and nonattachment. Why? It is because the self-nature of all dharmas is empty, far away, and inherently unattainable. Sariputra, these great bodhisattvas do not think, 'Now I can elicit this supernatural power of knowing the elimination of flaws to entertain myself instead of attaining the perfect knowledge of all perfect knowledge.' Sariputra, this is how the great bodhisattvas elicit and activate the supernatural power of knowing the elimination of flaws when cultivating prajna paramita."

(Again, the great bodhisattvas are not arrogant when possessing this supernatural power, nor are they attached to it. They realize that the self-nature of all dharmas is empty, far way, and unattainable.)

"Sariputra, if the great bodhisattvas can perfectly purify the six supernatural powers paramita when cultivating prajna paramita, they will be able to realize the unsurpassed, perfect, and universal bodhi.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or the mind of stinginess arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure-precept paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing precept or the mind of violating precept arise because of the emptiness in final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in forbearance paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of loving-kindness and compassion or the mind of anger and hatred arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in diligence paramita. They have dignified and purified the perfect knowledge of

everything and the perfect knowledge of all phenomena, and do not let the mind of diligence and bravery or the mind of laziness and tiredness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in meditation paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of tranquility or the mind of restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated and dwelled peacefully in prajna paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of wisdom or the mind of ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated and dwelled peacefully in giving paramita and pure-precept paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess and the mind of observing or violating precept arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving paramita and forbearance paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess and the mind of loving-kindness and compassion or anger and hatred arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving paramita and diligence paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess and the mind of diligence or laziness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving paramita and meditation paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the

mind of generous giving or stinginess and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving paramita and prajna paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure-precept paramita and forbearance paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept and the mind of loving-kindness and compassion or hatred and anger arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure-precept paramita and diligence paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept and the mind of diligence or laziness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure-precept paramita and meditation paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure-precept paramita and prajna paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

“Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in forbearance paramita and diligence paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of loving-kindness and compassion or anger and hatred and the mind of diligence or laziness arise because of the emptiness in the final analysis.

“Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in forbearance paramita and meditation paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of loving-kindness and compassion or hatred and anger and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

“Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in forbearance paramita and prajna paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of loving-kindness and compassion or anger and hatred and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

“Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in diligence paramita and meditation paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of diligence or laziness and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

“Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in diligence paramita and prajna paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of diligence or laziness and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

“Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in meditation paramita and prajna paramita. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the

mind of tranquility or restlessness and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, pure precept, and forbearance paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of observing or violating precept, and the mind of loving-kindness and compassion or hatred and anger arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, forbearance, and diligence paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of loving-kindness and compassion or hatred and anger, and the mind of diligence or laziness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, diligence, and meditation paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of diligence or laziness, and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated and dwelled peacefully in pure precept, forbearance, and diligence paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of

observing or violating precept, the mind of loving-kindness and compassion or hatred and anger, and the mind of diligence or laziness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure precept, diligence, and meditation paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept, the mind of diligence or laziness, and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure precept, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in forbearance, diligence, and meditation paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of loving-kindness and compassion or hatred and anger, the mind of diligence or laziness, and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in forbearance, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of loving-kindness and compassion or hatred and anger, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in diligence, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the

mind of diligence or laziness, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, pure precept, forbearance, and diligence paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of observing or violating precept, the mind of loving-kindness and compassion or hatred and anger, and the mind of diligence or laziness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, forbearance, diligence, and meditation paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of loving-kindness and compassion or hatred and anger, the mind of diligence or laziness, and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, diligence, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of diligence or laziness, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure precept, forbearance, diligence, and meditation paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept, the mind of loving-kindness and compassion or hatred and anger, the mind of diligence or laziness, and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure precept, diligence, meditation, and prajna paramitas. They have dignified and

purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept, the mind of diligence or laziness, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in forbearance, diligence, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of loving-kindness and compassion or hatred and anger, the mind of diligence or laziness, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, pure precept, forbearance, diligence, and meditation paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of observing or violating precept, the mind of loving-kindness and compassion or hatred and anger, the mind of diligence or laziness, and the mind of tranquility or restlessness arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, forbearance, diligence, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of loving-kindness and compassion or hatred and anger, the mind of diligence or laziness, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in pure precept, forbearance, diligence, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of observing or violating precept, the mind of loving-kindness and compassion or hatred and anger, the mind of diligence or laziness, the mind of

tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Sariputra, some great bodhisattvas have cultivated prajna paramita and dwelled peacefully in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They have dignified and purified the perfect knowledge of everything and the perfect knowledge of all phenomena, and do not let the mind of generous giving or stinginess, the mind of observing or violating precept, the mind of loving-kindness and compassion or hatred and anger, the mind of diligence or laziness, the mind of tranquility or restlessness, and the mind of wisdom or ignorance arise because of the emptiness in the final analysis.

"Therefore, Sariputra, the great bodhisattvas have cultivated prajna paramita and dwelled peacefully in the six paramitas to dignify and purify the path of the perfect knowledge of everything and the path of the perfect knowledge of all phenomena. Because of the emptiness in the final analysis, the dharmas such as generous giving, stinginess, observing precept, violating precept, loving-kindness and compassion, hatred and anger, brave diligence, laziness, tranquility, restlessness, wisdom, and ignorance are nonexistent. When realizing this truth, they will not be attached to these dharmas. Sariputra, the great bodhisattvas thus will not be attached to the generous ones or the stingy ones, the precept protectors or the precept violators, the loving-kind and compassionate ones or the angry ones, the diligent ones or the lazy ones, and the wise ones or the ignorant ones. Sariputra, the great bodhisattvas even are not attached to attachment or nonattachment. Why? It is because all dharmas are empty in the final analysis. Sariputra, the great bodhisattvas then will not be attached to slander, acclamation, damage, advantage, contempt, and reverence either. Why? When realizing the emptiness in the final analysis, they will understand that the dharmas of slander, acclamation, damage, advantage, contempt, and reverence are nonexistent. Sariputra, when achieving this stage, the great bodhisattvas will not be attached to attachment or nonattachment. Why? The fathomless prajna paramita is permanently rid of attachment and nonattachment.

(This paragraph concludes what the Buddha said in the paragraphs above. He taught that because the dharmas of slander, acclamation, damage, advantage, contempt, and reverence are nonexistent, prajna paramita is rid of attachment permanently. It is because of the emptiness in

the final analysis, the dharmas such as generous giving, stinginess, compassion, loving-kindness, anger, hatred, and so forth, are nonexistent. When realizing this truth, the great bodhisattvas will not be attached to them.)

“Sariputra, when cultivating prajna paramita, these great bodhisattvas will gain the highest and most exquisite merits and virtues, that are not shared by voice-hearers and self-enlightened ones. Sariutra, after fulfilling these merits and virtues, the great bodhisattvas will be able to assist the sentient beings to mature and dignify and purify the Buddha lands with the four approaches of absorption. They will also dignify and purify the path of the perfect knowledge of everything and the perfect knowledge of all phenomena and realize and attain the perfect knowledge of all perfect knowledge quickly.

“Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas will initiate the mind of equality and treat all sentient beings equally. After that, they will further initiate the mind of bringing benefits and happiness to all of them. They thus will attain the equality of dharma nature and establish all sentient beings in the equality of dharma nature.

“Sariputra, these great bodhisattvas will be protected by the Buddhas in the ten directions and kept in their mindfulness; they will also be respected and adored by great bodhisattvas, voice-hearers, and self-enlightened ones. Sariputra, wherever they are reborn, they will not see undesirable sights, hear undesirable sounds, smell undesirable odors, and taste undesirable flavors. They will not have undesirable touches or undesirable thoughts either. Sariputra, these great bodhisattvas will not regress in the pursuit of anuttara-samyak-sambodhi.”

As the Buddha was teaching about the superior benefits the great bodhisattvas had gained by cultivating prajna paramita, three hundred bhiksus in the assembly stood up from their seats and took off the clothes they are wearing and made them as offerings to the Buddha. They all initiated aspiration to the unsurpassed, perfect, and universal enlightenment. At that time, the Buddha smiled, and the lights of varied colors emitted from his face.

Venerable Ananda rose from his seat and knelt to the Buddha's feet with his right knee touching the ground and left shoulder covered. He joined his palms respectfully and said to the

Buddha, “World-Honored One, why do you smile? The great holy one will not smile without cause and condition. Please teach us about it.

The Buddha replied to Ananda, “All these bhiksus who just stood up from their seats will become the Buddhas sixty-one kalpas from now in the Kalpa of Constellation, and all will have the same name: Great Streamer Form Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, One Perfect in Wisdom and Conduct, Well-Gone One , One Who Knows the World, Unsurpassed Great Person, Taming and Guiding One, Teacher of Heavenly and Human Beings, Buddha, and Bhagavat. These bhiksus will be reborn in the realm of Eastern Unmovable Buddha after this life and will cultivate bodhisattva actions there.”

Meanwhile, in the assembly, sixty thousand heavenly sons, inspired by the Buddha’s teaching, vowed to aspire to the unsurpassed, perfect, and universal enlightenment. The World-Honored One conferred on them the prophecy that they will develop a pure belief in the dharma of Maitreya Thus-Comer, renounce their families, and practice celibacy wholeheartedly. The Maitreya Thus-Comer will also confer on them the prophecy of attaining the unsurpassed, perfect, and universal bodhi.

At that time, with the support of the Buddha’s supernatural powers, all participants in the assembly witnessed the Thus-Comers were giving teachings to their disciples and other sentient beings in each thousand-world of the ten directions. Those Buddha worlds were pure, magnificent, and unique, surpassing this Barely Tolerable World.

In the meantime, all ten thousand sentient beings in the assembly vowed, “I would like to be reborn in those Buddha lands based on the pure karmas that I have cultivated.”

At that time, the World-Honored One knew what they thought, so he smiled. As he smiled, the lights of varied colors emitted from his face. Venerable Ananda rose from his seat again and asked respectfully about the cause and condition of the Buddha’s smile.

The Buddha asked Ananda, “Have you ever seen these ten thousand sentient beings rising from their seats?”

Ananda replied, “Yes.”

The Buddha said, “These sentient beings will be reborn after present life in those ten thousand Buddha lands as each one wishes, and each will stay in the Buddha land chosen until attaining the unsurpassed, perfect, and universal bodhi. They will always stay with their Buddhas and make offerings respectfully to esteem and acclaim the Buddhas. They will cultivate and learn the six paramitas. After fulfilling the cultivation of the six paramitas, they will become the Buddhas with the same name: Magnificent King Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, One Perfect in Wisdom and Conduct, Well-Gone One , One Who Knows the World, Unsurpassed Great Person, Taming and Guiding One, Teacher of Heavenly and Human Beings, Buddha, and Bhagavat.”

(The Buddha conferred the prophecies on two groups of participants in the assembly.)

Chapter 4

The Unequalled Equality

(In the Second Assembly)

At that time, the venerable Sariputra, venerable Mahamaudgalyayana, venerable Well-Appearing One, venerable Mahakasyapa, venerable Pūrna, and other well-known great bhiksus, bhiksunis, great bodhisattvas, upasakas, and upāsikās all stood up from their seats, joined their palms respectfully, and said to the Buddha, “World-Honored One, the prajna paramita of the great bodhisattva is the great paramita. The prajna paramita of the great bodhisattva is the broad paramita. The prajna paramita of the great bodhisattva is the first paramita. The prajna paramita of the great bodhisattva is the honorable paramita. The prajna paramita of the great bodhisattva is the superior paramita. The prajna paramita of the great bodhisattva is the upper paramita. The prajna paramita of the great bodhisattva is the exquisite paramita. The prajna paramita of the great bodhisattva is the high paramita. The prajna paramita of the great bodhisattva is the top paramita. The prajna paramita of the great bodhisattva is the unsurpassed paramita. The prajna

paramita of the great bodhisattva is the uppermost paramita. The prajna paramita of the great bodhisattva is the unequalled paramita. The prajna paramita of the great bodhisattva is the unequaled equal paramita. The prajna paramita of the great bodhisattva is the space-like paramita. The prajna paramita of the great bodhisattva is the unconditional and unsubstantial paramita. The prajna paramita of the great bodhisattva is the paramita of the emptiness of particular characteristics. The prajna paramita of the great bodhisattva is the paramita of the emptiness of common characteristics. The prajna paramita of the great bodhisattva is the paramita of the emptiness of all dharmas. The prajna paramita of the great bodhisattva is the paramita of the emptiness of nonattainment. The prajna paramita of the great bodhisattva is the paramita of the emptiness of nonarising. The prajna paramita of the great bodhisattva is the paramita of the emptiness of nonextinction. The prajna paramita of the great bodhisattva is the paramita of the emptiness of selflessness. The prajna paramita of the great bodhisattva is the paramita of the emptiness of self-nature. The prajna paramita of the great bodhisattva is the paramita of the emptiness of selfless self-nature. The prajna paramita of the great bodhisattva is the paramita of samatha. The prajna paramita of the great bodhisattva is the paramita of swiftness and elegance. The prajna paramita of the great bodhisattva is the paramita of initiating and developing all merits and virtues. The prajna paramita of the great bodhisattva is the paramita of fulfilling all merits and virtues. The prajna paramita of the great bodhisattva is the invincible paramita. The prajna paramita of the great bodhisattva is the paramita capable of subjugating all.

(The Buddha's monastic disciples, great bodhisattvas, and lay persons all esteemed and acclaimed the prajna paramita of great bodhisattva.)

"World-Honored One, the great bodhisattvas who cultivate prajna paramita are the most honorable and the superior ones. They have great powers and authority. They can practice and fulfill the unequalled equal giving. They possess the paramita of the unequalled equal giving. They can attain the unequalled equal body; namely, the body with boundless exquisite perfect features. They can realize the unequalled equal dharma; namely, the unsurpassed, perfect, and universal bodhi.

(They acclaimed prajna paramita of great bodhisattva as the unequaled equal six dharmas: unequaled equal giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.)

"World-Honored One, the great bodhisattvas who cultivate prajna paramita are the most honorable and the superior ones. They have great powers and authority. They can practice and fulfill the unequaled equal precept. They possess the paramita of the unequalled equal precept. They can attain the unequaled equal body; namely, the body with boundless exquisite perfect features. They can realize the unequaled equal dharma; namely, the unsurpassed, perfect, and universal bodhi.

"World-Honored One, the great bodhisattvas who cultivate prajna paramita are the most honorable and the superior ones. They have great powers and authority. They can practice and fulfill the unequaled equal forbearance. They possess the paramita of the unequaled equal forbearance. They can attain the unequaled equal body; namely, the body with boundless exquisite perfect features. They can realize the unequaled equal dharma; namely, the unsurpassed, perfect, and universal bodhi.

"World-Honored One, the great bodhisattvas who cultivate prajna paramita are the most honorable and the superior ones. They have great powers and authority. They can practice and fulfill the unequaled equal diligence. They possess the paramita of the unequaled equal diligence. They can attain the unequaled equal body; namely, the body with boundless exquisite perfect features. They can realize the unequaled equal dharma; namely, the unsurpassed, perfect, and universal bodhi.

"World-Honored One, the great bodhisattvas who cultivate prajna paramita are the most honorable and the superior ones. They have great powers and authority. They can practice and fulfill the unequaled equal meditation. They possess the paramita of the unequaled equal meditation. They can attain the unequaled equal body; namely, the body with boundless exquisite perfect features. They can realize the unequaled equal dharma; namely, the unsurpassed, perfect, and universal bodhi.

"World-Honored One, the great bodhisattvas who cultivate prajna paramita are the most honorable and the superior ones. They have great powers and authority. They can practice and fulfill the unequaled equal wisdom. They possess the paramita of the unequaled equal wisdom. They can attain the unequaled equal body; namely, the body with boundless exquisite perfect

features. They can realize the unequaled equal dharma; namely, the unsurpassed, perfect, and universal bodhi. So are the rest of various superior merits and virtues.

(These Buddha's monastic disciples, lay people, great bodhisattvas and so forth further acclaimed that the ones who cultivated such prajna paramita would have great powers and authority to fulfill the six paramitas and the rest of superior merits and virtues, accomplish the perfect physical bodies, and realize the unequaled equal dharma: the unsurpassed, perfect, and universal bodhi.)

"World-Honored One, it is also because of cultivating prajna paramita that the World-Honored One can cultivate, dwell in, fulfill, and possess the superior merits and virtues; attain the unequaled equal matter, feeling, thinking, action, and consciousness; realize the unequaled equal bodhi; and turn the unequaled equal dharma wheel. So are the rest of Buddhas in the past, future, or present. Therefore, if the great bodhisattvas would like to reach the ultimate other shore of all dharmas, they should learn prajna paramita. World-Honored One! All heavenly beings, human beings, asuras, and so forth should make offerings respectfully to esteem and acclaim the great bodhisattvas who are cultivating prajna paramita."

(The Buddha's disciples and so forth conclude that the great bodhisattvas could reach the other shore through learning prajna paramita.)

At that time, the Buddha replied to all senior monastics, great bodhisattvas, and so forth, "Yes, it is as you say. All heavenly beings, human beings, asuras, and so forth in the worlds should make offerings respectfully to esteem and acclaim the great bodhisattvas who are cultivating prajna paramita. Why? Because of the great bodhisattvas, the human beings and heavenly beings appear in the worlds. Namely, because of the great bodhisattvas, the noble family of Ksatriya, the noble family of Brahman, the noble family of the elders, the noble family of the lay believers, and the wheel-turning holy kings appear in the worlds. Because of the great bodhisattvas, the heavenly beings of the Heaven of Four Great Kings, the Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Enjoying Other-Made Changes appear in the worlds. Because of the great bodhisattvas, the heavenly beings of the Heaven of Brahma Followers, the Heaven of Brahma Associates, and so forth, and the Heaven of Ultimate Form appear in the worlds. Because of the great bodhisattvas, the Heaven of Boundless Emptiness,

Heaven of Boundless Consciousness, Heaven of Nothingness, and Heaven of Nonthinking and Not Nonthinking appear in the worlds. Because of the great bodhisattvas, the stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Buddhas appear in the worlds. Because of the great bodhisattvas, the living supplies, such as the food, drinks, clothes, bedding, houses, lamps, jewels, pearls, crystals, shells, jades, corals, gold, and silvers appear in the worlds to support, nurture, and entertain the sentient beings. In summary, all human pleasures, heavenly pleasures, and the pleasures beyond the world will not exist without the great bodhisattvas. Why? It is because the great bodhisattvas not only practice giving themselves but also teach others to practice giving. They not only observe pure precept themselves but also teach others to observe pure precept. They not only practice forbearance themselves but also teach others to practice forbearance. They not only practice diligence themselves but also teach others to practice diligence. They not only cultivate meditation themselves but also teach others to cultivate meditation. They not only learn wisdom themselves but also teach others to learn wisdom. Therefore, all sentient beings who have gained such benefits, peace, and happiness owe a great debt to various great bodhisattvas who are cultivating prajna paramita."

(The Buddha approved what his disciples and so forth said. He added that because of the great bodhisattvas all sages and holy ones, all beautiful and useful things, and all pleasures of and beyond the world appear in the world. The great bodhisattvas not only cultivate all virtuous dharmas themselves but also teach and encourage sentient beings to do so. The sentient beings owe a great debt to the great bodhisattvas who practice prajna paramita.)

Chapter 5

The Form of the Tongue

(In the Second Assembly)

At that time, the World-Honored One extended his long and wide tongue to cover the entire large threefold thousand-world. From his tongue countless varied colored rays of light emitted. The light was shining over as many Buddha worlds of the ten directions as the sands of the Ganges.

Meanwhile, in as many Buddha lands as the sands of the Ganges in the east, immeasurable, countless great bodhisattvas saw the light. They hesitated and wondered, and each went to the Buddha, bowed respectfully to the Buddha and asked, “World-Honored One, whose powers and authority and what cause and condition have caused this great light to shine over various Buddha lands?”

Each Buddha replied, “In the world named Barely Tolerable in the west, a Buddha named Sakyamuni Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, Perfect in Wisdom and Action, Well-Gone One , One Who Knows the World, Unsurpassed Great Person, Taming and Guiding One, Teacher of Heavenly and Human Beings, Buddha, and Bhagavat is now teaching prajna paramita to the great bodhisattvas. He extended his wide and long tongue to cover the large threefold thousand-world. From the Buddha’s tongue that immeasurable and countless rays of light in varied colors are emitting to shine over as many Buddha lands in the ten directions as the sands of the Ganges. This is the light that you are watching.

Upon hearing the Buddha’s reply, numberless great bodhisattvas in all the worlds so rejoiced that they jumped, danced, and appreciated that they had never experienced before. Each said to the Buddha, “I would like to go to Barely Tolerable world to attend the assembly, make offerings to Sakyamuni Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and all the great bodhisattvas there, and listen to the teachings of prajna paramita. I am begging your kind and compassionate permission!”

Each Buddha replied, “It is the right time. You may go as you wish.”

Each group of great bodhisattvas from each Buddha land in the east bowed down to the ground before the Buddha’s feet respectively and walked around the Buddha clockwise seven times to say goodbye. They left the Buddha and brought with them in solemnity innumerable

treasure pennants, canopies, clothes, necklaces, garlands, rarities, treasures, and the flowers made of gold and silver. They played various kinds of most entertaining and wonderful music on the way, and before long they arrived at the Sakyamuni Buddha's place. They made offerings to esteem and acclaim the Buddha, bowed down to the ground before the Buddha's feet, and stood to one side. In the meantime, in all Buddha lands in the south, west, north, southeast, northeast, southwest, and northwest, as well as the lands above and underneath, numberless great bodhisattvas also witnessed the same light and did the same things as the great bodhisattvas in the Buddha lands in the east did.

(As Sakyamuni Buddha extended his long and wide tongue to cover the entire large threefold thousand-world, numberless rays of light emitted from his tongue to shine over all lands. The great bodhisattvas in the ten directions saw the light and asked their Buddhas about the cause of this light. They were told that the Buddha in Barely Tolerable world was going to teach prajna paramita, so all bodhisattvas got the permission from their Buddhas and went to Barely Tolerable world to make offerings, pay homage, and listen to Sakyamuni Buddha's teachings of prajna paramita.)

At that time, the heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, Heaven of Tusita, Heaven of Enjoying Self-Made Changes, Heaven of Enjoying Other-Made Changes, Heaven of Brahma Followers, Heaven of Brahma Associates, Heaven of Brahma Family, Heaven of Great Brahma, Heaven of Light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity, Heaven of Purity, Heaven of Lesser Purity, Heaven of Infinite Purity, Heaven of Universal Purity, Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, Heaven of Extensive Rewards, Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form came to the Buddha's place. They all carried numberless fragrant wreaths made of moisture perfumes, powdered perfumes, burning perfumes, tree perfumes, leaf perfumes, and mixed perfumes. They also carried various flower wreaths, such as pleasant wreaths, fresh wreaths, dragon-coin garlands, and immeasurable other kinds of flower wreaths. In addition, they also carried the most wonderful heavenly flowers: blue lotus (utpala), yellow and white lotus (padma), red lotus (kumuda), snow white lotus (pundarika), tender and sweet sound flower, great tender and sweet-

sound flower, and other immeasurable wonderful and fragrant heavenly flowers. When they came to the Buddha's place, they made all these wonderful things as offerings to esteem and acclaim the Buddha and the great bodhisattvas. They walked around the Buddha for hundreds of thousands of times, bowed to the ground before the Buddha's feet, and stayed to the side.

At that time, all treasure banners, canopies, clothes, necklaces, jewels, fragrant flowers, and various kinds of music and entertainment presented by the great bodhisattvas and the heavenly beings from the heavens in the realm of desire and the realm of form surged up to the sky owing to the Buddha's supernatural powers. These wonderful things were combined and transformed into a platform to cover the entire large threefold thousand-world. At the four corners of the platform stood different kinds of treasure pennants. The jade and pearl necklaces, lovely small flags, colorful ribbons, as well as rare and unique floral decorations were hanging from the canopies of the platform and the treasure banners, all looked so magnificent, attractive, and lovely.

At that time, hundreds of thousands of koti nayuta sentient beings in the assembly stood up from their seats and said respectfully to the Buddha with their palms joined, "World-Honored One, we are vowing to become a Buddha in the future and attain the perfect appearance and virtues as World-Honored One does. We are aspiring to have a country land as dignified and glorious as yours. In the lands, all the voice-hearers, bodhisattvas, heavenly beings, and human beings will gather while we turn the dharma wheel as the Buddha is doing now."

The World-Honored One read the attendees' minds and knew that they were having in-depth and insightful understanding of the dharma forbearance of nonarising; they had also become aware that all existent beings are without arising and extinction, doing and action, so the Buddha smiled and varied colorful rays of light emitted from his face.

In the meantime, the venerable Ananda rose from his seat, joined his palms, and asked respectfully, "World-Honored One, why did you smile? The Buddhas do not smile without cause and condition."

The Buddha said to Ananda, "All the hundreds of thousands of koti nayuta sentient beings who just rose from their seats have become deeply aware of the dharma forbearance of

nonarising. After cultivating bodhisattva actions for sixty-eight koti great kalpas, they will become a Buddha in the Kalpa of Exquisite Dharma Flower. All will have the same name: Factors for Enlightenment Flower Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, One Perfect in Wisdom and Conduct, Well-Gone One , One Who Knows the World, Unsurpassed Great Person, Taming and Guiding One, Teacher of Heavenly and Human Beings, Buddha, and Bhagavat."

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Chapter 6

Well-Appearing One

Section 1

(In the Second Assembly

At that time, the Buddha said to venerable Well-Appearing One, “Because you have an excellent talent in debate, you should teach the dharma correspondent with prajna paramita to great bodhisattvas and give them cautions and suggestions so that they are able to fulfill the cultivation of prajna paramita.”

In the meantime, the great bodhisattvas, senior voice-hearers, heavenly beings, humans, and so forth, in the assembly all had this question in their minds, “The venerable Well-Appearing One is going to teach great bodhisattvas the dharma correspondent with prajna paramita and give them cautions so that they will fulfill the cultivation of prajna paramita. Will he do this relying on his own wisdom and talent of debate or based on the supernatural powers of the Buddha?”

The venerable Well-Appearing One knew what the great bodhisattvas, senior voice-hearers, heavenly beings, human beings, and so forth were thinking, so said to the venerable Sariputra, “All Buddha’s disciples teach the dharma based on the supernatural powers bestowed by the Buddha. Why? Sariputra, as the Buddha teaches his disciples the most essential part of the dharma, what he teaches is always not contrary to the dharma nature. The disciples will receive, learn, and cultivate the teachings assiduously and tirelessly, and finally will attain the reality of all dharmas. These disciples then will teach the dharma to others, and what they teach will not be contrary to the dharma nature either. Therefore, the Buddha’s teaching is like handing down the light through the lamp. Sariputra, I will teach great bodhisattvas the dharma correspondent with prajna paramita with the support of the Buddha’s supernatural powers. I will give cautions and suggestions to them, so they are able to fulfill the cultivation of prajna paramita. What I am going to do is not based on my own wisdom and talent of debate. Why? It is because the dharma

correspondent with the profound prajna paramita is not at the level of the voice-hearer or the level of the self-enlightened one."

At that time, the venerable Well-Appearing One asked the Buddha, "World-Honored One, you have instructed me, 'Because you have excellent talent of debate, you should teach the dharma correspondent with prajna paramita to great bodhisattvas and give them cautions and suggestions so that they will be able to fulfill the cultivation of prajna paramita.' World-Honored One, among these dharmas, which dharma is named 'great bodhisattva'? And which dharma is named 'prajna paramita'? World-Honored One, I cannot see any dharma that is named 'great bodhisattva' or any dharma that is named 'prajna paramita.' I even cannot see these two names. Why do you want me to teach the dharma correspondent with prajna paramita to the great bodhisattvas and give them cautions and suggestions to let them fulfill prajna paramita?"

(The dialogues between the Buddha and Well-Appearing One would delve into the metaphysical nature or reality of all existent beings, the so-called dharmas.)

The Buddha said, "Well-Appearing One, great bodhisattva is a name. Prajna paramita is also a name. They are just the names. Well-Appearing One, these two names have no arising and extinction. They are provisionally established. They are not inside, outside or in between. It is because they are unattainable.

"Well-Appearing One, you must know that the 'I' is a provisionally established name, and this name has no arising and extinction. The other names, such as the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer are also provisionally established and have no arising or extinction. The provisional names are not inside, outside or in between because they are unattainable. Therefore, great bodhisattva, prajna paramita, and these two names are not real dharmas. These unreal dharmas are provisionally established and have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

"Furthermore, Well-Appearing One, matter is unreal. It is a provisionally established name and has no arising and extinction. So are feeling, thinking, action, and consciousness. They

are provisionally established names and unreal. They have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

“Furthermore, Well-Appearing One, the eye sphere is unreal. It is a provisionally established name and has no arising and extinction. So are the ear, nose, tongue, body, and conscious spheres. They are provisionally established names and unreal. They have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

“Furthermore, Well-Appearing One, the sight sphere is unreal. It is a provisionally established name and has no arising and extinction. So are the sound, smell, taste, touch, and mental-image spheres. They are provisionally established names and unreal. They have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

“Furthermore, Well-Appearing One, the eye realm, sight realm, and eye consciousness realms are unreal. They are provisionally established names and have no arising and extinction. So are the ear realm, sound realm, and ear consciousness realm; the nose realm, smell realm, and nose consciousness realm; the tongue realm, taste realm, and tongue consciousness realm; the body realm, touch realm, and body consciousness realm; and the conscious realm, mental-image realm, and conscious consciousness realm. They are provisionally established names and unreal. They have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

“Furthermore, Well-Appearing One, the head, neck, shoulder, upper arm, hand, forearm, stomach, back, chest, armpit, waist, spine, thigh, knee, calf, shin, and foot are provisionally established names and have no arising and extinction. All these provisionally established names are not inside, outside or in between because they are unattainable. Well-Appearing One, so are the great bodhisattva and prajna paramita. They are provisionally established names and unreal. They have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

“Furthermore, Well-Appearing One, all kinds of grasses, trees, roots, stems, branches, leaves, flowers, and fruits are unreal. They are provisionally established names and have no

arising and extinction. These provisionally established names are not inside, outside or in between because they are unattainable. Well-Appearing One, so are the great bodhisattva and prajna paramita. They are provisionally established names and unreal. They have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

"Furthermore, Well-Appearing One, the Buddhas in the past and future are unreal. They are provisionally established names and have no arising and extinction. These provisionally established names are not inside, outside or in between because they are unattainable. Well-Appearing One, so are the great bodhisattva and prajna paramita. They are provisionally established names and unreal. They have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

"Furthermore, Well-Appearing One, the dreams, echoes, images, illusions, illusory images of water under sunlight, the moon in the water, and the transformed things are unreal. They are provisionally established names and have no arising and extinction. These provisionally established names are not inside, outside or in between because they are unattainable. Well-Appearing One, so are the great bodhisattva and prajna paramita. They are provisionally established names and unreal. They have no arising and extinction. They are not inside, outside or in between. It is because they are unattainable.

(All dharmas in the world are merely provisionally established names; they are unreal; they have no arising and extinction, and are not inside, outside or in between. So are the great bodhisattva and prajna paramita.)

"Therefore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should correctly cultivate and learn that the dharmas, the names of the dharmas, and the skillful means are unreal. Why? Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of matter, feeling, thinking, action, and consciousness as permanent or impermanent. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as pleasant or painful. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as with or without selfness. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as pure or impure. They should not contemplate the names of matter, feeling, thinking, action, and

consciousness as empty or not empty. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as with or without form. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as with or without aspiration. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as tranquil or not tranquil. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as far away or not far away. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as contaminated or purified. They should not contemplate the names of matter, feeling, thinking, action, and consciousness as with arising or with extinction.

(Therefore, the great bodhisattvas, when cultivating prajna paramita, should not contemplate the names of matter, feeling, thinking, action, consciousness, and so forth, and the rest of the dharmas in the world, as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with form or without form, with aspiration or without aspiration, tranquil or not tranquil, far away or not far away, contaminated or purified, and with arising or with extinction.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as permanent or impermanent. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as pleasant or painful. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as with or without selfness. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as pure or impure. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as empty or not empty. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as with or without form. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as with or without aspiration. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as tranquil or not tranquil. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as far away or not far away. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as

contaminated or purified. They should not contemplate the names of the eye, ear, nose, tongue, body, and conscious spheres as with arising or with extinction.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as permanent or impermanent. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as pleasant or painful. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as with or without selfness. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as pure or impure. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as empty or not empty. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as with or without form. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as with or without aspiration. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as tranquil or not tranquil. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as far away or not far away. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as contaminated or purified. They should not contemplate the names of the sight, sound, smell, taste, touch, and mental-image spheres as with arising or with extinction.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as permanent or impermanent. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as pleasant or painful. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with or without selfness. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as pure or impure. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as empty or not empty. They should not contemplate the names of the eye realm, sight

realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with or without form. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with or without aspiration. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as tranquil or not tranquil. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as far away or not far away. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as contaminated or purified. They should not contemplate the names of the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact as with arising or with extinction.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as permanent or impermanent. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as pleasant or painful. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with or without selfness. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as pure or impure. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as empty or not empty. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with or without form. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with or without aspiration. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as tranquil or not tranquil. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as far away or not far away. They should not contemplate the names of the ear realm, sound realm, ear consciousness

realm, ear contact, and the feelings produced by ear contact as contaminated or purified. They should not contemplate the names of the ear realm, sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact as with arising or with extinction.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as permanent or impermanent. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as pleasant or painful. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with or without selfness. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as pure or impure. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as empty or not empty. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with or without form. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with or without aspiration. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as tranquil or not tranquil. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as far away or not far away. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as contaminated or purified. They should not contemplate the names of the nose realm, smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact as with arising or with extinction.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as permanent or impermanent. They should not contemplate the names of the tongue realm, taste realm, tongue

consciousness realm, tongue contact, and the feelings produced by tongue contact as pleasant or painful. They should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with or without selfness. They should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as pure or impure. They should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as empty or not empty. They should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with or without form. They should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with or without aspiration. They should neither contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as tranquil or not tranquil. They should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as far away or not far away. They should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as contaminated or purified. They should not contemplate the names of the tongue realm, taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact as with arising or with extinction.

“Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as permanent or impermanent. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as pleasant or painful. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with or without selfness. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as pure or impure. They should not contemplate the names of the body realm, touch realm, body consciousness

realm, body contact, and the feelings produced by body contact as empty or not empty. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with or without form. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with or without aspiration. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as tranquil or not tranquil. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as far away or not far away. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as contaminated or purified. They should not contemplate the names of the body realm, touch realm, body consciousness realm, body contact, and the feelings produced by body contact as with arising or with extinction.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as permanent or impermanent. They should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as pleasant or painful. They should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with or without selfness. They should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as pure or impure. They should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as empty or not empty. They should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with or without form. They should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with or without aspiration. They should not contemplate the

names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as tranquil or not tranquil. They should not contemplate the names of the conscious, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as far away or not far away. They should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as contaminated or purified. They should not contemplate the names of the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact as with arising or with extinction.

"Why? Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas do not see great bodhisattva, the name of great bodhisattva, prajna paramita, and the name of prajna paramita either in the conditioned realm or in the unconditioned realm. Why? Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas do not differentiate among all dharmas, nor are they apart from differentiation.

"Well-Appearing One, when cultivating prajna paramita and dwelling in the nondifferentiation of all dharmas, the great bodhisattvas do not see the great bodhisattva and the name of great bodhisattva, nor do they see prajna paramita and the name of prajna paramita.

(In this and the follow paragraphs, the Buddha taught that when cultivating prajna paramita and dwelling the nondifferentiation, the great bodhisattvas do not see the great bodhisattvas and the name of great bodhisattva, prajna paramita and the name of prajna paramita. They realize that all dharmas and their names are provisionally established, thus they engage in tasks such as assisting the sentient beings to mature and dignifying and purifying the Buddha lands without attachment. They understand that all dharmas are merely provisional names and inherently are nonexistent.)

"Well-Appearing One, when cultivating prajna paramita, these great bodhisattvas can cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. 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. 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. They can cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They can dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They can cultivate the four meditations, four immeasurable minds, and four formless concentrations. They can cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They can cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They can cultivate all dharani gates and all samadhi gates. They can cultivate the five eyes and the six supernatural powers. They can cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power.

"When engaging in cultivation, the great bodhisattvas do not see the great bodhisattva or the name of great bodhisattva; nor do they see prajna paramita or the name of prajna paramita. Why? Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas fully know the real phenomena of all dharmas, in which there are no contaminated dharmas or purified dharmas. Therefore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas are awakened to all dharmas, realizing that the names of all dharmas are provisionally established.

"Well-Appearing One, as the great bodhisattvas realize that all dharmas and the names of all dharmas are provisionally established, they will not be attached to matter, feeling, thinking, action, and consciousness. They will not be attached to the eye, ear, nose, tongue, body, and conscious spheres. They will not be attached to the sight, sound, smell, taste, touch, and mental-image spheres. They will not be attached to the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact, and so forth, and the conscious realm,

mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact. They will not be attached to the conditioned realm and the unconditioned realm. They will not be attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They will not be attached to perfect marks and features, the bodhisattva body, the physical eye, the heavenly eye, and so forth, and the Buddha eye. They will not be attached to the perfect knowledge paramita and the supernatural powers paramita. They will not be attached to internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. They will not be attached to the task of assisting the sentient beings to mature and the task of dignifying and purifying the Buddha lands. They will not be attached to expedient skillfulness. Why? Well-Appearing One, it is because all dharmas are nonexistent; the ones who become attached, the objects of attachment, and where and the when the attachments occur are unattainable.

"Therefore, Well-Appearing One, when the great bodhisattvas cultivate prajna paramita without attachment to all dharmas, they will be able to foster giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; enter onto the bodhisattva path of nonarising; reach the bodhisattva stage of nonregression; and fulfill the superior supernatural powers of bodhisattva. After fulfilling the superior supernatural powers of bodhisattva, they will travel from one Buddha land to the other to assist the sentient beings to mature; dignify and purify their own Buddha lands; see the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones; and make offerings respectfully to esteem and acclaim the Thus-Comers, so that their own virtuous roots will grow and increase. Because of the growth and increase of the virtuous roots, they will be able, as they wish, to hear and accept the correct dharma of the Buddhas. They will never forget the dharma they heard until they attain the unsurpassed, perfect, and universal bodhi. They then will attain freedom and self-ease in all dharani gates and samadhi gates. Well-Appearing One, this is how the great bodhisattvas cultivate prajna paramita and become awakened to the provisionally established dharmas and the names of the dharmas without attachment to them.

(As the great bodhisattvas have cultivated prajna paramita without attachment to all dharmas, they can foster their virtuous roots and enter the stage of nonregression quickly; their supernatural powers will become mature and perfect; they will be able to travel around to visit

with the Thus-Comers to learn correct dharma and never forget it until attaining the unsurpassed bodhi. This is what the great bodhisattvas should do: becoming awakened to the provisionally established dharmas and their names without attachment.)

"Furthermore, Well-Appearing One, is great bodhisattva associated with matter?"

"No, World-Honored One."

(In this and the following paragraphs, the Buddha explained the meaning of great bodhisattva by clarifying what is not great bodhisattva.)

"Is great bodhisattva associated with feeling, thinking, action, and consciousness?"

"No, World-Honored One."

"Is great bodhisattva apart from matter?"

"No, World-Honored One."

"Is there great bodhisattva apart from feeling, thinking, action, and consciousness?"

"No, World-Honored One."

"Is great bodhisattva associated with the eye sphere?"

"No, World-Honored One."

"Is great bodhisattva associated with the ear, nose, tongue, body, and conscious spheres?"

"No, World-Honored One."

"Is great bodhisattva apart from the eye sphere?"

"No, World-Honored One."

"Is great bodhisattva apart from the ear, nose, tongue, body, and conscious spheres?"

"No, World-Honored One."

"Is great bodhisattva associated with the sight sphere?"

“No, World-Honored One.”

“Is great bodhisattva associated with the sound, smell, taste, touch, and mental-image spheres?”

“No, World-Honored One.”

“Is great bodhisattva apart from the sight sphere?”

“No, World-Honored One.”

“Is great bodhisattva apart from the sound, smell, taste, touch, and mental-image spheres?”

“No, World-Honored One.”

“Is great bodhisattva associated with the eye realm?”

“No, World-Honored One.”

“Is great bodhisattva associated with the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact?”

“No, World-Honored One.”

“Is great bodhisattva apart from the eye realm?”

“No, World-Honored One.”

“Is great bodhisattva apart from the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact?”

“No, World-Honored One.”

“Is great bodhisattva associated with with the ear realm?”

“No, World-Honored One.”

“Is great bodhisattva associated with the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact?”

“No, World-Honored One.”

“Is great bodhisattva apart from the ear realm?”

“No, World-Honored One.”

“Is great bodhisattva apart from the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact?”

“No, World-Honored One.”

“Is great bodhisattva associated with the nose realm?”

“No, World-Honored One.”

“Is great bodhisattva associated with the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact?”

“No, World-Honored One.”

“Is great bodhisattva apart from the nose realm?”

“No, World-Honored One.”

“Is great bodhisattva apart from the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact?”

“No, World-Honored One.”

“Is great bodhisattva associated with the tongue realm?”

“No, World-Honored One.”

“Is great bodhisattva associated with the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact?”

“No, World-Honored One.”

“Is great bodhisattva apart from the tongue realm?”

"No, World-Honored One."

"Is great bodhisattva apart from the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact?"

"No, World-Honored One."

"Is great bodhisattva associated with the body realm?"

"No, World-Honored One."

"Is great bodhisattva associated with the touch realm, body consciousness realm, body contact, and the feelings produced by body contact?"

"No, World-Honored One."

"Is great bodhisattva apart from the body realm?"

"No, World-Honored One."

"Is great bodhisattva apart from the contact realm, body consciousness realm, body contact, and the feelings produced by body contact?"

"No, World-Honored One."

"Is great bodhisattva associated with the conscious realm?"

"No, World-Honored One."

"Is great bodhisattva associated with the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact?"

"No, World-Honored One."

"Is great bodhisattva apart from the conscious realm?"

"No, World-Honored One."

"Is great bodhisattva apart from the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact?"

"No, World-Honored One."

"Is great bodhisattva associated with the earth realm?"

"No, World-Honored One."

"Is great bodhisattva associated with the water, fire, wind, space, and consciousness realms?"

"No, World-Honored One."

"Is great bodhisattva apart from the earth realm?"

"No, World-Honored One."

"Is great bodhisattva apart from the water, fire, wind, space, and consciousness realms?"

"No, World-Honored One."

"Is great bodhisattva associated with ignorance?"

"No, World-Honored One."

"Is great bodhisattva associated with action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset?"

"No, World-Honored One."

"Is great bodhisattva apart from ignorance?"

"No, World-Honored One."

"Is great bodhisattva apart from action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset?"

"No, World-Honored One."

At that time, the Buddha asked the venerable Well-Appearing One, "Based on what meaning do you say that great bodhisattva is not associated with matter, feeling, action, and so

forth, and old age, death, worry, sorrow, misery, anxiety, and upset; great bodhisattva is not apart from matter, feeling, action, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset?"

The venerable Well-Appearing One replied to the Buddha, "World-Honored One, as the dharmas such as bodhi, sattva, matter, feeling, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that great bodhisattva is existent? As these dharmas are nonexistent, how can we say that great bodhisattva is associated with matter, feeling, and so forth, or great bodhisattva is apart from matter, feeling, and so forth?"

(Well-Appearing One explained why great bodhisattva is neither associated with nor apart from matter, feeling, and so forth.)

The Buddha said to Well-Appearing One, "Excellent, excellent! It is as you say. Well-Appearing One, the dharmas such as bodhi, sattva, matter, feeling, and so forth are unattainable, and great bodhisattva is also unattainable. Because great bodhisattva is unattainable, the prajna paramita practiced by great bodhisattva is also unattainable. Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should learn this way.

"Furthermore, Well-Appearing One, what do you think about this? Is great bodhisattva associated with the realness of matter?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of feeling, thinking, action, and consciousness?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of matter?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of feeling, thinking, action, and consciousness?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the eye sphere?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the ear, nose, tongue, body, and conscious spheres?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the eye sphere?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the ear, nose, tongue, body, and conscious spheres?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the sight sphere?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the sound, smell, taste, touch, and mental-image spheres?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the sight sphere?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the sound, smell, taste, touch, and mental-image spheres?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the eye realm?"

“No, World-Honored One.”

“Is great bodhisattva associated with the realness of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact?”

“No, World-Honored One.”

“Is great bodhisattva apart from the realness of the eye realm?”

“No, World-Honored One.”

“Is great bodhisattva apart from the realness of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact?”

“No, World-Honored One.”

“Is great bodhisattva associated with the realness of the ear realm?”

“No, World-Honored One.”

“Is great bodhisattva associated with the realness of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact?”

“No, World-Honored One.”

“Is great bodhisattva apart from the realness of the ear realm?”

“No, World-Honored One.”

“Is great bodhisattva apart from the realness of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact?”

“No, World-Honored One.”

“Is great bodhisattva associated with the realness of the nose realm?”

“No, World-Honored One.”

“Is great bodhisattva associated with the realness of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact?”

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the nose realm?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the tongue realm?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the tongue realm?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact?"

"No, World-Honored One."

"Is great bodhisattvas associated with the realness of the body realm?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the body realm?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the conscious realm?"

"No, World-Honored One."

"Is great bodhisattvas associated with the realness of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the conscious realm?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the earth realm?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of the water, fire, wind, space, and consciousness realms?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the earth realm?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of the water, fire, wind, space, and consciousness realms?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of ignorance?"

"No, World-Honored One."

"Is great bodhisattva associated with the realness of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of ignorance?"

"No, World-Honored One."

"Is great bodhisattva apart from the realness of action, consciousness, and so forth, and old age and death?"

"No, World-Honored One."

At that time, the Buddha asked the venerable Well-Appearing One, "Based on what meaning do you say that great bodhisattva is not associated with the realness of matter, feeling, and so forth, nor is great bodhisattva apart from the realness of matter, feeling, and so forth?"

The venerable Well-Appearing One replied to the Buddha, "World-Honored One, as the dharmas, such as matter, feeling, and so forth, are unattainable in the final analysis because their nature is nonexistent, how can we say that the realness of matter, feeling, and so forth is existent? Given the truth that the realness is nonexistent, how can one say that great bodhisattva is associated with the realness of matter, feeling, and so forth, or great bodhisattva is apart from the realness of matter, feeling, and so forth?"

The Buddha said to Well-Appearing One, "Excellent, excellent! It is as you say. Because the dharmas, such as matter, feeling, and so forth, are unattainable; the realness of matter, feeling, and so forth, is unattainable. Because the dharmas, such as matter, feeling, and so forth, and the realness are unattainable, the great bodhisattvas are also unattainable. Because the great

bodhisattvas are unattainable, the prajna paramita practiced by them is also unattainable. Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should learn this way."

(Well-Appearing One explained why great bodhisattva is neither associated with nor apart from the realness of matter, feeling, and so forth.)

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Chapter 6

Well-Appearing One

Section 2

(In the Second Assembly)

"Furthermore, Well-Appearing One, what do you think about the great bodhisattva? Is the designated name of matter the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of feeling, thinking, action, and consciousness the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the permanent matter the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the permanent feeling, thinking, action, and consciousness the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the impermanent matter the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the impermanent feeling, thinking, action, and consciousness the great bodhisattva?"

"No, World-Honored One."

“Is the designated name of the pleasant matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pleasant feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the matter with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the feeling, thinking, action, and consciousness with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the matter without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the feeling, thinking, action, and consciousness without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the empty matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the matter with form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the feeling, thinking, action, and consciousness with form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the matter without form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the feeling, thinking, action, and consciousness without form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the matter with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the feeling, thinking, action, and consciousness with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the matter without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the feeling, thinking, action, and consciousness without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tranquil matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the extinguishing matter the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the extinguishing feeling, thinking, action, and consciousness the great bodhisattva?”

“No, World-Honored One.”

“Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the permanent eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the permanent ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impermanent eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impermanent ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pleasant eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pleasant ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the eye sphere with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the ear, nose, tongue, body, and conscious spheres with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the eye sphere without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the ear, nose, tongue, body, and conscious spheres without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated names of the empty eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

"No, World-Honored One."

"Is the designated name of the eye sphere with form the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the ear, nose, tongue, body, and conscious spheres with form the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the eye sphere without form the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the ear, nose, tongue, body, and conscious spheres without form the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the eye sphere with aspiration the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the ear, nose, tongue, body, and conscious spheres with aspiration the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the eye sphere without aspiration the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the ear, nose, tongue, body, and conscious spheres without aspiration the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the tranquil eye sphere the great bodhisattva?"

“No, World-Honored One.”

“Are the designated names of the tranquil ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated eye sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated ear, nose, tongue, body, and conscious spheres the great bodhisattva?”

"No, World-Honored One."

"Is the designated name of the purified eye sphere the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the purified ear, nose, tongue, body, and conscious spheres the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the arising eye sphere the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the arising ear, nose, tongue, body, and conscious spheres the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the extinguishing eye sphere the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the extinguishing ear, nose, tongue, body, and conscious spheres the great bodhisattva?"

"No, World-Honored One."

"Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the sight sphere the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the sound, smell, taste, touch, and mental-image spheres the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the permanent sight sphere the great bodhisattva?"

“No, World-Honored One.”

“Are the designated names of the permanent sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impermanent sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impermanent sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pleasant sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pleasant sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the sight sphere with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound, smell, taste, touch, and mental-image spheres with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the sight sphere without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound, smell, taste, touch, and mental-image spheres without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the empty sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty sight sphere the great bodhisattva?”

"No, World-Honored One."

"Are the designated names of the not empty sound, smell, taste, touch, and mental-image spheres the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the sight sphere with form the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the sound, smell, taste, touch, and mental-image spheres with form the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the sight sphere without form the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the sound, smell, taste, touch, and mental-image spheres without form the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the sight sphere with aspiration the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the sound, smell, taste, touch, and mental-image spheres with aspiration the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the sight sphere without aspiration the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the sound, smell, taste, touch, and mental-image spheres without aspiration the great bodhisattva?"

“No, World-Honored One.”

“Is the designated name of the tranquil sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway sight sphere the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway sound, smell, taste, touch, and mental-image spheres the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated sight sphere the great bodhisattva?”

"No, World-Honored One."

"Are the designated names of the contaminated sound, smell, taste, touch, and mental-image spheres the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the purified sight sphere the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the purified sound, smell, taste, touch, and mental-image spheres the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the arising sight sphere the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the arising sound, smell, taste, touch, and mental-image spheres the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the extinguishing sight sphere the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the extinguishing sound, smell, taste, touch, and mental-image spheres the great bodhisattva?"

"No, World-Honored One."

(In previous and the flowing paragraphs, Well-Appearing One replied to Buddha that the designated names of matter, feeling, thinking, action, consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye realm, sight realm, eye consciousness realm, eye contact, and the feelings produced by

contact; the ear realm, sound realm, and so forth; the nose realm, smell realm, and so forth; the tongue real, taste realm, and so forth; the body realm, touch realm, and so forth; and the conscious realm, mental-image realm, and so forth, are not great bodhisattva. He also said that the designated names of these dharmas, whether they are permanent and impermanent, pleasant and painful, with and without selfness, pure and impure, empty and not empty, with and without form, with and without aspiration, tranquil and not tranquil, far away and not far away, contaminated and purified, and arising and extinguishing, are not great bodhisattva either.)

"Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the eye realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the sight realm, eye consciousness realm, eye contact, and the feelings produced by eye contact the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the permanent eye realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the permanent sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the impermanent eye realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the impermanent sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the pleasant eye realm the great bodhisattva?"

“No, World-Honored One.”

“Are the designated names of the pleasant sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the eye realm with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sight realm, eye consciousness realm, eye contact, and so forth with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the eye realm without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sight realm, eye consciousness realm, eye contact, and so forth without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

"No, World-Honored One."

"Is the designated name of the impure eye realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the impure sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the empty eye realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the empty sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the not empty eye realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the not empty sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the eye realm with form the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the sight realm, eye consciousness realm, eye contact, and so forth with form the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the eye realm without form the great bodhisattva?"

“No, World-Honored One.”

“Are the designated names of the sight realm, eye consciousness realm, eye contact, and so forth without form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the eye realm with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sight realm, eye consciousness realm, eye contact, and so forth with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the eye realm without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sight realm, eye consciousness realm, eye contact, and so forth without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tranquil eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the extinguishing eye realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the extinguishing sight realm, eye consciousness realm, eye contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound realm, ear consciousness realm, ear contact, and the feelings produced by ear contact the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the permanent ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the permanent sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impermanent ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impermanent sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pleasant ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pleasant sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the ear realm with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound realm, ear consciousness realm, ear contact, and so forth with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the ear realm without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound realm, ear consciousness realm, ear contact, and so forth without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the empty ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the ear realm with form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound realm, ear consciousness realm, ear contact, and so forth with form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the ear realm without form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound realm, ear consciousness realm, ear contact, and so forth without form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the ear realm with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound realm, ear consciousness realm, ear contact, and so forth with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the ear realm without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the sound realm, ear consciousness realm, ear contact, and so forth without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tranquil ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the extinguishing ear realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the extinguishing sound realm, ear consciousness realm, ear contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the smell realm, nose consciousness realm, nose contact, and the feelings produced by nose contact the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the permanent nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the permanent smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

"No, World-Honored One."

"Is the designated name of the impermanent nose realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the impermanent smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the pleasant nose realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the pleasant smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the painful nose realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the painful smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the nose realm with selfness the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the smell realm, nose consciousness realm, nose contact, and so forth with selfness the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the nose realm without selfness the great bodhisattva?"

“No, World-Honored One.”

“Are the designated names of the smell realm, nose consciousness realm, nose contact, and so forth without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the empty nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

"No, World-Honored One."

"Is the designated name of the nose realm with form the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the smell realm, nose consciousness realm, nose contact, and so forth with form the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the nose realm without form the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the smell realm, nose consciousness realm, nose contact, and so forth without form the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the nose realm with aspiration the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the smell realm, nose consciousness realm, nose contact, and so forth with aspiration the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the nose realm without aspiration the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the smell realm, nose consciousness realm, nose contact, and so forth without aspiration the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the tranquil nose realm the great bodhisattva?"

“No, World-Honored One.”

“Are the designated names of the tranquil smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the extinguishing nose realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the extinguishing smell realm, nose consciousness realm, nose contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the taste realm, tongue consciousness realm, tongue contact, and the feelings produced by tongue contact the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the permanent tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the permanent taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impermanent tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impermanent taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pleasant tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pleasant taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tongue realm with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the taste realm, tongue consciousness realm, tongue contact, and so forth with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tongue realm without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the taste realm, tongue consciousness realm, tongue contact, and so forth without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the empty tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tongue realm with form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the taste realm, tongue consciousness realm, tongue contact, and so forth with form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tongue realm without form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the taste realm, tongue consciousness realm, tongue contact, and so forth without form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tongue realm with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the taste realm, tongue consciousness realm, tongue contact, and so forth with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tongue realm without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the taste realm, tongue consciousness realm, tongue contact, and so forth without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tranquil tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the extinguishing tongue realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the extinguishing taste realm, tongue consciousness realm, tongue contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the touch realm, body consciousness realm, body contact, and the feelings produced by body contact the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the permanent body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the permanent touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impermanent body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impermanent touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pleasant body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pleasant touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the body realm with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the touch realm, body consciousness realm, body contact, and so forth with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the body realm without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the touch realm, body consciousness realm, body contact, and so forth without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the empty body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the body realm with form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the touch realm, body consciousness realm, body contact, and so forth with form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the body realm without form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the touch realm, body consciousness realm, body contact, and so forth without form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the body realm with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the touch realm, body consciousness realm, body contact, and so forth with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the body realm without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the touch realm, body consciousness realm, body contact, and so forth without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tranquil body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the extinguishing body realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the extinguishing touch realm, body consciousness realm, body contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

"Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the conscious realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the mental-image realm, conscious consciousness realm, conscious contact, and the feelings produced by conscious contact the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the permanent conscious realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the permanent mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the impermanent conscious realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the impermanent mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the pleasant conscious realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the pleasant mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the painful conscious realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the painful mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the conscious realm with selfness the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the mental-image realm, conscious consciousness realm, conscious contact, and so forth with selfness the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the conscious realm without selfness the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the mental-image realm, conscious consciousness realm, conscious contact, and so forth without selfness the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the pure conscious realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the pure mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the impure conscious realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the impure mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?"

"No, World-Honored One."

“Is the designated name of the empty conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the conscious realm with form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the mental-image realm, conscious consciousness realm, conscious contact, and so forth with form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the conscious realm without form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the mental-image realm, conscious consciousness realm, conscious contact, and so forth without form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the conscious realm with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the mental-image realm, conscious consciousness realm, conscious contact, and so forth with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the conscious realm without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the mental-image realm, conscious consciousness realm, conscious contact, and so forth without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tranquil conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising conscious realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the extinguishing conscious realm the great bodhisattva?”

“No, World-Honored One.”

"Are the designated names of the extinguishing mental-image realm, conscious consciousness realm, conscious contact, and so forth the great bodhisattva?"

"No, World-Honored One."

Fascicle 408

Chapter 6

Well-Appearing One

Section 3

(In the Second Assembly)

"Furthermore, Well-Appearing One, what do you think about this? Is the designated name of the earth realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the water, fire, wind, space, and consciousness realms the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the permanent earth realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the permanent water, fire, wind, space, and consciousness realms the great bodhisattva?"

"No, World-Honored One."

"Is the designated name of the impermanent earth realm the great bodhisattva?"

"No, World-Honored One."

"Are the designated names of the impermanent water, fire, wind, space, and consciousness realms the great bodhisattva?"

"No, World-Honored One."

“Is the designated name of the pleasant earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pleasant water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the earth realm with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the water, fire, wind, space, and consciousness realms with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the earth realm without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the water, fire, wind, space, and consciousness realms without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the empty earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the earth realm with form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the water, fire, wind, space, and consciousness realms with form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the earth realm without form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the water, fire, wind, space, and consciousness realms without form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the earth realm with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the water, fire, wind, space, and consciousness realms with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the earth realm without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the water, fire, wind, space, and consciousness realms without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tranquil earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the extinguishing earth realm the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the extinguishing water, fire, wind, space, and consciousness realms the great bodhisattva?”

“No, World-Honored One.”

“Furthermore, Well-Appearing One, what do you think about this? Is the designated name of ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the permanent ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the permanent action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impermanent ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impermanent action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pleasant ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pleasant action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the painful ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the painful action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the ignorance with selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of action, consciousness, and so forth, and old age and death with selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of ignorance without selfness the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of action, consciousness, and so forth, and old age and death without selfness the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the pure ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the pure action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the impure ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the impure action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the empty ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the empty action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not empty ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not empty action, consciousness, and so forth, and old age and death the great bodhisattva?

“No, World-Honored One.”

“Is the designated name of ignorance with form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of action, consciousness, and so forth, and old age and death with form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of ignorance without form the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of action, consciousness, and so forth, and old age and death without form the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of ignorance with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of action, consciousness, and so forth, and old age and death with aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of ignorance without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of action, consciousness, and so forth, and old age and death without aspiration the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the tranquil ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the tranquil action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not tranquil ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not tranquil action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the faraway ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the faraway action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the not faraway ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the not faraway action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the contaminated ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the contaminated action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the purified ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the purified action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

“Is the designated name of the arising ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the arising action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One,”

“Is the designated name of the extinguishing ignorance the great bodhisattva?”

“No, World-Honored One.”

“Are the designated names of the extinguishing action, consciousness, and so forth, and old age and death the great bodhisattva?”

“No, World-Honored One.”

At that time, the Buddha asked the long-lived sage Well-Appearing One, “Based on what meaning do you say that the designated names of matter, feeling, thinking, and so forth are not great bodhisattva? Based on what meaning do you say that the designated names of the permanent or impermanent matter, the pleasant or painful matter, the matter with or without selfness, the pure or impure matter, the empty or not empty matter, the matter with or without form, the matter with or without aspiration, the tranquil or not tranquil matter, the faraway or not faraway matter, the contaminated or purified matter, the arising or extinguishing matter, and so forth, are not great bodhisattva?”

The long-lived sage Well-Appearing One replied to the Buddha, “World-Honored One, as matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the designated names of matter, feeling, thinking, and so forth

are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of matter, feeling, thinking, and so forth are great bodhisattva?

"World-Honored One, as the permanent matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the impermanent matter, feeling, thinking, and so forth are existent? As the permanent or impermanent matter, feeling, thinking, and so for are unattainable in the final analysis, how can we say that the designated names of the permanent or impermanent matter, feeling, thinking, and so forth are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of the permanent or impermanent matter, feeling, thinking, and so forth are great bodhisattva?

"World-Honored One, as the pleasant matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the painful matter, feeling, thinking, and so forth are existent? As the pleasant or painful matter, feeling, thinking, and so for are unattainable in the final analysis, how can we say that the designated names of the pleasant or painful matter, feeling, thinking, and so forth are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of the pleasant or painful matter, feeling, thinking, and so forth are great bodhisattva?

"World-Honored One, as matter, feeling, thinking, and so forth with selfness are unattainable in the final analysis because their nature is nonexistent, how can we say that matter, feeling, thinking, and so forth without selfness are existent? As matter, feeling, thinking, and so for with or without selfness are unattainable in the final analysis, how can we say that the designated names of matter, feeling, thinking, and so forth with or without selfness are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of matter, feeling, thinking, and so forth with or without selfness are great bodhisattva?

"World-Honored One, as the pure matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the impure matter, feeling, thinking, and so forth are existent? As the pure or impure matter, feeling, thinking, and so for are unattainable in the final analysis, how can we say that the designated names of the pure or impure matter, feeling, thinking, and so forth are existent? Given the truth that the designated

names are nonexistent, how can we say that the designated names of the pure or impure matter, feeling, thinking, and so forth are great bodhisattva?

“World-Honored One, as the empty matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the not empty matter, feeling, thinking, and so forth are existent? As the empty or not empty matter, feeling, thinking, and so forth are unattainable in the final analysis, how can we say that the designated names of the empty or not empty matter, feeling, thinking, and so forth are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of the empty or not empty matter, feeling, thinking, and so forth are great bodhisattva?

“World-Honored One, as matter, feeling, thinking, and so forth with form are unattainable in the final analysis because their nature is nonexistent, how can we say that matter, feeling, thinking, and so forth without form are existent? As matter, feeling, thinking, and so forth with or without form are unattainable in the final analysis, how can we say that the designated names of matter, feeling, thinking, and so forth with or without form are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of matter, feeling, thinking, and so forth with or without form are great bodhisattva?

“World-Honored One, as matter, feeling, thinking, and so forth with aspiration are unattainable in the final analysis because their nature is nonexistent, how can we say that matter, feeling, thinking, and so forth without aspiration are existent? As matter, feeling, thinking, and so for with or without aspiration are unattainable in the final analysis, how can we say that the designated names of matter, feeling, thinking, and so forth with or without aspiration are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of matter, feeling, thinking, and so forth with or without aspiration are great bodhisattva?

“World-Honored One, as the tranquil matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the not tranquil matter, feeling, thinking, and so forth are existent? As the tranquil or not tranquil matter, feeling, thinking, and so for are unattainable in the final analysis, how can we say that the designated names of the tranquil or not tranquil matter, feeling, thinking, and so forth are

existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of the tranquil or not tranquil matter, feeling, thinking, and so forth are great bodhisattva?

"World-Honored One, as the faraway matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the not faraway matter, feeling, thinking, and so forth are existent? As the faraway or not faraway matter, feeling, thinking, and so for are unattainable in the final analysis, how can we say that the designated names of the faraway or not faraway matter, feeling, thinking, and so forth are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of the faraway or not faraway matter, feeling, thinking, and so forth are great bodhisattva?

"World-Honored One, as the contaminated matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the purified matter, feeling, thinking, and so forth are existent? As the contaminated or purified matter, feeling, thinking, and so for are unattainable in the final analysis, how can we say that the designated names of the contaminated or purified matter, feeling, thinking, and so forth are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of the contaminated or purified matter, feeling, thinking, and so forth are great bodhisattva?

"World-Honored One, as the arising matter, feeling, thinking, and so forth are unattainable in the final analysis because their nature is nonexistent, how can we say that the extinguishing matter, feeling, thinking, and so forth are existent? As the arising or extinguishing matter, feeling, thinking, and so for are unattainable in the final analysis, how can we say that the designated names of the arising or extinguishing matter, feeling, thinking, and so forth are existent? Given the truth that the designated names are nonexistent, how can we say that the designated names of the arising or extinguishing matter, feeling, thinking, and so forth are great bodhisattva?"

The Buddha said, "Well-Appearing One, excellent, excellent! It is as you say. As matter, feeling, thinking, and so forth, and permanence, impermanence, pleasure, pain, and so forth are

unattainable; the designated names of matter, feeling, thinking, and so forth and the designated names of permanence, impermanence, pleasure, pain, and so forth are also unattainable. As the dharmas and their designated names are unattainable, great bodhisattvas are also unattainable. Given the truth that the great bodhisattvas are unattainable, the prajna paramita that the great bodhisattvas practice is also unattainable. Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should learn this way.

(The Buddha confirmed what Well-Appearing One said that as the five aggregates that are permanent or impermanent, pleasant or painful, and so forth, and arising or extinguishing are unattainable in the final analysis because their nature is nonexistent, we cannot say that their designated names are existent. The Buddha explained that as these designated names are nonexistent, great bodhisattvas are also nonexistent, so we cannot say that these designated names are great bodhisattva. As the great bodhisattvas are unattainable, the prajna paramita practiced by them is also unattainable. The Buddha suggested that great bodhisattvas should learn prajna paramita this way.)

"Furthermore, Well-Appearing One, you said earlier, 'I have not seen any dharma that is named great bodhisattva.' You are right. It is as you say.

"Well-Appearing One, the dharmas do not see the dharmas, and the dharmas do not see the dharma realm. The dharma realm does not see the dharmas and the dharma realm does not see the dharma realm.

"Well-Appearing One, the dharma realm does not see the matter realm, and the matter realm does not see the dharma realm. The dharma realm does not see the feeling, thinking, action, and consciousness realms; the feeling, thinking, action, and consciousness realms do not see the dharma realm.

"Well-Appearing One, the dharma realm does not see the eye sphere, and the eye sphere does not see the dharma realm. The dharma realm does not see the ear, nose, tongue, body, and conscious spheres; the ear, nose, tongue, body, and conscious realms do not see the dharma realm.

“Well-Appearing One, the dharma realm does not see the sight sphere, and the sight sphere does not see the dharma realm. The dharma realm does not see the sound, smell, taste, touch, and mental-image spheres; the sound, smell, taste, touch, and mental-image spheres do not see the dharma realm.

“Well-Appearing One, the dharma realm does not see the eye realm, and the eye realm does not see the dharma realm. The dharma realm does not see the ear, nose, tongue, body, and conscious realms; the ear, nose, tongue, body, and conscious realms do not see the dharma realm.

“Well-Appearing One, the dharma realm does not see the sight realm, and the sight realm does not see the dharma realm. The dharma realm does not see the sound, smell, taste, touch, and mental-image realms; the sound, smell, taste, touch, and mental-image realms do not see the dharma realm.

“Well-Appearing One, the dharma realm does not see the eye consciousness realm, and the eye consciousness realm does not see the dharma realm. The dharma realm does not see the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not see the dharma realm.

“Well-Appearing One, the dharma realm does not see the earth realm, and the earth realm does not see the dharma realm. The dharma realm does not see the water, fire, wind, space, and consciousness realms; the water, fire, wind, space, and consciousness realms do not see the dharma realm.

“Well-Appearing One, the dharma realm does not see ignorance, and ignorance does not see the dharma realm. The dharma realm does not see action, consciousness, name and form, consciousness, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death; action, consciousness, and so forth, and old age and death do not see the dharma realm.

“Well-Appearing One, the conditioned realm does not see the unconditioned realm, and the unconditioned realm does not see the conditioned realm.

"Well-Appearing One, the unconditioned realm is not established apart from the conditioned realm, and the conditioned realm is not established apart from the unconditioned realm.

"Therefore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas do not see all dharmas, so they are not shocked, frightened, and scared; nor are they drowned, worried, and regretful because of the dharmas. Why? Well-Appearing One, when cultivating the fathomless prajna paramita, these great bodhisattvas do not see matter, feeling, thinking, action, and consciousness. They do not see the eye, ear, nose, tongue, body, and conscious spheres. They do not see the sight, sound, smell, taste, touch, and mental-image spheres. They do not see the eye, ear, nose, tongue, body, and conscious realms. They do not see the sight, sound, smell, taste, touch, and mental-image realms. They do not see the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They do not see the earth, water, fire, wind, space, and consciousness realms. They do not see ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. They do not see greedy desire, anger, and ignorance. They do not see 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 do not see the realm of desire, the realm of form, and the realm of formlessness. They do not see the voice-hearer and the voice-hearer dharma, the self-enlightened one and the self-enlightenment bodhi, the bodhisattva and the bodhisattva dharma, the Buddha and the Buddha dharma, and the unsurpassed, perfect, and universal bodhi. Well-Appearing One, the great bodhisattvas cannot see all dharmas. Because they cannot see the dharmas, they will not shocked, frightened, and scared; nor will they be drowned in the dharmas or worried and regretful about the dharmas."

(The great bodhisattvas cannot see all dharmas, so they will not be shocked, frightened, and scared or drowned; they will not be worried and regretful about the dharmas.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, based on what cause and condition are the great bodhisattvas not overwhelmed or worried and regretful about all dharmas when cultivating prajna paramita?”

The Buddha replied to Well-Appearing One, “When cultivating prajna paramita, the great bodhisattvas do not attain or see all minds and the associated images. Therefore, they are not overwhelmed or worried and regretful about all dharmas.”

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, based on what cause and condition are the great bodhisattvas not shocked, frightened, or afraid of all dharmas when cultivating prajna paramita?”

The Buddha replied to Well-Appearing One, “When cultivating prajna paramita, the great bodhisattvas do not attain or see all conscious spheres and conscious realms. Therefore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas are not shocked, frightened, or afraid of all dharmas.

“Furthermore, Well-Appearing One, if the great bodhisattvas would like to learn nonattainment in all dharmas, they should practice prajna paramita.

“Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas will not always and in all places attain prajna paramita, the name of prajna paramita, great bodhisattva, the name of great bodhisattva, and the mind of great bodhisattva. Well-Appearing One, you should give teachings and cautions to great bodhisattvas this way, so that they are able to fulfill prajna paramita.”

(The Buddha suggested advised great bodhisattvas not to attain prajna paramita, the name of prajna paramita, great bodhisattva, the name of great bodhisattva, and the mind of great bodhisattva to avoid fear and confusion.)

Chapter 7

Being Free from Arising

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if the great bodhisattvas would like to fulfill giving paramita, they should learn prajna paramita; if they would like to fulfill pure precept, forbearance, diligence, meditation, and prajna paramitas, they should learn prajna paramita. If the great bodhisattvas would like to know matter comprehensively, they should learn prajna paramita; if they would like to know feeling, thinking, action, and consciousness comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know the eye sphere comprehensively, they should learn prajna paramita; if they would like to know the ear, nose, tongue, body, and conscious spheres comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know the sight sphere comprehensively, they should learn prajna paramita; if they would like to know the sound, smell, taste, touch, and mental-image spheres comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know the eye realm comprehensively, they should learn prajna paramita; if they would like to know the ear, nose, tongue, body, and conscious realms comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know the sight realm comprehensively, they should learn prajna paramita; if they would like to know the sound, smell, taste, touch, and mental-image realms comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know the eye consciousness realm comprehensively, they should learn prajna paramita; if they would like to know the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know the eye contact comprehensively, they should learn prajna paramita; if they would like to know the ear, nose, tongue, body, and conscious contacts comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know the feelings produced by eye contact comprehensively, they should learn prajna paramita; if they would like to know the feelings produced by ear, nose, tongue, body, and

conscious contacts comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know the earth realm comprehensively, they should learn prajna paramita; if they would like to know the water, fire, wind, space, and consciousness realms comprehensively, they should learn prajna paramita. If the great bodhisattvas would like to know ignorance comprehensively, they should learn prajna paramita; if they would like to know action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death comprehensively, they should learn prajna paramita.

(Well-Appearing One said that if the great bodhisattvas would like to know the six paramitas, five aggregates, twelve realms of cognition, six fundamental elements in the world, and the twelve chains of dependent arising comprehensively, they should learn prajna paramita.)

"If the great bodhisattvas would like to permanently terminate greedy desire, hatred and anger, and ignorance, they should learn prajna paramita. If the great bodhisattvas would like to permanently terminate incorrect views, incorrect precepts, skepticism, greed, and hatred, they should learn prajna paramita. If the great bodhisattvas would like to permanently terminate the craving for form, craving for formlessness, ignorance, arrogance, and restless mind, they should learn prajna paramita. If the great bodhisattvas would like to permanently terminate all hidden roots of vexations and complexes of mind, they should learn prajna paramita. If the great bodhisattvas would like to permanently terminate the four kinds of food, they should learn prajna paramita. If the great bodhisattvas would like to permanently terminate the four raging currents, yokes, grasping, bondages, and the upside-down understandings, they should learn prajna paramita. If the great bodhisattvas would like to stay far away from the path of the ten not virtuous karmas, they should learn prajna paramita. If the great bodhisattvas would like to practice the path of the ten virtuous karmas, they should learn prajna paramita.

(In this and the following paragraphs, Well-Appearing One stated that if the great bodhisattvas would like to learn various holy dharmas to achieve various holy effects, they should learn prajna paramita.)

"If the great bodhisattvas would like to cultivate the four meditations, they should learn prajna paramita; if they would like to cultivate the four immeasurable minds and four formless concentrations, they should learn prajna paramita. If the great bodhisattvas would like to

cultivate the four bases of mindfulness, they should learn prajna paramita; if they would like to cultivate the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, they should learn prajna paramita. If the great bodhisattvas would like to attain the Buddha's ten abilities, they should learn prajna paramita; if they would like to attain 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 should learn prajna paramita. If the great bodhisattvas would like to enter the samadhi of the factors for enlightenment freely, they should learn prajna paramita. If the great bodhisattvas would like to employ the six supernatural powers freely and at ease, they should learn prajna paramita. If the great bodhisattvas would like to practice the four meditations, four formless concentrations, and the concentration of extinction in sequence in two opposite directions and enter and get out of each concentration freely and at ease, they should learn prajna paramita. If the great bodhisattvas would like to acquire freedom in all dharani gates and all samadhi gates, they should learn prajna paramita.

"If the great bodhisattvas would like to enter and get out the Samadhi of Lion's Play and even the Samadhi of Lion's Powerful Quickness freely and at ease, they should learn prajna paramita. If the great bodhisattvas would like to enter and get out of the Samadhi of Steady Walk, Samadhi of Treasure Seal, Samadhi of Wonderful Moon, Samadhi of the Form of Moon Streamer, Samadhi of All Dharma Seals, Samadhi of Contemplation Seal, Samadhi of Definitive Dharma Realm, Samadhi of Definitive Streamer Form, Samadhi of Solid Diamond, Samadhi of Entering all Dharma Gates, Samadhi of King Samadhi, Samadhi of King's Seal, Samadhi of Pure Power, Samadhi of Treasure Suitcase, Samadhi of Definitely Entering the Words and Speeches of all Dharmas, Samadhi of Entering Designated Names of All Dharmas, Samadhi of Contemplating and Investigating Ten Directions, Samadhi of Dharani Gate Seal of all Dharmas, Samadhi of Not Forgetting All Dharmas, Samadhi of Equally Flowing Mental Images of All Dharmas, Samadhi of Dwelling in Empty Space, Samadhi of Pure Three Wheels, Samadhi of Not Regressive Supernatural Powers, Samadhi of Flowing Vessel, Samadhi of Superior Concentration Streamer Form, and the rest of immeasurable superior samadhi freely and at ease, they should learn prajna paramita. If the great bodhisattvas would like to satisfy all sentient beings' aspirations, they should learn prajna paramita. If the great bodhisattvas would like to

fulfill such superior virtuous roots and thus will not fall into various inferior destinies, will not be reborn in poverty or low social class, will not fall into the stage of voice-hearer and self-enlightened one, and will not fall from the top of bodhisattva stage, they should learn prajna paramita."

At that time, Sariputra asked Well-Appearing One, "What is meant by falling from the top of bodhisattva stage?"

Well-Appearing One replied, "If the great bodhisattvas practice the six paramitas without expedient skillfulness and dwell in the three liberation gates without expedient skillfulness, they will regress and fall into the stage of voice-hearer or the stage of self-enlightened one and are unable to enter onto the bodhisattva path of nonarising. They are thus named falling from the top of bodhisattva stage."

(Well-Appearing One explained the meaning of falling from the top of bodhisattva stage.)

In the meantime, Sariputra asked Well-Appearing One, "What is arising?"

Well-Appearing One replied, "Arising means craving for dharmas."

(Well-Appearing One explained the meanings of arising, craving for dharmas, and entering onto the bodhisattva path of nonarising for Sariputra.)

Sariputra asked, "What is craving for dharmas?"

Well-Appearing One replied, "When cultivating prajna paramita, great bodhisattvas dwell in the empty matter, feeling, thinking, action, and consciousness with attachment; formless matter, feeling, thinking, action, and consciousness with attachment; nonaspiring matter, feeling, thinking, action, and consciousness with attachment; tranquil matter, feeling, thinking, action, and consciousness attachment; far away matter, feeling, thinking, action, and consciousness with attachment; impermanent matter, feeling, thinking, action, and consciousness with attachment; painful matter, feeling, thinking, action, and consciousness with attachment; selfless matter, feeling, thinking, action, and consciousness with attachment; and impure matter, feeling, thinking, action, and consciousness with attachment. Then Sariputra, the great bodhisattvas follow their craving for dharmas, which is named arising.

"Furthermore, Sariputra, some great bodhisattvas keep thinking, 'Matter, feeling, thinking, action, and consciousness should be terminated because of this or that reason. This suffering should be known comprehensively; this cause of suffering should be terminated permanently; this cessation of suffering should be realized; and this path for the cessation of suffering should be cultivated and learned because of this or that reason. This is contamination and that is purification. We should stay close to this, but we should not stay close to that. This should be practiced, but that should not be practiced. This is the path, but that is not the path. This should be learned, but that should not be learned. This is giving paramita, but that is not giving paramita. These are pure precept, forbearance, diligence, meditation, and prajna paramitas, but those are not pure precept, forbearance, diligence, meditation, and prajna paramitas. This is expedient skillfulness, but that is not expedient skillfulness. This is the arising of bodhisattva, while that is the nonarising of bodhisattva.' Sariputra, if the great bodhisattvas cultivate prajna paramita and dwell in these varied dharma gates with an attachment, they are craving for dharmas, which is called arising. They are like ancient humans who ate raw food and became ill easily."

At that time, the long-lived sage Sariputra asked the long-lived sage Well-Appearing One, "What is meant by entering onto the bodhisattva path of nonarising?"

Well-Appearing One replied, "Sariputra, when cultivating prajna paramita, the great bodhisattvas do not see internal emptiness, so they do not contemplate external emptiness based on internal emptiness. They do not see external emptiness, so they do not contemplate internal emptiness based on external emptiness or contemplate internal-external emptiness based on external emptiness. They do not see internal-external emptiness, so they do not contemplate external emptiness based on internal-external emptiness or contemplate emptiness of emptiness based on internal-external emptiness. They do not see emptiness of emptiness, so they do not contemplate internal-external emptiness based on emptiness of emptiness or contemplate emptiness of space based on emptiness of emptiness. They do not see emptiness of space, so they do not contemplate emptiness of emptiness based on emptiness of space or contemplate emptiness of ultimate truth based on emptiness of space. They do not see emptiness of ultimate truth, so they do not contemplate emptiness of space based on emptiness of ultimate truth or contemplate emptiness of conditioned phenomena based on emptiness of ultimate truth. They do

not see emptiness of conditioned phenomena, so they do not contemplate emptiness of ultimate truth based on emptiness of conditioned phenomena or contemplate emptiness of unconditioned reality based on emptiness of conditioned phenomena. They do not see emptiness of unconditioned reality, so they do not contemplate emptiness of conditioned phenomena based on emptiness of unconditioned reality or contemplate emptiness in the final analysis based on emptiness of unconditioned reality. They do not see emptiness in the final analysis, so they do not contemplate emptiness of unconditioned reality based on emptiness in the final analysis or contemplate emptiness of nontemporality based on emptiness in the final analysis. They do not see emptiness of nontemporality, so they do not contemplate emptiness in the final analysis based on emptiness of nontemporality or contemplate emptiness of deconstruction based on emptiness of nontemporality. They do not see emptiness of deconstruction, so they do not contemplate emptiness of nontemporality based on emptiness of deconstruction or contemplate emptiness of changelessness based on emptiness of deconstruction. They do not see emptiness of changelessness, so they do not contemplate emptiness of deconstruction based on emptiness of changelessness or contemplate emptiness of original nature based on emptiness of changelessness. They do not see emptiness of original nature, so they do not contemplate emptiness of changelessness based on emptiness of original nature or contemplate emptiness of particular characteristics based on emptiness of original nature. They do not see emptiness of particular characteristics, so they do not contemplate emptiness of original nature based on emptiness of particular characteristics or contemplate emptiness of common characteristics based on emptiness of particular characteristics. They do not see emptiness of common characteristics, so they do not contemplate emptiness of particular characteristics based on emptiness of common characteristics or contemplate emptiness of all dharmas based on emptiness of common characteristics. They do not see emptiness of all dharmas, so they do not contemplate emptiness of common characteristics based on emptiness of all dharmas or contemplate emptiness of nonattainment based on emptiness of all dharmas. They do not see emptiness of nonattainment, so they do not contemplate emptiness of all dharmas based on emptiness of nonattainment or contemplate emptiness of selflessness based on emptiness of nonattainment. They do not see emptiness of selflessness, so they do not contemplate emptiness of nonattainment based on emptiness of selflessness or contemplate emptiness of self-nature based on emptiness of selflessness. They do not see emptiness of self-nature, so they do not contemplate emptiness of

selflessness based on emptiness of self-nature or contemplate emptiness of selfless self-nature based on emptiness of self-nature. They do not see emptiness of selfless self-nature, so they do not contemplate emptiness of self-nature based on emptiness of selfless self-nature. Sariputra, if the great bodhisattvas contemplate this way when practicing prajna paramita, they are named the ones entering onto the bodhisattva path of nonarising.

(Well-Appearing One explained what entering onto the bodhisattva path of nonarising is.)

"Furthermore, Sariputra, when cultivating prajna paramita, great bodhisattvas should know matter, feeling, thinking, action, and consciousness as they really are, without being attached to them. They should know the eye, ear, nose, tongue, body, and conscious spheres as they really are, without being attached to them. They should know the sight, sound, smell, taste, and mental-image spheres as they really are, without being attached to them. They should know the eye, ear, nose, tongue, body, and conscious realms as they really are, without being attached to them. They should know the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as they really are, without being attached to them. They should know giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as they really are, without being attached to them. They should know the four meditations, four immeasurable minds, and four formless concentrations as they really are, without being attached to them. They should 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 as they really are, without being attached to them. They should know the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power as they really are, without being attached to them.

(Well-Appearing One said to Sariputra that cultivating prajna paramita, great bodhisattvas should know the five aggregates, six inner spheres, six outer spheres, eighteen realms, and various superior virtuous dharmas, but they should not be attached to them.)

"Therefore, Sariputra, when cultivating prajna paramita, the great bodhisattvas should know the bodhi mind as it really is, without being attached to it. They should know the

unequaled equal mind and the broad and great mind as they really are, without being attached to them. Why? Sariputra, the mind is not truly a mind as its original nature is pure."

(Well-Appearing One further said that the mind is not a mind as its original nature is pure.)

In the meantime, Sariputra asked Well-Appearing One, "What is the pure original nature of the mind?"

Well-Appearing One replied, "The original nature of the mind is neither correspondent nor not correspondent with greed. It is neither correspondent nor non-correspondent with anger. It is neither correspondent nor non-correspondent with ignorance. It is neither correspondent nor non-correspondent with various complexes. It is neither correspondent nor non-correspondent with the hidden roots of vexations. It is neither correspondent nor non-correspondent with the inferior destinies caused by incorrect views and flaws. It is neither correspondent nor non-correspondent with the minds of the voice-hearer and the self-enlightened one. Sariputra, the great bodhisattvas know that the original nature of the mind is pure this way."

(Well-Appearing One explained what the original nature of the mind is.)

Meanwhile, Sariputra asked Well-Appearing One, "Is there a non-mind nature in a mind?"

Well-Appearing One replied by asking, "Are there nature and non-nature in the non-mind nature?"

Sariputra said, "No, Well-Appearing One."

Well-Appearing One said, "If the nature and non-nature are unattainable in the non-mind nature, how can you ask if there is a non-mind nature in a mind?"

In the meantime, Sariputra asked Well-Appearing One, "What is named non-mind nature?"

Well-Appearing One replied, "Non-mind nature is a nature without change and differentiation."

(Well-Appearing One explained to Sariputra what non-mind nature is.)

Sariputra asked again, “Does only the mind have no change and differentiation? Do matter, feeling, thinking, action, and consciousness have no change and differentiation?”

Well-Appearing One replied, “If the mind does not have change and differentiation, then matter, feeling, thinking, action, consciousness, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas do not have change and differentiation.”

Meanwhile, Sariputra admired Well-Appearing One, “Excellent, excellent. It is as you say. You are really the son of the Buddha. You are born from the Buddha mind, the Buddha mouth, and the Buddha dharma. You are transformed from the dharma and have inherited the Buddha dharma instead in the worldly property. You have experienced various dharmas and realized insightfully the truth with wisdom eye, then you rise to teach and promulgate the dharma. The Buddha always says that you are the best one among all voice-hearers dwelling in concentration without controversial arguments, and what the Buddha says is so true. Well-Appearing One, all great bodhisattvas should learn the profound prajna paramita this way. Well-Appearing One, if the great bodhisattvas learn the profound prajna paramita this way, they must have already dwelled in the state of nonregression and are not apart from prajna paramita.

(Sariputra admired Well-Appearing One.)

“Well-Appearing One, if the good gentlemen and gentlewomen would like to learn the voice-hearer dharma, they should hear, learn, read, recite, accept, and embrace the fathomless prajna paramita diligently and perfectly and reflect reasonably on it. If the good gentlemen and gentlewomen would like to learn the self-enlightenment bodhi, they should hear, learn, read, recite, accept, and embrace the fathomless prajna paramita diligently and perfectly and reflect reasonably on it. If they would like to learn the bodhisattva dharma, they should also hear, learn, read, recite, accept, and embrace the fathomless prajna paramita diligently and perfectly and reflect reasonably on it. Why? Well-Appearing One, in the fathomless sutras of prajna paramita, the dharmas of the three vehicles are comprehensively taught and interpreted. If the great bodhisattvas can learn prajna paramita, they equally learn the dharmas of all three vehicles and will attain their expedient skillfulness.”

(Sariputra made an important conclusion: In the fathomless prajna paramita, the dharmas of the three vehicles are contained. Therefore, not only the bodhisattvas, but also the voice-hearers and self-enlightened ones should read, accept, embrace, and reflect on prajna paramita.)

Chapter 8

The Triumphant Army

Section 1

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, I do not know or attain great bodhisattva and prajna paramita, so how can I teach and give cautions to the great bodhisattvas about the dharma correspondent with prajna paramita?

"World-Honored One, I do not know or attain the dharmas as they increase or decrease. If I give teachings and cautions to great bodhisattvas about various dharmas, I am afraid that I will be regretful.

"World-Honored One, I do not know or attain the dharmas as they increase or decrease, how can I say that this is great bodhisattva and that is prajna paramita?

"World-Honored One, the name of great bodhisattvas and the name of prajna paramita neither dwell nor not dwell. Why? As these two meanings are nonexistent, the two names thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain matter, feeling, and so forth, and consciousness as they increase or decrease, how can I say that this is matter, this is feeling, and that is consciousness? The names of matter, feeling, and so forth, and consciousness neither

dwell nor not dwell. Why? As the meanings of matter, feeling, and so forth, and consciousness are nonexistent, the names of matter, feeling, and so forth, and consciousness thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the eye sphere, ear sphere, and so forth, and the conscious sphere as they increase or decrease, how can I say that this is the eye sphere, this is the ear sphere, and that is the conscious sphere? The names of the eye sphere, ear sphere, and so forth, and the conscious sphere neither dwell nor not dwell. Why? As the meanings of the eye sphere, ear sphere, and so forth, and the conscious sphere are nonexistent, the names of the eye sphere, ear sphere, and so forth, and the conscious sphere thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the sight sphere, sound sphere, and so forth, and the mental-image sphere as they increase or decrease, how can I say that this is the sight sphere, this is the sound sphere, and that is the mental-image sphere? The names of the sight sphere, sound sphere, and so forth, and the mental-image sphere neither dwell nor not dwell. Why? As the meanings of the sight sphere, sound sphere, and so forth, and the mental-image sphere are nonexistent, the names of the sight sphere, sound sphere, and so forth, and the mental-image sphere thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the eye realm, ear realm, and so forth, and the conscious realm as they increase or decrease, how can I say that this is the eye realm, this is the ear realm, and that is the conscious realm? The names of the eye realm, ear realm, and so forth, and the conscious realm neither dwell nor not dwell. Why? As the meanings of the eye realm, ear realm, and so forth, and the conscious realm are nonexistent, the names of the eye realm, ear realm, and so forth, and the conscious realm thus neither dwell nor not dwell.

World-Honored One, I do not know or attain the sight realm, sound realm, and so forth, and the mental-image realm as they increase or decrease, how can I say that this is the sight realm, this is the sound realm, and that is the mental-image realm? The names of the sight realm, sound realm, and so forth, and the mental-image realm neither dwell nor not dwell. Why? As the meanings of the sight realm, sound realm, and so forth, and the mental-image realm are nonexistent, the names of the sight realm, sound realm, and so forth, and the mental-image realm thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm as they increase or decrease, how can I say that this is the eye consciousness realm, this is the ear consciousness realm, and that is the conscious consciousness realm? The names of the eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm neither dwell nor not dwell. Why? As the meanings of the eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm are nonexistent, the names of the eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the eye contact, ear contact, and so forth, and the conscious contact as they increase or decrease, how can I say that this is the eye contact, this is the ear contact, and that is the conscious contact? The names of the eye contact, ear contact, and so forth, and the conscious contact neither dwell nor not dwell. Why? As the meanings of the eye contact, ear contact, and so forth, and the conscious contact are nonexistent, the names of the eye contact, ear contact, and so forth, and the conscious contact thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the feelings produced by eye contact, ear contact, and so forth, and the conscious contact as they increase or decrease, how can I say that these are the feelings produced by eye contact, these are the feelings produced by ear contact, and those are the feelings produced by conscious contact? The names of the feelings produced by eye contact, ear contact, and so forth, and conscious contact neither dwell nor not dwell. Why? As the meanings of the feelings produced by eye contact, ear contact, and so forth, and conscious contact are nonexistent, the names of the feelings produced by eye contact, ear contact, and so forth, and conscious contact thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain ignorance, consciousness, and so forth, and old age and death as they increase or decrease, how can I say that this is ignorance, this is consciousness, and those are old age and death? The names of ignorance, consciousness, and so forth, and old age and death neither dwell nor not dwell. Why? As the meanings of ignorance,

consciousness, and so forth, and old age and death are nonexistent, the names of ignorance, consciousness, and so forth, and old age and death thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the extinctions of ignorance, consciousness, and so forth, and old age and death as they increase or decrease, how can I say that this is the extinction of ignorance, this is the extinction of consciousness, and that is the extinction of old age and death? The names of the extinctions of ignorance, consciousness, and so forth, and old age and death neither dwell nor not dwell. Why? As the meanings of the extinctions of ignorance, consciousness, and so forth, and old age and death are nonexistent, the names of the extinctions of ignorance, consciousness, and so forth, and old age and death thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain greed, anger, ignorance, bonds, hidden roots of vexations, and incorrect views as they increase or decrease, how can I say that this is greed, this is anger, and those are incorrect views? The names of greed, anger, and so forth, and incorrect views neither dwell nor not dwell. Why? As the meanings of greed, anger, and so forth, and incorrect views are nonexistent, the names of greed, anger, and so forth, and incorrect views thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain giving paramita, pure-precept paramita, and so forth, and prajna paramita as they increase or decrease, how can I say that this is giving paramita, this is pure-precept paramita, and that is prajna paramita? The names of giving paramita, pure-precept paramita, and so forth, and prajna paramita neither dwell nor not dwell. Why? As the meanings of giving paramita, pure-precept paramita, and so forth, and prajna paramita are nonexistent, the names of giving paramita, pure-precept paramita, and so forth, and prajna paramita thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the 'I,' the sentient being, and so forth, and the knower and the viewer as they increase or decrease, how can I say that this is the 'I,' this is the sentient being, and those are the knower and the viewer? The names of the 'I,' the sentient being, and so forth, and the knower and the viewer neither dwell nor not dwell. Why? As the meanings of the 'I,' the sentient being, and so forth, and the knower and the viewer are

nonexistent, the names of the ‘I,’ the sentient being, and so forth, and the knower and the viewer thus neither dwell nor not dwell.

“World-Honored One, I do not know or attain the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path as they increase or decrease, how can I say that these are the four bases of mindfulness, these are the four correct endeavors, and that is the noble eightfold path? The names of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path neither dwell nor not dwell. Why? As the meanings of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path are nonexistent, the names of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path thus neither dwell nor not dwell.

“World-Honored One, I do not know or attain the liberation gates of emptiness, formlessness, and nonaspiration as they increase or decrease, how can I say that this is the liberation gate of emptiness, this is the liberation gate of formlessness, and that is the liberation gate of nonaspiration? The names of the liberation gates of emptiness, formlessness, and nonaspiration neither dwell nor not dwell. Why? As the meanings of the liberation gates of emptiness, formlessness, and nonaspiration are nonexistent, the names of the liberation gates of emptiness, formlessness, and nonaspiration thus neither dwell nor not dwell.

“World-Honored One, I do not know or attain the four meditations, four immeasurable minds, and four formless concentrations as they increase or decrease, how can I say that these are the four meditations, these are the four immeasurable minds, and those are the four formless concentrations? The names of the four meditations, four immeasurable minds, and four formless concentrations neither dwell nor not dwell. Why? As the meanings of the four meditations, four immeasurable minds, and four formless concentrations are nonexistent, the names of the four meditations, four immeasurable minds, and four formless concentrations thus neither dwell nor not dwell.

“World-Honored One, I do not know or attain the mindfulness in compliance with the Buddha, dharma, sangha, precept, equanimity, heaven, inhalation and exhalation, and death as it increases or decreases, how can I say that this is the mindfulness in compliance with the Buddha, this is the mindfulness in compliance with the dharma, and that is the mindfulness in compliance

with the death? The names of the mindfulness in compliance with the Buddha, the mindfulness in compliance with the dharma, and so forth, and the mindfulness in compliance with the death neither dwell nor not dwell. Why? As the meanings of the mindfulness in compliance with the Buddha, the mindfulness in compliance with the dharma, and so forth, and the mindfulness in compliance with the death are nonexistent, the names of the mindfulness in compliance with the Buddha, the mindfulness in compliance with the dharma, and so forth, and the mindfulness in compliance with the death thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power as they increase or decrease, how can I say that these are the Buddha's ten abilities, these are the four kinds of fearlessness, these are the four unhindered understandings, and those are the eighteen distinctive features of Buddha's wisdom and power? The names of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power neither dwell nor not dwell. Why? As the meanings of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power are nonexistent, the names of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power thus neither dwell nor not dwell."

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Chapter 8

King Prasenajit the Celibacy Practitioner

Section 2

(In the Second Assembly

"World-Honored One, I do not know or attain the five aggregates that are like dreams, echoes, shadows, illusory images of water under sunlight, images, illusions, and transformed things as they increase or decrease, how can I say that these are the five aggregates that resemble dreams, these are the five aggregates that resemble echoes, and those are the five aggregates that resemble transformed things? The names of the five aggregates that resemble dreams, echoes, and so forth, and transformed things neither dwell nor not dwell. Why? As the meanings of the five aggregates that resemble dreams, echoes, and so forth, and transformed things are nonexistent, the names of the five aggregates that resemble dreams, echoes, and so forth, and transformed things thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain realness, dharma realm, dharma nature, reality, the nature of equality, nature of nonarising, dharma concentration, and dharma dwelling that are far away, tranquil, without arising and extinction, and without nonsensical arguments as they increase or decrease, how can I say that this is realness, this is dharma realm, and that is dharma dwelling? The names of realness, dharma realm, and so forth, and dharma dwelling that are far away, tranquil, and so forth neither dwell nor not dwell. Why? As the meanings of realness, dharma realm, and so forth, and dharma dwelling that are far away, tranquil, and so forth are nonexistent, the names of realness, dharma realm, and so forth, and dharma dwelling that are far away, tranquil, and so forth thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the virtuous and the not virtuous dharmas, the conditioned and the unconditioned dharmas, the flawed and the flawless dharmas, and the dharmas in the world and the dharmas beyond the world as they increase or decrease, how can I

say that these are the virtuous dharmas, these are the not virtuous dharmas, and those are the dharmas beyond the world? The names of the virtuous and the not virtuous dharmas, the conditioned and the unconditioned dharmas, and so forth, neither dwell nor not dwell. Why? As the meanings of the virtuous and the not virtuous dharmas, the conditioned and the unconditioned dharmas, and so forth are nonexistent, the names of the virtuous and the not virtuous dharmas, the conditioned and the unconditioned dharmas, and so forth thus neither dwell nor not dwell.

"World-Honored One, I do not know or attain the dharmas in the past, future, or present and the dharmas not in the past, future, or present as they increase or decrease, how can I say that these are the dharmas in the past, future, or present, they are the dharmas not in the past, future, or present? The names of the dharmas in the past, future, or present and the dharmas not in the past, future, or present neither dwell nor not dwell. Why? As the meanings of the dharmas in the past, future, or present and the dharmas not in the past, future, or present are nonexistent, the names of the dharmas in the past, future, or present and the dharmas not in the past, future, or present thus neither dwell nor not dwell. World-Honored One, what are the dharmas not in the past, future, or present? They are the unconditioned dharmas. World-Honored One, what are the unconditioned dharmas? They are the dharmas that do not have arising, dwelling, and extinction.

(Well-Appearing One said that the meanings of various kinds or various types of dharmas are nonexistent; their names thus neither dwell nor not dwell. The dharmas that are not in the past, future, or present do not have arising, dwelling, and extinction; they are unconditioned.)

"World-Honored One, as I do not know or attain all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, bodhisattvas, and monastic voice-hearers in as many Buddha worlds of the ten directions as the sands of the Ganges as they increase or decrease, how can I say that they are the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, the bodhisattvas, or the monastic voice-hearers? All these names neither dwell nor not dwell. Why? Their meanings are nonexistent, so their names neither dwell nor not dwell.

"World-Honored One, as I do not know or attain various dharmas as they increase or decrease, how can I say that these are great bodhisattvas and that is prajna paramita?

"World-Honored One, as I do not know or attain great bodhisattva and prajna paramita, why do you want me to teach and caution great bodhisattvas about the dharmas correspondent with prajna paramita?

"World-Honored One, the names of various great bodhisattvas and the name of prajna paramita neither dwell nor not dwell. Why? Their meanings are nonexistent, so their names neither dwell nor not dwell.

"World-Honored One, as the causes and conditions of various dharmas combine, the provisional name of great bodhisattva and the provisional name of prajna paramita are established. These two provisional names do not speak about the aggregates, spheres, and realms, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. They do not speak about the five aggregates that are like dreams, echoes, and so forth, and transformed things. They do not speak about the faraway and the tranquil realness and so forth. They do not speak about all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, great bodhisattvas, and the monastic voice-hearers in as many Buddha worlds of the ten directions as the sands of the Ganges. Why? It is because the dharmas mentioned above are all unknown and unattainable whether they increase or decrease.

(Well-Appearing One said that all these dharmas are unknown and unattainable.)

"World-Honored One, as the names of the five aggregates are unspeakable anywhere, so the name of great bodhisattva and the name of prajna paramita are unspeakable anywhere. As the names of the dharmas that are like dreams, echoes, and so forth; the names of the dharmas that are like empty space; the names of the earth, water, fire, and wind; the names of precept, concentration, wisdom, liberation, and the knowledge and views of liberation; the names of the stream-enterer, once-returner, nonreturner, arhat, self-enlightened one, and the Thus-Comer and their dharmas; and the names of the dharmas that are virtuous or not virtuous, permanent or impermanent, pleasant or painful, with or without selfness, far away or not far away, tranquil or not tranquil, and existent or nonexistent are unspeakable anywhere; so the name of great bodhisattva and the name of prajna paramita are also unspeakable anywhere. Why? All these names neither dwell nor not dwell. Why? All these meanings are nonexistent, so their names neither dwell nor not dwell.

"World-Honored One, because of this meaning, I say that I do not know or attain the dharmas whether they increase or decrease. So how can we say that this is named great bodhisattva and that is named prajna paramita?

"World-Honored One, as I do not know and attain the meanings and names of great bodhisattva and prajna paramita, why do I give teachings and cautions about the dharma correspondent with prajna paramita to great bodhisattvas? I fear I will regret if I teach great bodhisattvas this dharma and give them relevant cautions.

"World-Honored One, if the great bodhisattvas hear such teachings of prajna paramita and are not overwhelmed, worried, shocked, and frightened, they must have already dwelled in the state of nonregression; namely, they have dwelled expediently in nondwelling.

"Furthermore, World-Honored One, when cultivating prajna paramita, the great bodhisattvas should not dwell in matter, feeling, and so forth, and consciousness. They should not dwell in eye sphere, ear sphere, and so forth, and conscious sphere. They should not dwell in sight sphere, sound sphere, and so forth, and mental-image sphere. They should not dwell in eye realm, ear realm, and so forth, and conscious realm. They should not dwell in sight realm, sound realm, and so forth, and mental-image realm. They should not dwell in eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm. They should not dwell in eye contact, ear contact, and so forth, and conscious contact. They should not dwell in the feelings produced by eye contact, ear contact, and so forth, and conscious contact. They should not dwell in earth realm, water realm, and so forth, and consciousness realm. They should not dwell in ignorance, action, consciousness, and so forth, and old age and death. Why? World-Honored One, matter and the nature of matter are empty; feeling, thinking, action, and consciousness and their nature is empty too. World-Honored One, matter is not the emptiness of matter, and the emptiness of matter is not matter. Matter is not apart from emptiness, and emptiness is not apart from matter. Matter is emptiness, and emptiness is matter. So are feeling, thinking, action, and consciousness. Because of this cause and condition, when cultivating prajna paramita, the great bodhisattvas should not dwell in matter, feeling, thinking, action, and so forth, and old age and death.

(Well-Appearing One explained why great bodhisattvas should not dwell in various dharmas. The prototype of *Heart Sutra* can be seen in this and the following paragraphs.)

"Furthermore, World-Honored One, when cultivating prajna paramita, the great bodhisattvas should not dwell in the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Why? World-Honored One, the four bases of mindfulness and their nature are empty. World-Honored One, the four bases of mindfulness are not the emptiness of the four bases of mindfulness, and the emptiness of the four bases of mindfulness is not the four bases of mindfulness. The four bases of mindfulness are not apart from emptiness, and emptiness is not apart from the four bases of mindfulness. The four bases of mindfulness are emptiness, and emptiness is the four bases of mindfulness. So are the four correct endeavors, four bases of power, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Because of this cause and condition, when cultivating prajna paramita, the great bodhisattvas should not dwell in the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power.

"Furthermore, World-Honored One, when cultivating prajna paramita, the great bodhisattvas should not dwell in giving paramita, pure-precept paramita, and so forth, and prajna paramita. Why? World-Honored One, giving paramita and the nature of giving paramita are empty. World-Honored One, giving paramita is not the emptiness of giving paramita, and the emptiness of giving paramita is not giving paramita. Giving paramita is not apart from emptiness, and emptiness is not apart from giving paramita. Giving paramita is emptiness, and emptiness is giving paramita. So are pure precept, forbearance, diligence, meditation, and prajna paramitas. Because of this cause and condition, when cultivating prajna paramita, the great bodhisattvas should not dwell in giving paramita, pure-precept paramita, and so forth, and prajna paramita.

"Furthermore, World-Honored One, when cultivating prajna paramita, the great bodhisattvas should not dwell in words or in the superior supernatural powers elicited by one word, two words or many words. Why? World-Honored One, the words and the nature of the words are empty. World-Honored One, the words are not the emptiness of the words, and the emptiness of the words is not the words. The words are not apart from emptiness, and emptiness

is not apart from the words. The words are emptiness, and emptiness is the words. So are the superior supernatural powers. Because of this cause and condition, when cultivating prajna paramita, the great bodhisattvas should not dwell in words and in the superior supernatural powers elicited by the words.

"Furthermore, World-Honored One, when cultivating prajna paramita, the great bodhisattvas should not dwell in the dharmas whether they are permanent or impermanent, pleasant or painful, with or without selfness, empty or not empty, tranquil or not tranquil, and far away or not far away. Why? World-Honored One, the permanent and impermanent dharmas and the nature of the permanent and impermanent dharmas are empty. World-Honored One, the permanent and impermanent dharmas are not the emptiness of the permanent and impermanent dharmas, and the emptiness of the permanent and impermanent dharmas is not the permanent and impermanent dharmas. The permanent and impermanent dharmas are not apart from emptiness, and emptiness is not apart from the permanent and impermanent dharmas. The permanent and impermanent dharmas are emptiness, and emptiness is the permanent and impermanent dharmas. So are the pleasant and painful dharmas, the dharmas with and without selfness, and so forth, and the far away and not far away dharmas. Because of this cause and condition, when cultivating prajna paramita, the great bodhisattvas should not dwell in the permanent or impermanent dharmas, pleasant or painful dharmas, and so forth, and the faraway or not faraway dharmas.

"Furthermore, World-Honored One, when cultivating prajna paramita, the great bodhisattva should not dwell in realness, dharma realm, dharma nature, the nature of equality, the nature of nonarising, and the reality of all dharmas. Why? World-Honored One, the realness of the dharmas and the nature of the realness of the dharmas are empty. World-Honored One, realness is not the emptiness of realness, and the emptiness of realness is not realness. Realness is not apart from emptiness, and emptiness is not apart from realness. Realness is emptiness, and emptiness is realness. So are the dharma realm, dharma nature, and so forth, and the reality. Because of this cause and condition, when the great bodhisattvas cultivate prajna paramita, they should not dwell in realness, dharma realm, and so forth, and the reality of the dharmas.

"Furthermore, World-Honored One, when cultivating prajna paramita, the great bodhisattvas should not dwell in all dharani gates and all samadhi gates. Why? World-Honored One, the dharani gates and the nature of the dharani gates are empty. World-Honored One, the dharani gates are not the emptiness of the dharani gates, and the emptiness of the dharani gates is not the dharani gates. The dharani gates are not apart from emptiness, and emptiness is not apart from the dharanin gates. The dharani gates are emptiness, and emptiness is the dharani gates. So are the samadhi gates. Because of this cause and condition, when the great bodhisattvas cultivate prajna paramita, they should not dwell in all dharani gates and all samadhi gates.

"World-Honored One, if the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will be disturbed by the 'I' and the associated images, and their minds will dwell in matter, feeling, thinking, action, and consciousness. Because of the dwelling, they will put more effort into matter, feeling, thinking, action, and consciousness. Because of the deliberate effort, they will not be able to absorb, cultivate, and learn the fathomless prajna paramita, and thus will not fulfill the fathomless prajna paramita and attain the perfect knowledge of all perfect knowledge.

(Well-Appearing One explained how the lack of expedient skillfulness will hinder the fulfillment of prajna paramita.)

"World-Honored One, if the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will be disturbed by the 'I' and the associated images and their minds will dwell in all dharani gates and all samadhi gates. Because of the dwelling, they will put more effort into the dharani gates and the samadhi gates. Because of the deliberate effort, they will not be able to absorb, cultivate, and learn the fathomless prajna paramita, and thus will not fulfill the fathomless prajna paramita and attain the perfect knowledge of all perfect knowledge.

"Why? World-Honored One, matter should not be absorbed, and feeling, thinking, action, and consciousness should not be absorbed either. As matter should not be absorbed, it is not matter; as feeling, thinking, action, and consciousness should not be absorbed, they are not feeling, thinking, action, and consciousness. Why? It is because the original nature of matter, feeling, thinking, action, and consciousness is empty. World-Honored One, so the dharani gates

should not be absorbed, and the samadhi gates should not be absorbed either. As the dharani gates should not be absorbed, they are not dharani gates; as the samadhi gates should not be absorbed, they are not samadhi gates. Why? It is because the original nature of all dharani gates and all samadhi gates is empty. World-Honored One, the fathomless prajna paramita that the great bodhisattvas absorb, cultivate, learn, and fulfill should not be absorbed either. Since the fathomless prajna paramita should not be absorbed, it is not the [true] fathomless prajna paramita. Why? It is because the original nature of the fathomless prajna paramita is empty.

(No absorption of dharmas should be done when cultivating prajna paramita.)

"Therefore, when cultivating prajna paramita, the great bodhisattvas should contemplate all dharmas based on the emptiness of original nature. If they can contemplate this way, their minds will not go anywhere, and this is named the bodhisattva samadhi without absorption. This samadhi is subtle, exquisite, superior, broad, great, and innumerable. It can assemble boundless unhindered operations. This samadhi is not shared by voice-hearers and self-enlightened ones. The perfect knowledge of all perfect knowledge accomplished by this samadhi should not be absorbed. As the perfect knowledge of all perfect knowledge should not be absorbed, it is not the perfect knowledge of all perfect knowledge. Why? It is 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 and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. Why? World-Honored One, the perfect knowledge of all perfect knowledge is not attained through grasping phenomena. Why? The grasping of phenomena is vexation. What are the phenomena? They are the phenomena of matter, feeling, thinking, action, and consciousness, and so forth, and the phenomena of all dharani gates and all samadhi gates. To grasp the phenomena is to invite vexations.

(Well-Appearing One explained the samadhi without absorption. No dharma should be absorbed. To grasp the phenomena of the dharmas is to invite vexations.)

“Therefore, one cannot cultivate and attain the perfect knowledge of all perfect knowledge through grasping the phenomena. If one could cultivate and attain the perfect knowledge of all perfect knowledge through grasping the phenomena, then the celibacy practitioner King Prasenajit would not develop a belief in and understanding of the perfect knowledge of all perfect knowledge. What is the characteristic of belief and understanding? It means to develop a deep and pure belief in prajna paramita; it is with the power of definitive understanding that one can reflect on, contemplate, and investigate the perfect knowledge of all perfect knowledge by adopting neither form nor formlessness as skillful means because both form and formlessness cannot be grasped.

(No one can attain the perfect knowledge of all perfect knowledge through grasping the phenomena. They should adopt neither form nor formlessness as skillful means .)

“Although King Prasenajit the celibacy practitioner approached the Buddha dharma by means of belief and understanding and thus is named one who practiced in accord with belief, he later entered and realized the perfect knowledge of all perfect knowledge through the emptiness of original nature. After attaining insightful realization, he did not grasp the phenomena of matter, feeling, thinking, action, and consciousness, and so forth, and the phenomena of all dharani gates and all samadhi gates. Why? It is because the particular characteristics of all dharmas are empty; both the ones who grasp and the things to be grasped are unattainable. Why? The celibacy practitioner contemplated intuitively the perfect knowledge of all perfect knowledge not through the attainment from inside, outside, or both, nor through the attainment of non-knowledge or other kinds of attainment or nonattainment. Why? It is because King Prasenajit the celibacy practitioner did not see the perfect knowledge of all perfect knowledge that he was contemplating; he did not see the possibility of contemplating prajna, the one who could contemplate prajna, and where and when the contemplation was undertaken.

(Well-Appearing One explained how Prasenajit realized the perfect knowledge of all perfect knowledge.)

“King Prasenajit the celibacy practitioner did not contemplate the perfect knowledge of all perfect knowledge through inner matter, feeling, thinking, action, and consciousness; through outer matter, feeling, thinking, action, and consciousness; through inner and outer dharmas; and

so forth, and through inner dharani gates and samadhi gates, outer dharani gates and samadhi gates, and both. Nor did he contemplate the perfect knowledge of all perfect knowledge apart from all dharani gates and all samadhi gates. Why? The inner ones, outer ones, inner-outer ones, and those apart from the inner and outer ones are all unattainable.

"King Prasenajit the celibacy practitioner had thus developed a deep belief in and understanding of the perfect knowledge of all perfect knowledge through various gates apart from the forms. Based on this belief and understanding, he was not attached to all dharmas because the real forms of various dharmas are unattainable. Thus, after attaining the belief in and understanding of the perfect knowledge of all perfect knowledge through the gate of formlessness, the celibacy practitioner did not grasp the forms of all dharmas nor reflect on all dharmas as formless because both the dharmas with forms and the dharmas without forms are unattainable. Thus, owing to the powers of definitive understanding, the celibacy practitioner neither grasped nor renounced all dharmas because in the real forms of the dharmas, grasping and renunciation are nonexistent. In the meantime, the celibacy practitioner was not even attached to his belief and understanding, and to nirvana. Why? It is because the original nature of all dharmas is empty and cannot be grasped.

((Well-Appearing One concluded that King Prasenajit did not grasp the forms of all dharmas or reflect on all dharmas as formless because both form and formlessness are unattainable. And both grasping and renunciation are nonexistent. He even was not attached to belief, understanding, and nirvana because the original nature of all dharmas is empty.)

"World-Honored One, so is the prajna paramita attained by the great bodhisattvas. The great bodhisattvas will be able to go to the other shore from this shore if they do not grasp the dharmas and are not attached to the dharmas. They will not be able to do this even if they have a little grasping and attachment. Therefore, when cultivating prajna paramita, the great bodhisattvas should not grasp matter, feeling, thinking, action, and consciousness, and so forth, as well as all dharani gates and all samadhi gates. Why? It is because all dharmas cannot be grasped. Even if they can refrain from grasping matter, feeling, thinking, action, and consciousness, and so forth, and all dharani gates and samadhi gates, they still should not attain nirvana until fulfilling the four bases of mindfulness, four correct endeavors, and so forth, and

noble eightfold path, as well as the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. They should cultivate prajna paramita according to their original aspiration.

"Although these great bodhisattvas can fulfill the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, and also can fulfill the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, they do not see the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; nor do they see the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Why? The four bases of mindfulness are not the four bases of mindfulness; the four correct endeavors are not the four correct endeavors, and so forth, and the noble eightfold path is not the noble eightfold path. The Buddha's ten abilities are not the Buddha's ten abilities; the four kinds of fearlessness are not the four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power are not the eighteen distinctive features of Buddha's wisdom and power. It is because all dharmas are not the dharmas, and the dharmas are not nondharmas. If the great bodhisattvas cultivate prajna paramita without being attached to matter, feeling, thinking, action, and consciousness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power, they will accomplish all wonderful tasks.

(Well-Appearing One suggested how great bodhisattvas should cultivate prajna paramita.)

"Furthermore, World-Honored One, when cultivating prajna paramita, the great bodhisattvas should contemplate and investigate these questions carefully: What is prajna paramita? Why is it named prajna paramita? Whose prajna paramita is it? What are the purposes of prajna paramita? They should further contemplate and investigate this question: If the dharmas are nonexistent and unattainable, how can one inquire into and study prajna paramita?"

(Well-Appearing One thought great bodhisattvas should contemplate these questions.)

In the meantime, Sariputra asked Well-Appearing One, "What dharmas are unattainable and nonexistent?"

Well-Appearing One replied, “The dharmas such as prajna paramita, meditation paramita, and so forth, and giving paramita are nonexistent and unattainable. It is because of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

“Sariputra, the dharmas such as matter, feeling, thinking, action, and consciousness are nonexistent and unattainable. Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are nonexistent and unattainable. The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold are nonexistent and unattainable. The Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are nonexistent and unattainable. The six supernatural powers are nonexistent and unattainable. Realness, dharma realm, dharma nature, and so forth, and the reality are nonexistent and unattainable. The stream-enterer, once-returner, nonreturner, arhat, and self-enlightened one are nonexistent and unattainable. The bodhisattva is nonexistent and unattainable. The Buddha is nonexistent and unattainable. The perfect knowledge of all perfect knowledge is also nonexistent and unattainable. It is because of internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature.

“Sariputra, if the great bodhisattvas can cultivate prajna paramita, contemplate and investigate carefully that all dharmas are nonexistent and unattainable, and their minds are not sunk, drowned, worried, or regretful, nor are they shocked, frightened, and scared, you must know that these great bodhisattvas have never stayed away from prajna paramita.”

Meanwhile, Sariputra asked Well-Appearing One, “How do we know that the great bodhisattvas have never stayed away from prajna paramita when cultivating prajna paramita?”

Well-Appearing One replied, “When cultivating prajna paramita, the great bodhisattvas know accurately that matter is apart from the self-nature of matter, and feeling, thinking, action, and consciousness are apart from the self-nature of feeling, thinking, action, and consciousness. They know accurately that giving paramita is apart from the self-nature of giving paramita, and pure-precept paramita, forbearance paramita, and so forth, and prajna paramita are apart from the self-nature of pure-precept paramita, forbearance paramita, and so forth, and prajna paramita. They know accurately that the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are apart from the self-nature of the

Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. They know accurately that realness, dharma realm, and so forth, and reality are apart from the self-nature of realness, dharma realm, and so forth, and reality. Sariputra, if the great bodhisattvas know accurately that the dharmas are apart from the self-nature of the dharmas, they constantly remain stayed with prajna paramita."

(Well-Appearing One replied to Sariputra that if great bodhisattvas know accurately that the dharmas are not the self-nature of the dharmas, they are aways close to prajna paramita.)

Meanwhile, Sariputra asked Well-Appearing One, "What is the self-nature of matter, feeling, thinking, action, and consciousness, and so forth, and reality?"

Well-Appearing One replied, "The self-nature of matter, feeling, thinking, action, consciousness, and so forth, and reality is nonnature. Sariputra, from this we know that matter, feeling, thinking, action, consciousness, and so forth, and reality are apart from the self-nature of matter, feeling, thinking, action, consciousness, and so forth, and reality. Sariputra, matter, feeling, thinking, action, consciousness, and so forth, and reality are apart from the forms of matter, feeling, thinking, action, consciousness, and so forth, and reality. Sariputra, the self-nature is apart from the self-nature; the form is also apart from the form. The self-nature is apart from the form; the form is also apart from the self-nature."

(Well-Appearing One replied to Sariputra that the self-nature of the dharmas is nonnature; the dharmas are apart from the self-nature of the dharmas; the dharmas are apart from the forms of the dharmas; the self-nature is apart from the self-nature; the form is apart from the form; the self-nature is apart from the form; and the form is apart from the self-nature. The true self-nature is inconceivable and difficult to grasp.)

At that time, Sariputra asked Well-Appearing One, "If the great bodhisattvas can learn from this, they will fulfill the perfect knowledge of all perfect knowledge soon."

Well-Appearing One said, "Yes, it is as you say. If the great bodhisattvas can learn from this, they will be able to achieve the perfect knowledge of all perfect knowledge quickly. Why? Sariputra, it is because the great bodhisattvas know that all dharmas have no arising and formation."

Sariputra asked, “Why do the dharmas have no arising and formation?”

Well-Appearing One replied, “Because matter is empty, its arising and formation are unattainable. Because feeling, thinking, action, consciousness, and so forth, and reality are empty, their arising and formation are unattainable. Sariputra, if the great bodhisattvas can learn this rule from prajna paramita, they will become closer and closer to the perfect knowledge of all perfect knowledge. As they get closer to the perfect knowledge of all perfect knowledge, they will attain the purity in body, speech, mind, and form step by step. When they attain purity in body, speech, mind, and form, they will not allow the mind of greed, anger, ignorance, arrogance, flattery, deception, stinginess or incorrect views to arise respectively or concomitantly. Because the great bodhisattvas do not allow these minds to arise often, they will not be reborn through an embryo conception, but rather will be reborn through transformation, and will stay away from the inferior, perilous destinies except they are willing to bring happiness and benefits to the sentient beings in those inferior destinies. As these great bodhisattvas travel from one Buddha land to the other, they will always make offerings respectfully to various Buddhas, the World-Honored Ones, to esteem and acclaim them. They will also assist the sentient beings to mature and dignify and purify the Buddha lands. They will never stay away from the Buddhas even after they finally attain the unsurpassed, perfect, and universal bodhi that they pursue. Sariputra, if the great bodhisattvas would like to acquire such virtues, merits, and superior benefits, they should learn prajna paramita and never stay away from it even for a brief instant.”

(Well-Appearing One concluded great bodhisattvas should learn from prajna paramita that the dharmas do not have arising and formation because they are empty. This will bring them closer to the perfect knowledge of all perfect knowledge and attain purity in body, speech, and mind. Then they will be reborn through transformation and will not fall into inferior destinies unless to help sentient beings. They will visit with Buddhas and make offerings to esteem them. They will never stay away from prajna paramita until they achieve the unsurpassed bodhi.)

Chapter 9

The Phenomena of Practicing Prajna

Section 1

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, if the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, then they will practice the forms of matter, feeling, thinking, action, and consciousness instead of practicing matter, feeling, thinking, action, and consciousness. They will practice the forms of permanent and impermanent matter, feeling, thinking, action, and consciousness instead of practicing the permanent and impermanent matter, feeling, thinking, action, and consciousness. They will practice the forms of pleasant and painful matter, feeling, thinking, action, and consciousness instead of practicing the pleasant and painful matter, feeling, thinking, action, and consciousness. They will practice the forms of matter, feeling, thinking, action, and consciousness with and without selfness instead of practicing matter, feeling, thinking, action, and consciousness with and without selfness. They will practice the forms of pure and impure matter, feeling, thinking, action, and consciousness instead of practicing the pure and impure matter, feeling, thinking, action, and consciousness. They will practice the forms of faraway and not faraway matter, feeling, thinking, action, and consciousness instead of practicing the faraway and not faraway matter, feeling, thinking, action, and consciousness. They will practice the forms of tranquil and not tranquil matter, feeling, thinking, action, and consciousness instead of practicing the tranquil and not tranquil matter, feeling, thinking, action, and consciousness. They will practice the forms of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power instead of practicing the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power. If the great bodhisattvas think, 'I am practicing prajna paramita,' then they are practicing the form of prajna paramita instead of practicing prajna paramita because they have attainment. If they think, 'Those who cultivate

prajna paramita this way are the bodhisattvas who practice prajna paramita,' then they practice the form of prajna paramita instead of practicing prajna paramita because they have attainment. World-Honored One, if the great bodhisattvas have such various differentiations, they do not have expedient skillfulness, and do not practice prajna paramita."

(Well-Appearing One spoke of the great bodhisattvas who practice prajna paramita without expedient skillfulness.)

In the meantime, the long-lived sage Well-Appearing One said to Sariputra, "If the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will dwell in a definitive understanding of matter, feeling, thinking, action, and consciousness and put a lot of effort into them. Because of the deliberate effort, they will not be liberated from birth, old age, death, worry, sorrow, misery, anxiety, and upset, and their suffering will also ensue in the lives to come. If the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will dwell in a definitive understanding of the eye sphere, ear sphere, and so forth, and the conscious sphere and put a lot of effort into them. Because of the deliberate effort, they will not be liberated from birth, old age, death, worry, sorrow, misery, anxiety, and upset, and their suffering will also ensue in the lives to come. If the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will dwell in a definitive understanding of the sight sphere, sound sphere, and so forth, and the mental-image sphere and put a lot of effort into them. Because of the deliberate effort, they will not be liberated from birth, old age, death, worry, sorrow, misery, anxiety, and upset, and their suffering will also ensue in the lives to come. If the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will dwell in a definitive understanding of the eye realm, ear realm, and so forth, and the conscious realm and put a lot of effort into them. Because of the deliberate effort, they will not be liberated from birth, old age, death, worry, sorrow, misery, anxiety, and upset, and their suffering will also ensue in the lives to come. If the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will dwell in a definitive understanding of the eye realm, sight realm; ear realm, sound realm; nose realm, smell realm; tongue realm, taste realm; body realm, touch realm; conscious realm, mental-image realm; and so forth, and the feelings produced by eye, ear, nose, tongue, body, and conscious contacts and put a lot of effort into them. Because of the deliberate effort, they will not be liberated from birth,

old age, death, worry, sorrow, misery, anxiety, and upset, and their suffering will also ensue in the lives to come. If the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will dwell in a definitive understanding of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, as well as the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, and put a lot of effort into them. Because of the deliberate effort, they will not be liberated from birth, old age, death, worry, sorrow, misery, anxiety, and upset, and their suffering will also ensue in the lives to come.

(Well-Appearing One said to Sariputra again that if the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will dwell in a definitive understanding of various superior virtuous dharmas and put a lot of effort into them. Because of this effort, they are not freed from birth, old age, and death and so forth, and their suffering will ensue in future lives.)

"Sariputra, if the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will not be able to realize the stage of the voice-hearer and self-enlightened one, not to mention the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas cultivate prajna paramita this way, they are ones without expedient skillfulness and will not be able to accomplish whatever they are pursuing."

In the meantime, Sariputra asked Well-Appearing One, "How can we recognize the great bodhisattvas who cultivate prajna paramita with expedient skillfulness?"

Well-Appearing One replied, "When cultivating prajna paramita, the great bodhisattvas who have expedient skillfulness will neither practice matter, feeling, thinking, action, consciousness nor practice the forms of matter, feeling, action, and consciousness. They will neither practice the permanent and impermanent matter, feeling, thinking, action, and consciousness nor practice the forms of the permanent and impermanent matter, feeling, thinking, action, and consciousness. They will neither practice the pleasant and painful matter, feeling, thinking, action, and consciousness nor practice the forms of the pleasant and painful matter, feeling, thinking, action, and consciousness. They will neither practice matter, feeling, thinking, action, and consciousness with and without selfness nor practice the forms of matter,

feeling, thinking, action, and consciousness with and without selfness. They will neither practice the pure and impure matter, feeling, thinking, action, and consciousness nor practice the forms of the pure and impure matter, feeling, thinking, action, and consciousness. They will neither practice the empty and not empty matter, feeling, thinking, action, and consciousness nor practice the forms of the empty and not empty matter, feeling, thinking, action, and consciousness. They will neither practice matter, feeling, thinking, action, and consciousness with and without form nor practice the forms of matter, feeling, thinking, action, and consciousness with and without form. They will neither practice matter, feeling, thinking, action, and consciousness with and without aspiration nor practice the forms of matter, feeling, thinking, action, and consciousness with and without aspiration. They will neither practice the tranquil and not tranquil matter, feeling, thinking, action, and consciousness nor practice the forms of the tranquil and not tranquil matter, feeling, thinking, action, and consciousness. They will neither practice the faraway and not faraway matter, feeling, thinking, action, and consciousness nor practice the forms of the faraway and not faraway matter, feeling, thinking, and consciousness. They will neither practice the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power nor practice the forms of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power.

(Well-Appearing One explained to Sariputa how to recognize the great bodhisattvas as with expedient skillfulness. These great bodhisattvas will neither practice the superior virtuous dharmas nor the forms of the superior virtuous dharmas.)

"You must know, Sariputra, these great bodhisattvas do cultivate prajna paramita with expedient skillfulness. Why? Sariputra, matter is not the emptiness of matter, and the emptiness of matter is not matter. Matter is not apart from emptiness, and emptiness is not apart from matter. Matter is emptiness, and emptiness is matter. So are feeling, thinking, action, consciousness. And so forth, the eighteen distinctive features of Buddha's wisdom and power are not the emptiness of the eighteen distinctive features of Buddha's wisdom and power, and the emptiness of the eighteen distinctive features of Buddha's wisdom and power is not the eighteen distinctive features of Buddha's wisdom and power. The eighteen distinctive features of Buddha's wisdom and power are not apart from emptiness, and emptiness is not apart from the

eighteen distinctive features of Buddha's wisdom and power. The eighteen distinctive features of Buddha's wisdom and power are emptiness, and emptiness is the eighteen distinctive features of Buddha's wisdom and power. Sariputra, because these great bodhisattvas cultivate prajna paramita with expedient skillfulness, they will be able to realize the unsurpassed, perfect, and universal bodhi. Sariputra, when cultivating prajna paramita, these great bodhisattvas do not grasp the practice, nonpractice, and practice and nonpractice of prajna paramita; they even do not grasp nongrasping."

(The great bodhisattvas with expedient skillfulness will not grasp practice and nonpractice; they even will not grasp nongrasping. They will be able to attain the unsurpassed bodhi.)

Meanwhile, Sariputra asked Well-Appearing One, "Based on what cause and condition do you say that the great bodhisattvas will not grasp prajna paramita when they cultivate prajna paramita?"

Well-Appearing One replied, "It is because the self-nature of prajna paramita is unattainable. Why? Sariputra, prajna paramita has adopted nonnature as its self-nature. Sariputra, because of this cause and condition, if the great bodhisattvas grasp practice, nonpractice, practice and nonpractice, neither practice nor nonpractice, and nongrasping when practicing prajna paramita, then they do not practice prajna paramita. Why? Sariputra, all dharmas have adopted nonnature as their self-nature; all dharmas are without grasping and attachment. This is named the great bodhisattva's Samadhi without Attachment to All Dharmas. This samadhi is subtle, exquisite, superior, broad, great, and innumerable. It can assemble boundless unhindered operations; it is not shared by voice-hearers and self-enlightened ones. Sariputra, if the great bodhisattvas can stay in such superior samadhi constantly, they will realize the unsurpassed, perfect, and universal bodhi quickly."

(Well-Appearing One replied to Sariputra that the self-nature of prajna paramita is unattainable. If the great bodhisattvas practice prajna paramita without grasping all dharmas, they are named the ones dwelling in the Samadhi without Attachment to All Dharmas.)

At that time, Sariputra asked Well-Appearing One, "Will the great bodhisattvas realize the unsurpassed, perfect, and universal bodhi quickly only by staying constantly in this samadhi?

Will they also realize the unsurpassed, perfect, and universal bodhi quickly by staying constantly in other kinds of samadhi?"

Well-Appearing One replied, "The great bodhisattvas are able to realize the unsurpassed, perfect and universal bodhi quickly not only by staying constantly in this samadhi, but also by staying constantly in various other kinds of samadhi."

Sariputra ask again, "What are the other kinds of samadhi?"

Well-Appearing One replied, "They are the Samadhi of Steady Walk, Samadhi of Treasure Seal, Samadhi of Lion's Play, Samadhi of Wonderful Moon, Samadhi of Moon Streamer Form, Samadhi of All Dharma Sea, Samadhi of Contemplating the Top, Samadhi of Definitive Dharma Realm, Samadhi of Definitive Streamer Form, Samadhi of Solid Diamond, Samadhi of Entering Dharma Seals, Samadhi of Samadhi King, Samadhi of Peaceful Dwelling, Samadhi of King Seal, Samadhi of Diligence Power, Samadhi of Equally Flowing, Samadhi of Entering Words Concentration, Samadhi of Entering Designated Names, Samadhi of Contemplating Directions, Samadhi of Dharani Seal, Samadhi without Forgetting, Samadhi of Equally Approaching Ocean Seal, Samadhi of Covering All Empty Space, Samadhi of Diamond Wheel, Samadhi of Superior Streamer Form, Samadhi of Emperor Streamer Form, Samadhi of Smooth and Bright Storage, Samadhi of Quick Lion, Samadhi of Superior Manifestation, Samadhi of Treasure Nature, Samadhi of Universal Shine, Samadhi without Dizziness, Samadhi of Dwelling in Formlessness, Samadhi of Resolution, Samadhi with Not Filthy Lamp, Samadhi of Boundless Light, Samadhi of Emitting Light, Samadhi of Emitting Brightness, Samadhi of Pure Throne, Samadhi with Not Filthy Light, Samadhi Initiating Fondness and Delight, Samadhi of Lightning Lamp, Samadhi of Endlessness, Samadhi of Powerful Light, Samadhi Apart from Extinction, Samadhi of Subjugation, Samadhi of Casting Off, Samadhi of Sun Lamp, Samadhi of Moon Lamp, Samadhi of Pure Light, Samadhi of Bright Nature, Samadhi of Exquisite Nature, Samadhi of Wisdom Form, Samadhi of Dwelling Mind, Samadhi of Universal Brightness, Samadhi of Virtuous Dwelling, Samadhi of Treasure Accumulation, Samadhi of Exquisite Dharma Seal, Samadhi of Equal Dharmas, Samadhi of Renouncing Dust Craving, Samadhi Entering the Top of Dharma, Samadhi of Flying and Spreading, Samadhi of Perceiving Dharma Sentences, Samadhi of the Equal Forms of Words, Samadhi Apart from the Forms of Words,

Samadhi of Disconnecting Perceived Objects, Samadhi of Changelessness, Samadhi of Entering the Forms of Name Concentration, Samadhi of Practicing Formlessness, Samadhi of Leaving Corneal Opacity Darkness, Samadhi of Concomitant Practices, Samadhi of Motionlessness, Samadhi of Freedom from Phenomena, Samadhi of Accumulating Merits and Virtues, Samadhi of Definitive Dwelling, Samadhi of Pure Wonderful Flower, Samadhi of Possessing Factors for Enlightenment, Samadhi of Boundless Debate, Samadhi of Unequaled Equality, Samadhi of Surpassing All, Samadhi of Initiating Exquisite Contemplation, Samadhi of Solving Puzzle, Samadhi without Dwelling, Samadhi of Renouncing One Form, Samadhi of Eliciting Mental Images, Samadhi of One Mental Image, Samadhi Apart from all Phenomena, Samadhi Apart from all Existent Beings without Remainder, Samadhi of Entering all Established Languages, Samadhi of Freedom from Voices and Words, Samadhi of Burning Torch, Samadhi of Pure Eye, Samadhi without Forms and Shapes, Samadhi of Entering All Forms, Samadhi of Disliking All Pleasures and Pains, Samadhi of Endless Mental Images, Samadhi with Dharani, Samadhi of Subjugating All Kinds of Positive and Negative Nature, Samadhi of Entering All Silent Speeches, Samadhi Unaffected by Circumstances Compliant with or Against One's Wishes, Samadhi without Dirt and Brightness, Samadhi of Solidity, Samadhi of the Pure Light of Full Moon, Samadhi of Great Dignity, Samadhi of Emitting All Bright Lights, Samadhi of Equal Concentration, Samadhi of the Equal Meanings of Dharmas with and without Dust, Samadhi of the Equal Meanings of Dharmas with and without Arguments, Samadhi Without Nest, Label, and Craving, Samadhi of Definitively Dwelling in Realness, Samadhi of Destroying Bad Body Actions, Samadhi of Destroying Bad Speeches, Samadhi of Destroying Bad Thoughts in Mind, Samadhi Resembling Empty Space, and the Samadhi Uncontaminated Resembling Empty Space.

"Sariputra, if the great bodhisattvas constantly dwell in these various kinds of samadhi without staying away from them, they will realize and attain the unsurpassed, perfect, and universal bodhi quickly. Sariputra, there are more numberless and countless samadhi gates and dharani gates. If the great bodhisattvas constantly cultivate and learn these gates well, they will be able to realize and attain the unsurpassed, perfect, and universal bodhi that they pursue quickly."

(Well-Appearing One replied to Sariputra that the great bodhisattvas can realize the unsurpassed bodhi quickly not only by staying constantly in the Samadhi without Attachment to All Dharmas but also by staying constantly in various other kinds of samadhi.)

At that time, Well-Appearing One said to Sariputra again, “If the great bodhisattvas can dwell firmly in these various kinds of samadhi, you must know that they must have been conferred the prophecy of becoming a Buddha by various Buddhas of the ten directions in the past and present. Sariputra, although these great bodhisattvas have dwelled in various kinds of samadhi, they neither see nor are attached to them. They do not think, ‘I have entered, I am entering, or I will enter these various kinds of samadhi; no other person can do this but me.’ The thoughts like these will never arise in their minds.”

(The great bodhisattvas not away from these kinds of samadhi will realize the unsurpassed bodhi quickly; they must have been conferred by various Buddhas the prophecy of becoming a Buddha.)

In the meantime, Sariputra asked Well-Appearing One, “Are there other great bodhisattvas who have also dwelled in these kinds of samadhi and been conferred the prophecy by various Buddhas in the past and present?”

Well-Appearing One replied, “No, Sariputra. Why? Sariputra, prajna paramita is not different from samadhi, and samadhi is not different from prajna paramita. Great bodhisattva is not different form prajna paramita and samadhi, and prajna paramita and samadhi are not different from great bodhisattva. Prajna paramita is samadhi, and samadhi is prajna paramita. Great bodhisattva is prajna paramita and samadhi, and prajna paramita and samadhi are great bodhisattva. Why? It is because all kinds of dharma nature are equal.”

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Chapter 9

The Phenomena of Practicing Prajna

Section 2

(In the Second Assembly)

At that time, Sariputra asked Well-Appearing One, “If samadhi is not different from great bodhisattva, and great bodhisattva is not different from samadhi; if samadhi is great bodhisattva, and great bodhisattva is samadhi; if samadhi and great bodhisattva are not different from prajna paramita, and prajna paramita is not different from samadhi and great bodhisattva; if samadhi and great bodhisattva are prajna paramita, and prajna paramita is samadhi and great bodhisattva, then, how can great bodhisattvas know all dharmas as they really are and enter samadhi?”

Well-Appearing One replied, “When entering various concentrations, the great bodhisattvas do not think, ‘I realize and enter samadhi based on the equal nature of all dharmas.’ Because of this cause and condition, although the great bodhisattvas realize and enter samadhi based on the equal nature of all dharmas, they do not reflect on the equal nature of all dharmas and various kinds of samadhi. Why? Sariputra, it is because all dharmas, various kinds of samadhi, great bodhisattvas, and prajna paramita are nonexistent. In nonexistence there is no room for thinking and perception.”

(Sariputra asked that as samadhi, great bodhisattva, and prajna paramita share the same nature, how can great bodhisattvas know various dharmas and enter samadhi? Well-Appearing One replied that all dharmas are nonexistent, in nonexistence there is no room for cognition and thinking.)

At that time, the Bhagavat praised Well-Appearing One, “Excellent, excellent. It is as you say. That is why I say you are the best one of all voice-hearers dwelling in concentration

without controversial argument. Because of this reason, you are correspondent with justice. In the equal nature, no conflict and controversial arguments are existent. Well-Appearing One, if the great bodhisattvas would like to learn prajna paramita, they should learn this way. If they would like to learn meditation, diligence, forbearance, pure precept, and giving paramitas, they should learn this way. If they would like to learn the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, they should learn this way. If they would like to learn the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, they should also learn this way."

(The World-Honored One praised what Well-Appearing One said that when entering various concentrations based on the equal nature of all dharmas, the great bodhisattvas do not think of the equal nature of all dharmas and various kinds of samadhi. The Buddha concluded that if the great bodhisattvas would like to learn prajna paramita and other superior virtuous dharmas, they should learn this way.)

Meanwhile, Sariputra asked the Buddha, "When the great bodhisattvas learn this way, do they correctly learn prajna paramita? Do they correctly learn the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power?"

The Buddha replied, "Sariputra, if the great bodhisattvas learn this way, they do learn prajna paramita correctly because they have adopted nonattainment as skillful means . They also learn the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power correctly because they have adopted nonattainment as skillful means ."

(The Buddha replied to Sariputra that if the great bodhisattvas learn this way, they do learn prajna paramita and other virtuous dharmas correctly because they have adopted nonattainment as skillful means .)

Sariputra asked the Buddha again, "When learning this way, do all great bodhisattvas adopt nonattainment as skillful means to learn prajna paramita, meditation paramita, and so forth, and giving paramita? Do they all adopt nonattainment as skillful means to learn the four bases of

mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power?"

The Buddha replied, "Sariputra, if the great bodhisattvas learn this way, they do have adopted nonattainment as skillful means to learn prajna paramita, meditation paramita, and so forth, and giving paramita, as well as the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power."

Sariputra asked, "As to nonattainment, would you teach us what dharmas are unattainable?"

The Buddha replied, "Sariputra, the 'I, the sentient being, the living one, and so forth, and the viewer are unattainable because they are pure in the final analysis. The aggregates, spheres, and realms are unattainable because they are pure in the final analysis. Ignorance, action, consciousness, and so forth, and old age and death are unattainable because they are pure in the final analysis. The four noble truths are unattainable because they are pure in the final analysis. The realms of desire, form, and formlessness are unattainable because they are pure in the final analysis. The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are unattainable because they are pure in the final analysis. The Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are unattainable because they are pure in the final analysis. Giving paramita, pure-precept paramita, and so forth, and prajna paramita are unattainable because they are pure in the final analysis. Stream-enterers, once-returners, nonreturners, and arhats are unattainable because they are pure in the final analysis. The self-enlightened ones are unattainable because they are pure in the final analysis. Bodhisattvas are unattainable because they are pure in the final analysis. The Thus-Comers are unattainable because they are pure in the final analysis."

(Responding to Sariputra's question, the Buddha said that the aggregates, spheres, realms, and all superior holy dharmas, as well as the holy effects such of voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers are all unattainable because they are pure in the final analysis.)

Sariputra asked, "World-Honored One, what is meant by purity in the final analysis?"

The Buddha replied, “Sariputra, it means that all dharmas are without arising and extinction, contamination and purification, appearance and disappearance, and attainment and action.”

(The Buddha explained what purity in the final analysis is.)

In the meantime, Sariputra asked the Buddha, “When learning this why, what dharmas do great bodhisattvas learn?”

The Buddha relied, “Sariputra, when the great bodhisattvas learn this way, they do not learn any dharma. Why? Sariputra, no one can learn the dharmas. Only the ignorant ones insist that they can learn the dharmas.”

(The Buddha said the correct learning is no learning.)

Sariputra asked, “Then how do the dharmas exist?”

The Buddha replied, “The dharmas exist because they are nonexistent. Those who cannot know this are ignorant.”

(The wise ones know that all existent dharmas are not existent.)

Sariputra asked, “What dharmas are nonexistent?”

The Buddha replied, “Sariputra, matter, feeling, thinking, action, and consciousness, and so forth, and the four bases of mindfulness, four correct endeavors, and eighteen distinctive features of Buddha’s wisdom and power are nonexistent because of internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. Sariputra, if the sentient beings do not realize that all dharmas are nonexistent, they are ignorant. Because of the power of ignorance and craving, they are attached to the two extreme views of life and think that life is either discontinued or eternal, thus they cannot see the nonexistent nature of all dharmas owing to their differentiation. Because of the differentiation, they are attached to matter, feeling, thinking, action, and consciousness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. Because of the attachment, they look at the

nonexistent nature of all dharmas with differentiation and are unable to know and see the dharmas as they really are."

(The Buddha said that all dharmas are nonexistent because of internal emptiness, external emptiness, and so forth. The ignorant ones are attached to incorrect extreme views and differentiate among the aggregates, spheres, realms, and virtuous dharmas; they cannot know and see the dharmas as they really are.)

Sariputra asked, "What dharmas they cannot know and see?"

The Buddha replied, "They cannot know and see matter, feeling, thinking, action, and consciousness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. Because they do not know and see the dharmas, they fall into the group of ignorant sentient beings and cannot be liberated."

Sariputra asked, "Where will they be bound?"

The Buddha replied, "They will not get rid of the realms of desire, form, and formlessness. Thus, they are unable to achieve the voice-hearer dharma, self-enlightenment bodhi, bodhisattva dharma, and Buddha dharma. Because they cannot accomplish these three vehicles, they are unable to develop belief in and accept various dharmas."

Sariputra asked, "What dharmas they won't believe in and accept?"

The Buddha replied, "They will not believe in and accept the emptiness of matter, feeling, thinking, action, and consciousness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. Because they do not believe in and accept the emptiness of the dharmas, they will not be able to dwell in them."

Sariputra asked, "In what dharmas will they not dwell?"

The Buddha replied, "Sariputra, they will not dwell in giving paramita, pure-precept paramita, and so forth, and prajna paramita. They will not dwell in the stage of nonregression, the Buddha's ten abilities, the four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. Because of this reason, they are named

ignorant ordinary sentient beings; they are attached to the thought that various dharmas have nature."

(They are named ignorant ordinary sentient beings because they are attached to the thought that the dharmas have nature.)

Sariputra asked, "What dharmas do they insist that they have nature?"

The Buddha replied, "They are attached to the thought that matter, feeling, thinking, action, and consciousness have nature. They insist that the eye sphere, ear sphere, and so forth, and conscious sphere have nature. They insist that the sight sphere, sound sphere, and so forth, and mental-image sphere have nature. They insist that the eye realm, ear realm, and so forth, and conscious realm have nature. They insist that greed, anger, ignorance, and various incorrect views have nature. They insist that the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power have nature."

Meanwhile, Sariputra asked the Buddha again, "World-Honored One, if the great bodhisattvas learn this way, do they learn prajna paramita? Can they fulfill the perfect knowledge of all perfect knowledge?"

The Buddha replied to Sariputra, "If the great bodhisattvas learn this way, they do not learn prajna paramita and are unable to fulfill the perfect knowledge of all perfect knowledge."

Sariputra asked: "Then what will happen?"

The Buddha replied, "Sariputra, if the great bodhisattvas do not have expedient skillfulness and learn prajna paramita with attachment and differentiation, they will also learn meditation, diligence, forbearance, pure precept, and giving paramitas with attachment and differentiation. They will learn the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power with attachment and differentiation. Because of this reason, they will also learn the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena with attachment and differentiation. The great bodhisattvas thus do not learn prajna paramita and cannot fulfill the perfect knowledge of all perfect knowledge."

(Because of the lack of expedient skillfulness, the great bodhisattvas will learn prajna paramita and other virtuous dharmas with attachment and differentiation, thus cannot fulfill the perfect knowledge of all perfect knowledge.)

Sariputra asked, “Should great bodhisattvas learn prajna paramita to fulfill the perfect knowledge of all perfect knowledge?”

The Buddha replied, “Sariputra, great bodhisattvas definitely should learn prajna paramita to fulfill the perfect knowledge of all perfect knowledge.”

Sariputra asked the Buddha again, “World-Honored One, how should great bodhisattvas learn prajna paramita to fulfill the perfect knowledge of all perfect knowledge?”

The Buddha replied, “Sariputra, when the great bodhisattvas learn prajna paramita, they do not see prajna paramita, meditation paramita, and so forth, and the perfect knowledge of all phenomena. If the great bodhisattvas cultivate and learn prajna paramita this way, they do learn prajna paramita. If the great bodhisattvas learn prajna paramita this way, they will fulfill the perfect knowledge of all perfect knowledge. Why? Sariputra, it is because they have adopted nonattainment of dharmas as skillful means .”

(The Buddha taught how to fulfill the perfect knowledge of all perfect knowledge.)

Sariputra asked, “You said that when cultivating prajna paramita, the great bodhisattvas should adopt nonattainment of dharmas as skillful means . But what are these dharmas?”

The Buddha replied, “Sariputra, when cultivating giving paramita, pure-precept paramita, and so forth, and prajna paramita, the great bodhisattvas should adopt nonattainment of giving paramita, pure-precept paramita, and so forth, and prajna paramita as skillful means . When approaching the bodhi, they will adopt nonattainment of the bodhi as skillful means . When pursuing the perfect knowledge of all phenomena, they will also adopt nonattainment of the perfect knowledge of all phenomena as skillful means . Sariputra, if the great bodhisattvas cultivate and learn prajna paramita this way, they do learn prajna paramita and will be able to fulfill the perfect knowledge of all perfect knowledge.”

Sariputra asked, “When the great bodhisattvas cultivate and learn prajna paramita, what kinds of nonattainment will they adopt as skillful means ?”

The Buddha said, “Sariputra, when cultivating and learning prajna paramita, the great bodhisattvas should adopt nonattainment of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as skillful means, so that they will be able to fulfill the perfect knowledge of all perfect knowledge quickly.”

(The Buddha taught the kinds of nonattainment that great bodhisattvas should adopt.)

Chapter 10

The Similes of Illusions

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, someone asked, ‘Can the transformed person learn prajna paramita, meditation paramita, and so forth, and giving paramita and fulfill the perfect knowledge of all perfect knowledge? Can the transformed person learn the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha’s wisdom and power and fulfill the perfect knowledge of all perfect knowledge?’ How should I answer these questions?”

The Buddha said to Well-Appearing One, “Let me ask you some questions, and you may answer as you think. Well-Appearing One, do you think that matter, feeling, thinking, action, and consciousness are different from the transformed things?”

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

"Well-Appearing One, what do you think about this? Are the eye sphere, ear sphere, and so forth, and conscious sphere different from the transformed things? Are the sight sphere, sound sphere, and so forth, and mental-image sphere different from the transformed things?"

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

"Well-Appearing One, what do you think about this? Are the eye realm, ear realm, and so forth, and conscious realm different from the transformed things? Are the sight realm, sound realm, and so forth, and mental-image realm different from the transformed things? Are the eye conscious realm, ear consciousness realm, and so forth, and conscious consciousness realm different from the transformed things? Are the eye contact, ear contact, and so forth, and conscious contact different from the transformed things? Are the feelings produced by eye, ear, nose, tongue, body, and conscious contacts different from the transformed things?"

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

"Well-Appearing One, what do you think about this? Are the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path different from the transformed things?"

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

"Well-Appearing One, what do you think about this? Are the liberation gates of emptiness, formlessness, and nonaspiration different from the transformed things?"

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

"Well-Appearing One, what do you think about this? Are giving paramita, pure-precept paramita, and so forth, and eighteen distinctive features of Buddha's wisdom and power different from the transformed things?"

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

"Well-Appearing One, what do you think about this? Is the unsurpassed, perfect, and universal bodhi of the Buddhas different from the transformed things?"

Well-Appearing One replied, “No, World-Honored One. Why? World-Honored One, matter, feeling, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas are not different from illusions, and illusions are not different from matter, feeling, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas. Matter, feeling, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas are illusions, and illusions are matter, feeling, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas.”

(Well-Appearing One asked the Buddha: Can the transformed person learn the six paramitas, and so forth and fulfill the perfect knowledge of all perfect knowledge? The Buddhas taught that various dharmas are not different illusions. This implies that the transformed one can do as the “real” one does. The point is that even the “real” one cannot learn to fulfill the perfect knowledge of all perfect knowledge as all dharmas are like illusions.)

The Buddha asked, “Well-Appearing One, what do you think about this? Are there the contaminated illusions and the purified illusions?”

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

“Well-Appearing One, what do you think about this? Do illusions have arising and extinction?”

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

“Well-Appearing One, what do you think about this? If the dharmas are without contamination and purification, arising and extinction, then can the dharmas learn prajna paramita and fulfill the perfect knowledge of all perfect knowledge?”

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

“Well-Appearing One, what do you think about this? Is great bodhisattva initiated, conceived, established, spoken of, and named provisionally within the five aggregates?”

(All dharmas are perceived, established, and named provisionally, including the great bodhisattva.)

Well-Appearing One replied, “Yes, World-Honored One.”

"Well-Appearing One, what do you think about this? Do the ones who are initiated, conceived, established, spoken of, and named provisionally within the five aggregates have arising and extinction, contamination and purification?"

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

"Well-Appearing One, what do you think about this? If the dharmas do not have thinking, conception, establishment, speech, provisional name, body and body karma, speech and speech karma, mind and mind karma, contamination and purification, and arising and extinction, then can the dharmas learn prajna paramita and fulfill the perfect knowledge of all perfect knowledge?"

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

(The Buddha said to Well-Appearing One that the transformed persons are just like the persons who are conceived, established, spoken of, named in the five aggregates, and they do not have body, speech, mind, karmas, contamination, purification, arising, and extinction in essence. Therefore, they cannot learn prajna paramita and fulfill the perfect knowledge of all perfect knowledge.)

The Buddha said, "Well-Appearing One, if the great bodhisattvas adopt nonattainment as skillful means to cultivate and learn the fathomless prajna paramita, they will be able to fulfill the perfect knowledge of all perfect knowledge quickly."

(The Buddha said that only if the great bodhisattvas adopt nonattainment as skillful means to cultivate and learn prajna paramita, can they fulfill the perfect knowledge of all perfect knowledge quickly.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, if the great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi, they should do as the transformed persons do. Why? World-Honored One, you must know that the transformed persons are the five aggregates."

The Buddha asked Well-Appearing One, “What do you think about this? If ones learn prajna paramita as the illusory five aggregates do, can they fulfill the perfect knowledge of all perfect knowledge?”

Well-Appearing One replied, “No, World-Honored One. Why? World-Honored One, the illusory five aggregates adopt selflessness as self-nature, and the selfless self-nature is unattainable.”

The Buddha asked Well-Appearing One, “What do you think about this? Can the five aggregates that are like echoes, shadows, images, illusory images of water under sunlight, flowers in the sky, transformed things, and mirages learn prajna paramita and fulfill the perfect knowledge of all perfect knowledge?”

Well-Appearing One replied, “No, World-Honored One. Why? Echoes, shadows, and so forth, and mirages adopt selflessness as self-nature, and the selfless self-nature is unattainable.”

The Buddha asked, “Well-Appearing One, what do you think about this? Do the illusory five aggregates have other-nature?”

Well-Appearing One replied, “No, World-Honored One. Why? World-Honored One, the illusory matter, feeling, thinking, action, and consciousness are the dream-like matter, feeling, thinking, action, and consciousness; the illusory five aggregates are the illusory six sense roots; and the illusory six sense roots are the illusory five aggregates. All of them are unattainable because of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.”

At that time, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, when the novice great bodhisattvas learn great vehicle and hear this profound prajna paramita, will they be shocked, frightened, and scared?”

The Buddha replied to Well-Appearing One, “If the novice great bodhisattvas learn great vehicle without expedient skillfulness and are absorbed by not virtuous friends, they will be shocked, frightened, and scared when hearing the profound prajna paramita.”

The venerable Well-Appearing One asked the Buddha again, “What kinds of great bodhisattvas cultivate prajna paramita with expedient skillfulness and will not be shocked, frightened, and scared when hearing the profound prajna paramita?”

The Buddha replied to Well-Appearing One, “If the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge to cultivate prajna paramita and contemplate the phenomena of matter, feeling, thinking, action, and consciousness that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away as unattainable, then Well-Appearing One, these great bodhisattvas do cultivate prajna paramita with expedient skillfulness, and will not be shocked, frightened, and scared when hearing the profound prajna paramita.

“Furthermore, Well-Appearing One, after undertaking contemplation this way, the great bodhisattvas will further think, ‘I should adopt nonattainment as skillful means to teach all sentient beings that the phenomena of the five aggregates that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away are unattainable.’ Then, Well-Appearing One, these great bodhisattvas do cultivate prajna paramita with no attachment to giving paramita.

(The Buddha taught how great bodhisattvas further practice giving without attachment based on nonattainment.)

“Furthermore, Well-Appearing One, if the great bodhisattvas cultivate prajna paramita and reflect with a mind far away from voice-hearer and self-enlightened one on the phenomena of the five aggregates that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and faraway as unattainable, then Well-Appearing One, these great bodhisattvas do cultivate prajna paramita with no attachment to pure-precept paramita.

(The Buddha taught how great bodhisattvas practice pure precept without attachment based on nonattainment.)

“Furthermore, Well-Appearing One, if the great bodhisattvas cultivate prajna paramita and adopt nonattainment as skillful means to contemplate with a mind correspondent with the perfect knowledge of all perfect knowledge the phenomena of the dharmas that are impermanent,

painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away as unattainable; they also refrain from the pleasures of desires and are not shocked, frightened, and scared, then Well-Appearing One, these great bodhisattvas do cultivate prajna paramita with no attachment to forbearance paramita.

(The Buddha taught the way of practicing forbearance without attachment based on nonattainment.)

"Furthermore, Well-Appearing One, if the great bodhisattvas cultivate prajna paramita and contemplate with a mind correspondent with the perfect knowledge of all perfect knowledge the phenomena of the five aggregates that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away as unattainable; and constantly cultivate prajna paramita without turning away from the perfect knowledge of all perfect knowledge although they have adopted nonattainment as skillful means, then Well-Appearing One, these great bodhisattvas do cultivate prajna paramita with no attachment to diligence paramita.

(The Buddha taught the way of practicing diligence without attachment based on nonattainment.)

"Furthermore, Well-Appearing One, if the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means to reflect with a mind far away from voice-hearer and self-enlightened one on the phenomena of the five aggregates that are impermanent, painful, restless, impure, empty, formless, without aspiration, tranquil, and far away as unattainable, and let no intentions correspondent with voice-hearer, self-enlightened one, and other not virtuous and restless minds arise to hinder the pursuit of the unsurpassed, perfect, and universal bodhi, then Well-Appearing One, these great bodhisattvas do cultivate prajna paramita with no attachment to meditation paramita.

(The Buddha taught the way of practicing meditation without attachment based on nonattainment.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas contemplate and investigate accurately the dharmas as they really are. They realize that matter is empty not because it is emptied. Matter is emptiness, and emptiness is matter. So are feeling, thinking, action, and consciousness. The eye sphere is empty not because it is

emptied. The eye sphere is emptiness, and emptiness is the eye sphere. So are the ear, nose, tongue, body, and conscious spheres. The sight sphere is empty not because it is emptied. The sight sphere is emptiness, and emptiness is the sight sphere. So are the sound, smell, taste, touch, and mental-image spheres. The eye realm is empty not because it is emptied. The eye realm is emptiness, and emptiness is the eye realm. So are the ear, nose, tongue, body, and conscious realms. The sight realm is empty not because it is emptied. The sight realm is emptiness, and emptiness is the sight realm. So are the sound, smell, taste, touch, and mental-image realms. The eye contact is empty not because it is emptied. The eye contact is emptiness, and emptiness is the eye contact. So are the ear, nose, tongue, body, and conscious contacts. The feelings produced by eye contact are empty not because they are emptied. The feelings produced by eye contact are emptiness, and emptiness is the feelings produced by eye contact. So are the feelings produced by ear, nose, tongue, body, and conscious contacts. The four bases of mindfulness are empty not because they are emptied. The four bases of mindfulness are emptiness, and emptiness is the four bases of mindfulness. So are the four correct endeavors, four bases of power, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. Well-Appearing One, this is how the great bodhisattvas cultivate with no attachment to prajna paramita.

(The Buddha said to Well-Appearing One again that the five aggregates, and so forth, as well as various superior holy dharmas are originally empty; they are emptiness. This is why the great bodhisattvas should cultivate prajna without attachment.)

"Well-Appearing One, as the great bodhisattvas cultivate prajna paramita with expedient skillfulness, they will not be shocked, frightened, and scared when hearing the profound prajna paramita."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, why are the great bodhisattvas not shocked, frightened, and scared when hearing the profound prajna paramita if they are absorbed by virtuous friends?"

The Buddha replied to Well-Appearing One, "The virtuous friends of great bodhisattvas will adopt nonattainment as skillful means to teach that the impermanent matter, feeling, thinking, action, and consciousness are unattainable; the painful matter, feeling, thinking, action, and consciousness are unattainable; the selfless matter, feeling, thinking, action, and

consciousness are unattainable; the impure matter, feeling, thinking, action, and consciousness are unattainable; the empty matter, feeling, thinking, action, and consciousness are unattainable; the formless matter, feeling, thinking, action, and consciousness are unattainable; the nonaspiring matter, feeling, thinking, action, and consciousness are unattainable; and the faraway matter, feeling, thinking, action, and consciousness are unattainable. They further encourage others to cultivate virtuous roots based on this knowledge to wholeheartedly pursue the unsurpassed, perfect, and universal bodhi instead of transferring the virtuous roots toward the stages of voice-hearer and self-enlightened one. Well-Appearing One, these are the virtuous friends of great bodhisattvas.

(In this and the following paragraphs the Buddha explained what virtuous friends of great bodhisattvas are.)

"Furthermore, Well-Appearing One, the virtuous friends of great bodhisattvas are those who adopt nonattainment as skillful means to teach that the impermanent, painful, selfless, impure, empty, formless, nonaspiring, tranquil, and far away eye, ear, nose, tongue, body, and conscious spheres are unattainable; the impermanent, painful, selfless, impure, empty, formless, nonaspiring, tranquil, and far away sight, sound, smell, taste, touch, and mental-image spheres are unattainable. They further encourage others to cultivate virtuous roots based on this knowledge to wholeheartedly pursue the unsurpassed, perfect, and universal bodhi instead of transferring the virtuous roots toward the stages of voice-hearer and self-enlightened one. Well-Appearing One, these are the virtuous friends of great bodhisattvas.

"Furthermore, Well-Appearing One, the virtuous friends of great bodhisattvas are those who adopt nonattainment as skillful means to teach that the impermanent, painful, selfless, impure, empty, formless, nonaspiring, tranquil, and far away eye, ear, nose, tongue, body, and conscious realms are unattainable. They teach that the impermanent, painful, selfless, impure, empty, formless, nonaspiring, tranquil, and far away sight, sound, smell, taste, touch, and mental-image realms are unattainable. They teach that the impermanent, painful, selfless, impure, empty, formless, nonaspiring, tranquil, and far away eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are unattainable. They teach that the impermanent, painful,

selfless, impure, empty, formless, nonaspiring, tranquil, and far away eye, ear, nose, tongue, body, and conscious contacts are unattainable. They teach that the impermanent, painful, selfless, impure, empty, formless, nonaspiring, tranquil, and far away feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. They further encourage others to cultivate virtuous roots based on this knowledge to wholeheartedly pursue the unsurpassed, perfect, and universal bodhi instead of transferring the virtuous roots toward the stages of voice-hearer and self-enlightened one. Well-Appearing One, these are the virtuous friends of great bodhisattvas.

"Furthermore, Well-Appearing One, the virtuous friends of the great bodhisattvas are those who adopt nonattainment as skillful means to teach that the impermanent, painful, selfless, impure, empty, formless, nonaspiring, tranquil, and far away four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are unattainable. They teach that the impermanent, painful, selfless, impure, empty, formless, nonaspiring, tranquil, and far away Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are unattainable. They further encourage others to cultivate virtuous roots based on this knowledge to wholeheartedly pursue the unsurpassed, perfect, and universal bodhi instead of transferring the virtuous roots toward the stages of voice-hearer and self-enlightened one. Well-Appearing One, these are the virtuous friends of great bodhisattvas.

"If the great bodhisattvas cultivate prajna paramita and are absorbed by virtuous friends, they will not be shocked, frightened, and scared when hearing the profound prajna paramita."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, why are the great bodhisattvas shocked, frightened, and scared when hearing the profound prajna paramita if they cultivate prajna paramita without expedient skillfulness?"

The Buddha replied to Well-Appearing One, "If the great bodhisattvas adopt attainment as skillful means and stay away from the intention correspondent with the perfect knowledge of all perfect knowledge, they will cultivate prajna paramita with attainment and reliance; they will also cultivate meditation, diligence, forbearance, pure precept, and giving paramitas with attainment and reliance. Because they adopt attainment as skillful means and stay away from the intention correspondent with the perfect knowledge of all perfect knowledge, they will contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless

self-nature of matter, feeling, thinking, action, and consciousness with attainment and reliance. They will also contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the eye sphere, ear sphere, and so forth, and conscious sphere with attainment and reliance. They will contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the sight sphere, sound sphere, and so forth, and mental-image sphere with attainment and reliance. They will contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the eye realm, ear realm, and so forth, and conscious realm with attachment and reliance. They will contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the sight realm, sound realm, and so forth, and mental-image realm with attachment and reliance. They will contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm with attachment and reliance. They will contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the eye contact, ear contact, and so forth, and conscious contact with attachment and reliance. They will contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the feelings produced by eye contact, ear contact, and so forth, and conscious contact with attachment and reliance. And they will contemplate the internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power with attachment and reliance. Well-Appearing One, because these great bodhisattvas cultivate prajna paramita without expedient skillfulness, they will be shocked, frightened, and scared when hearing the profound prajna paramita."

(The Buddha explained why the great bodhisattvas without expedient skillfulness would be shocked and frightened when hearing the teaching of prajna paramita. It is because they cultivate various superior holy dharmas with attachment and reliance.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, why are the great bodhisattvas shocked, frightened, and scared when hearing the profound prajna paramita because they are absorbed by evil friends?"

The Buddha replied to Well-Appearing One, “The evil friends are those who teach others to be disgusted with and thus will stay away from prajna, meditation, diligence, forbearance, pure precept, and giving paramitas. They will say, ‘Tut-tut, you men, you should not cultivate and learn all these. Why? These six paramitas are not taught by the Buddha. They are fakes made by some ode writers, so you should not hear, learn, accept, embrace, read, recite, reflect on, and study them or teach them to others.’ Well-Appearing One, these are the evil friends for great bodhisattvas.

(The Buddha explained what the evil friends are in this and following paragraphs.)

“Furthermore, Well-Appearing One, the evil friends do not reveal the evil things done by demons. The demons appear in the form of a Buddha to teach great bodhisattvas to detest and stay away from the six paramitas, ‘Good gentlemen, why are you cultivating the six paramitas?’ Well-Appearing One, those who do not disclose the dangers of demons to caution and make the great bodhisattvas awake are evil friends.

“Furthermore, Well-Appearing One, the evil friends do not reveal the faults of demons. The demons appear in Buddha’s image to teach and explain the dharmas--the sutras, and so forth, and treatises--correspondent with voice-hearer and self-enlightened, and encourage great bodhisattvas to learn and cultivate them attentively. Well-Appearing One, those who do not disclose the dangers of demons to caution and make the great bodhisattvas awake are evil friends.

“Furthermore, Well-Appearing One, the evil friends do not reveal the evil things of demons. The demons appear in Buddha’s image to go to the great bodhisattvas’ places, and say, ‘You are not the bodhisattva; you do not have bodhi mind. You are unable to dwell firmly in the state of nonregression and realize the unsurpassed bodhi that you are pursuing.’ Well-Appearing One, those who do not disclose the dangers of demons to caution and make the great bodhisattvas awake are evil friends.

“Furthermore, Well-Appearing One, the evil friends do not reveal the faults of demons. The demons appear in Buddha’s image to teach great bodhisattvas, ‘You must know, matter, feeling, thinking, action, and consciousness are empty and without the ‘I’ and the perceived

images. The eye sphere, ear sphere, and so forth, and conscious sphere are empty and without the ‘I’ and the perceived images. The sight sphere, sound sphere, and so forth, and mental-image sphere are empty and without the ‘I’ and the perceived images. The eye realm, ear realm, and so forth, and conscious realm are empty and without the ‘I’ and the perceived images. The sight realm, sound realm, and so forth, and mental-image realm are empty and without the ‘I’ and the perceived images. The eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are empty and without the ‘I’ and the perceived images. The eye contact, ear contact, and so forth, and conscious contact are empty and without the ‘I’ and the perceived images. The feelings produced by eye contact, ear contact, and so forth, and conscious contact are empty and without the ‘I’ and the perceived images. The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are empty and without the ‘I’ and the perceived images. Giving paramita, pure-precept paramita, and so forth, and prajna paramita are empty and without the ‘I’ and the perceived images. The liberation gates of emptiness, formlessness, and nonaspiration are empty and without the ‘I’ and the perceived images. The Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are empty and without the ‘I’ and the perceived images. So, what is the use of the unsurpassed, perfect, and universal bodhi?’ Well-Appearing One, those who do not disclose the dangers of demons to caution and make the great bodhisattvas awake are evil friends.

(Those who do not reveal the faults and dangers of demons to inform the great bodhisattvas are evil friends.)

“Furthermore, Well-Appearing One, the evil friends do not reveal the faults of demons. The demons appear in Buddha’s image to go to the great bodhisattvas’ places, and say, ‘Tut, Good gentlemen, in the worlds of the ten directions: the east, west, south, north, southeast, southwest, northeast, northwest, above, and underneath, there are no Thus-Comers, Ones Worthy of Offering, Perfectly and Universally Enlightened Ones. There are no voice-hearers and bodhisattvas. You must believe what I say. So, you don’t need to make offerings to them or listen to the so-called correct dharma and cultivate it as you are taught.’ Well-Appearing One, those who do not disclose the evils of demons to caution and make the great bodhisattvas awake are evil friends.

"Furthermore, Well-Appearing One, the evil friends do not reveal the faults of the demons. The demons appear in Buddha's image to teach great bodhisattvas to detest and stay away from the perfect knowledge of all perfect knowledge but make them fond of the intention correspondent with voice-hearer and self-enlightened one. Well-Appearing One, those who do not disclose the evils of demons to caution and make the great bodhisattvas awake are evil friends.

"Furthermore, Well-Appearing One, the evil friends do not reveal the faults of demons. The demons appear in the form of an intimate teacher or a role model to teach great bodhisattvas to detest and stay away from the superior practices of bodhisattva, namely, giving paramita, pure-precept paramita, and so forth, and prajna paramita. They teach them to detest and stay away from the perfect knowledge of all perfect knowledge, namely, the unsurpassed, perfect, and universal bodhi. They only teach them to cultivate and learn the three liberation gates to realize the stages of voice-hearer and self-enlightened one. Well-Appearing One, those who do not disclose the evils of demons to warn and make the great bodhisattvas awake are evil friends.

"Furthermore, Well-Appearing One, the evil friends do not reveal the faults of demons. The demons appear in the form of a parent, come to the great bodhisattvas' places, and say, 'My son, you must assiduously pursue to realize stream-entry effect, once-return effect, nonreturn effect, and arhat effect, so it will suffice for you to get rid of the tremendous and severe suffering of birth and death and attain the ultimate peace and happiness of nirvana soon. Why are you bothered to pursue the unsurpassed, perfect, and universal bodhi of the Buddhas? The great bodhi pursuers will take innumerable kalpas to go through all those births and deaths in reincarnation, teach and guide the sentient beings, renounce lives and bodies, and break limbs and joints. Why do you invite such great troubles? Who will thank you for what you do? Are you sure that the bodhi that you are pursuing can be realized?' Well-Appearing One, those who do not disclose the dangers of demons to warn the great bodhisattvas are evil friends.

"Furthermore, Well-Appearing One, the evil friends do not unveil the faults of demons. The demons appear in the form of a bhiksu, come to the great bodhisattvas' places, and adopt attainment as skillful means to teach them that the phenomena of matter, feeling, thinking, action, and consciousness that are impermanent, painful, selfless, impure, empty, formless,

without aspiration, tranquil, and far away are attainable. They adopt attainment as skillful means to teach that the phenomena of the eye sphere, ear sphere, and so forth, and conscious sphere that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away are attainable. They adopt attainment as skillful means to teach that the phenomena of the sight sphere, sound sphere, and so forth, and mental-image sphere that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away are attainable. They adopt attainment as skillful means to teach that the phenomena of the eye realm, ear realm, and so forth, and conscious realm that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away are attainable. They adopt attainment as skillful means to teach that the phenomena of the sight realm, sound realm, and so forth, and mental-image realm that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away are attainable. They adopt attainment as skillful means to teach that the phenomena of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away are attainable. They adopt attainment as skillful means to teach that the phenomena of the eye contact, ear contact, and so forth, and conscious contact that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away are attainable. They adopt attainment as skillful means to teach that the phenomena of the feelings produced by eye contact, ear contact, and so forth, and conscious contact that are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away are attainable. They adopt attainment as skillful means to teach that the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are attainable. They adopt attainment as skillful means to teach that giving paramita, pure-precept paramita, and so forth, and prajna paramita are attainable. They adopt attainment as skillful means to teach that the liberation gates of emptiness, formlessness, and nonaspiration are attainable. They adopt attainment as skillful means to teach that the dharani gates and samadhi gates are attainable. They adopt attainment as skillful means to teach that the five eyes and six supernatural powers are attainable. They adopt attainment as skillful means to teach that the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are attainable. Well-Appearing One, those who do not disclose the evils of demons to warn the great bodhisattvas are evil friends.

"If the great bodhisattvas cultivate prajna paramita and are absorbed by these evil friends, they will be shocked, frightened, and scared when hearing the profound prajna paramita. Therefore, when cultivating prajna paramita, the great bodhisattvas should observe various evil friends carefully and stay far away from them expediently."

(The Buddha taught that great bodhisattvas should stay away from the evil friends expediently.)

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Chapter 11

Similes

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is the meaning of bodhisattva?”

The Buddha replied to Well-Appearing One, “The meaning of bodhisattva is nonmeaning. Why? Well-Appearing One, the two components of the concept bodhisattva, bodhi and sattva, do not arise; the word combining these two components is thus nonexistent. Therefore, the meaning of the concept bodhisattva is nonmeaning.

(The Buddha said that the meaning of bodhisattva is nonmeaning. Bodhi and sattva do not arise, the combination of these two words, bodhisattva, thus is nonexistent.)

“Well-Appearing One, like the meaning of ‘bird’s trails in the air’ that is nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of dreams, illusions, illusory images of water under sunlight, shadows, moon in the waters, echoes, flowers in the air, and the transformed things that are nonexistent, so is the meaning of the concept bodhisattva.

“You must know, Well-Appearing One, like the meaning of the realness of all dharmas that is nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, dharma concentration, dharma dwelling, and reality of all dharmas that are nonexistent, so is the meaning of the concept bodhisattva.

“You must know, Well-Appearing One, like the meanings of matter, feeling, thinking, action, and consciousness of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meanings of the eye, ear, nose, tongue, body, and conscious spheres of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meanings of the sight, sound, smell, taste, touch, and mental-image spheres of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meanings of the eye, ear, nose, tongue, body, and conscious realms of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meanings of the sight, sound, smell, taste, touch, and mental-image realms of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meanings of the eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meanings of the eye, ear, nose, tongue, body, and conscious contacts of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meanings of the feelings produced by the eye, ear, nose, tongue, body, and conscious contacts of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meanings of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death of a transformed person that are nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meaning of a transformed person who is practicing internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meaning of a transformed person who is 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 is nonexistent, so is the meaning of the concept bodhisattva.

"You must know, Well-Appearing One, like the meaning of a transformed person who is 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 is nonexistent, so is the meaning of the concept bodhisattva.

"Furthermore, Well-Appearing One, like the meanings of the Buddha's matter, feeling, thinking, action, and consciousness are nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of the Buddha's eye, ear, nose, tongue, body, and conscious spheres are nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of the Buddha's sight, sound, smell, taste, touch, and mental-image spheres are nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of the Buddha's eye, ear, nose, tongue, body, and conscious realms are nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of the Buddha's sight, sound, smell, taste, touch, and mental-image realms are nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of the Buddha's eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of the Buddha's eye, ear, nose, tongue,

body, and conscious contacts are nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of the Buddha's feelings produced by eye, ear, nose, tongue, body, and conscious contacts are nonexistent, so is the meaning of the concept bodhisattva. Like the meaning of the Buddha who is practicing ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death is nonexistent, so is the meaning of the concept bodhisattva. Like the meaning of the Buddha who is practicing internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature is nonexistent, so is the meaning of the concept bodhisattva. Like the meaning of the Buddha who is 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 is nonexistent, so is the meaning of the concept bodhisattva. Like the meaning of the Buddha who is 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 as taught is nonexistent, so is the meaning of the concept bodhisattva.

"Furthermore, Well-Appearing One, like the meaning of the unconditioned realm in the conditioned realm and the meaning of the conditioned realm in the unconditioned realm that are nonexistent, so is the meaning of the concept bodhisattva. Like the meanings of no arising and extinction, no making and doing, no formation and decay, no attainment and renunciation, and no contamination and purification that are nonexistent, so is the meaning of the concept bodhisattva.

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what are the dharmas without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification whose meanings are nonexistent, so is the meaning of the concept bodhisattva?"

The Buddha replied, “As the meanings of the dharmas such as matter, feeling, and so forth, and consciousness without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the eye sphere, ear sphere, and so forth, and conscious sphere without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the sight sphere, sound sphere, and so forth, and mental-image sphere without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the eye realm, ear realm, and so forth, and conscious realm without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the sight realm, sound sphere, and so forth, and mental-image sphere without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the eye contact, ear contact, and so forth, and conscious contact without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of ignorance, action, and so forth, and old age and death without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are

nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power without arising and extinction, making and doing, formation and decay, attainment and renunciation, and contamination and purification are nonexistent, so is the meaning of the concept bodhisattva.

"Furthermore, Well-Appearing One, as the meanings of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path that are pure in the final analysis are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power that are pure in the final analysis are nonexistent, so is the meaning of the concept bodhisattva. As the meanings of the 'I,' the sentient being, and so forth, and the viewer are nonexistent, so is the meaning of the concept bodhisattva. As the meaning of the sentence 'The world remains in darkness when the sun rises' is nonexistent, so is the meaning of the concept bodhisattva. As the meaning of the sentence 'All dharmas remain active at the end of the kalpa' is nonexistent, so is the meaning of the concept bodhisattva. As the meaning of the evil precepts in the pure precepts of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is nonexistent, so is the meaning of the concept bodhisattva. As the meaning of the restless mind in the meditation of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is nonexistent, so is the meaning of the concept bodhisattva. As the meaning of wisdom abuse in the wisdom of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is nonexistent, so is the meaning of the concept bodhisattva. As the meaning of the bondage in the liberation of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is nonexistent, so is the meaning of the concept bodhisattva. As the meaning of the knowledge and view of nonliberation in the knowledge and view of liberation of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is nonexistent, so is the meaning of the concept bodhisattva. As the meaning of the sentence 'All in the world will become dark in the great brightness of sunlight and moonlight' is nonexistent, so is the meaning of the concept bodhisattva. As the meaning of the sentence 'The sun, moon, stars, and various heavens will shine brilliantly in the Buddha light' is nonexistent, so is the meaning of the concept bodhisattva.

(The Buddha used similes to explain that the meaning of the concept of bodhisattva is nonexistent.)

"Why? Well-Appearing One, the meanings of the concepts such as the bodhi, sattva, and bodhisattva are neither correspondent nor not correspondent. They are immaterial, invisible, and unsubstantial. They have only one form, and that is formlessness. Well-Appearing One, the great bodhisattvas should cultivate and learn diligently to become awakened and realize that all dharmas are unreal and without attachment and hindrance."

(The Buddha explained why the meaning of concept of bodhisattva is nonexistent.)

The long-lived sage Well-Appearing One asked the Buddha, "You taught that the great bodhisattvas should cultivate and learn diligently to realize that all dharmas are unreal and without attachment and hindrance. What kinds of dharmas are unreal and without attachment and hindrance? How should great bodhisattvas learn to attain such correct enlightenment?"

The Buddha replied, "All dharmas include the virtuous dharmas and the not virtuous dharmas, the morally related dharmas and the morally unrelated dharmas, the dharmas in the world and the dharmas beyond the world, the flawed dharmas and the flawless dharmas, the conditioned dharmas and the unconditioned dharmas, and the shared dharmas and the not shared dharmas. Well-Appearing One, the great bodhisattvas should cultivate and learn diligently to detach from all dharmas to avoid hinderance. The great bodhisattvas should be awake to realize that all dharmas are nonexistent."

(After defining "all dharmas," the Buddha encouraged great bodhisattvas to realize the nonexistence of all dharmas to avoid attachment and resulting hindrance.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the virtuous dharmas in the world?"

The Buddha replied, "The virtuous dharmas in the world include showing filial piety to father and mother, making offerings to sramanas and Brahmans, paying respect and offering services to teachers and elders, practicing bliss-inviting giving, practicing bliss-inviting precepts, practicing bliss-inviting cultivation, attending to patients to bring about accompanying blessings,

practicing expedient skillfulness to bring about accompanying blessings, and practicing the path of the ten virtuous karmas belonging to the world. The virtuous dharmas in the world also include the thinking of the swelling body, pus and festering wounds, the appearance of the body that turns blue due to bruises, skin and flesh that are eaten and peeled off, the body that is in deterioration, the body that is eaten by pecking, the body that separates and scatters around, the bones and skeleton, and the burned body. The virtuous dharmas in the world also include the four meditations, four immeasurable minds, four formless concentrations, and mindfulness in compliance with the Buddha, dharma, sangha, precept, equanimity, heaven, tranquility, inhalation and exhalation, the body, and the death. Well-Appearing One, these are the virtuous dharmas belonging to the world."

(The Buddha explained the virtuous dharmas in the world by enumerating various instances.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the not virtuous dharmas?"

The Buddha replied, "The not virtuous dharmas include killing, stealing, adultery, lying, divisive speech, rude and vicious speech, filthy speech, greed, anger, and perverted views. They also include hatred, vexation, flattery, deception, arrogance, jealousy, stinginess, and so forth. Well-Appearing One, these are the not virtuous dharmas."

(The not virtuous dharmas were listed by the Buddha.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the morally related dharmas?"

The Buddha replied, "The virtuous dharmas and the not virtuous dharmas are included in the morally related dharmas."

(The Buddha defined the morally related dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, "What are the morally unrelated dharmas?"

The Buddha replied to Well-Appearing One, “The morally unrelated dharmas indicate the morally unrelated karmas in body, speech, and mind; the morally unrelated four basic elements; the morally unrelated five roots, five aggregates, twelve spheres, and eighteen realms; and the morally unrelated maturation of effects at different times and in different types. These dharmas are all irrelevant to moral judgment. Well-Appearing One, these are named the morally unrelated dharmas.”

(The Buddha explained the morally unrelated dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, “What are the dharmas in the world?”

The Buddha replied to Well-Appearing One, “The dharmas in the world are the five aggregates, twelve spheres, and eighteen realms; the path of the ten virtuous karmas; the four meditations, four immeasurable minds, and four formless concentrations; and the twelve chains of dependent origination. All these dharmas belong to the world. Well-Appearing One, these are named the dharmas in the world.”

(The Buddha clarified several important Buddhist terms in these paragraphs.)

The long-lived sage Well-Appearing One asked the Buddha again, “What are the dharmas beyond the world?”

The Buddha replied to Well-Appearing One, “The dharmas beyond the world include 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 knowledge about the four noble truths that one should know but has not yet known, the knowledge that one has fully known about the four noble truths, and the insightful understanding of the four noble truths with complete removal of all vexations; the samadhi with general contemplation and specific investigation, the samadhi with specific investigation only, and the samadhi without general contemplation and specific investigation; insightful wisdom, liberation, mindfulness, correct knowledge, and reasonable reflection; the eight liberations and the nine concentrations in sequence; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate

truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; and 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, these are named the dharmas beyond the world."

(The Buddha listed the dharmas beyond the world.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the flawed dharmas?"

The Buddha replied to Well-Appearing One, "The flawed dharmas are the dharmas confined in the three realms. They include the five aggregates, twelve spheres, and eighteen realms. They also include the four meditations, four immeasurable minds, and four formless concentrations. Well-Appearing One, these are named the flawed dharmas."

(The Buddha explained the flawed dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the flawless dharmas?"

The Buddha replied to Well-Appearing One, "The flawless dharmas include the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power."

(The Buddha listed some instances of the flawless dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the conditioned dharmas?"

The Buddha replied to Well-Appearing One, "They include the dharmas associated with the three realms, such as the five aggregates; the four meditations, four immeasurable minds, and four formless concentrations; and the four bases of mindfulness, four correct endeavors, and so

forth, and eighteen distinctive features of Buddha's wisdom and power. Well-Appearing One, these are named the conditioned dharmas."

(The Buddha explained the conditioned dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the unconditioned dharmas?"

The Buddha replied to Well-Appearing One, "The unconditioned dharmas are without arising, extinction, duration, and decay. As the dharmas have permanently removed greed, anger, and ignorance, they are the unconditioned dharmas. Realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of nonarising, dharma concentration, dharma dwelling, and reality are the unconditioned dharmas. Well-Appearing One, these are the unconditioned dharmas.

(The Buddha explained the unconditioned dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the shared dharmas?"

The Buddha replied to Well-Appearing One, "They are the dharmas in the world, including the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. Well-Appearing One, they are so named because they are shared by ordinary sentient beings."

(The Buddha explained the meaning of the shared dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, "What are the not shared dharmas?"

The Buddha replied to Well-Appearing One, "The not shared dharmas include the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Well-Appearing One, these dharmas are so named because they are not shared by ordinary sentient beings. Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should not be attached to the particular characteristics of the dharmas; all

dharmas do not have particular characteristics and are without differentiations. Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should realize correctly and adopt nondualism as skillful means because all dharmas are motionless. Well-Appearing One, all dharmas are not dualistic and motionless. This is the meaning of the concept bodhisattva. Therefore, no meaning is the meaning of the concept bodhisattva."

(The Buddha taught that the meaning of bodhisattva is no duality and no motion; no meaning is the meaning of bodhisattva.)

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, why are the bodhisattvas also named mahasattva?"

The Buddha replied to Well-Appearing One, "The bodhisattvas appear as the leading sentient beings among all sentient beings, so they are named mahasattva."

(The Buddha explained why the bodhisattvas are named mahasattva. Mahasattva means "the great one." Namely, the bodhisattvas are the great sentient beings among all sentient beings.)

Well-Appearing One asked the Buddha, "Who appear as the leading great sentient beings among all sentient beings?"

The Buddha replied to Well-Appearing One, "The leading great sentient beings are those who dwell in the stages of embryonic Buddha nature, eight-forbearance, stream-entry, once-return, nonreturn, arhat, and self-enlightenment. The great sentient beings also contain the novice great bodhisattvas who have just initiated aspiration toward the bodhi, and so forth, and the highly developed bodhisattvas who have reached the stage of nonregression. The bodhisattvas are named mahasattva because they always appear as the leading ones among all sentient beings."

(The Buddha explained what the meaning of mahasattva (the great) bodhisattvas.)

The long-lived sage Well-Appearing One asked the Buddha again, "How do bodhisattvas become the leading ones among sentient beings?"

The Buddha replied, “As the bodhisattvas have developed a determined mind as solid as diamond and thus will never regress in the pursuit of the bodhi, they are able to become the leading ones among sentient beings.”

Well-Appearing One asked again, “What is the diamond-like solid determination?”

The Buddha replied to Well-Appearing One: “The great bodhisattvas have these thoughts in their minds, ‘I must now put on my armor of merits and virtues to fight against and destroy all enemies of vexations and hatred for the sake of various sentient beings in the boundless wilderness of birth and death. I must dry up the boundless ocean of birth and death for the sake of all sentient beings universally. I must give up my body and all my property to greatly benefit sentient beings. I must bring benefits and happiness to all sentient beings with equal mind. I must assist various sentient beings to go through the paths of the three vehicles and move toward nirvana. Although I should rescue and liberate all sentient beings from suffering with the three vehicles, I will not see any sentient being to be rescued and liberated. I must be awakened and realize that the nature of all dharmas has neither arising and extinction, purification and contamination. I must cultivate the six paramitas with a pure mind correspondent with the perfect knowledge of all perfect knowledge. I must cultivate all dharmas to thoroughly and insightfully understand the exquisite knowledge. I must thoroughly understand all phenomena of dharmas through the path of one unified principle. I must thoroughly understand all phenomena of dharmas through the path of the two principles. I must thoroughly understand all phenomena of dharmas through the path of multiple principles. I must cultivate and learn various kinds of wonderful knowledge to thoroughly understand all dharma natures and thus elicit superior virtues and merits.’ If the great bodhisattvas have these thoughts, they do have a determination as solid as diamond. If the great bodhisattvas dwell firmly in this determination by adopting nonattainment as skillful means, they certainly will become the leading ones among sentient beings.

(The Buddha explained the meaning of the diamond-like solid mind and **the exquisite features of a great bodhisattva**.)

“Furthermore, Well-Appearing One, suppose that the great bodhisattvas initiate such a determination, ‘I will take over the sufferings experienced by all sentient beings in the hells, the

realm of animals, and the realm of ghosts, as well as in the human world and the heavens so as to let them stay in happiness and peace.' Suppose they also make such a determination, 'I am willing to suffer varied pains of the hells for hundreds of thousands of koti nayuta kalpas even only for a sentient being so that he or she will receive immeasurable expedient teachings and guidance to attain the nirvana without remainder. I would like to suffer very severe pains of the hells for all sentient beings for numberless hundreds of thousands of koti nayuta kalpas, so that all of them will receive immeasurable expedient teachings and guidance to attain the nirvana without remainder, gradually and step by step. After fulfilling all these things, I will further plant virtuous roots for numberless hundreds of thousands of koti nayuta kalpas to accumulate sufficient nutrition for the bodhi, so that I will be able to realize and attain the unsurpassed, perfect, and universal bodhi finally.' Well-Appearing One, all these great bodhisattvas have made aspirations with a solid, diamond-like mind. If the great bodhisattvas adopt nonattainment as skillful means to dwell firmly in such a solid, diamond-like determination, they certainly will become the leading ones among all sentient beings.

(The Buddha showed with these examples what a solid, diamond-like determination great bodhisattvas should have.)

"Furthermore, Well-Appearing One, because the great bodhisattvas can always initiate superior and great mind, they definitely will become the leading ones of all sentient beings."

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is the superior and great mind of the bodhisattvas?"

The Buddha replied to Well-Appearing One, "The great bodhisattvas have made such an aspiration, 'I am resolute not to initiate the mind of greed, anger, ignorance, hatred, vexation, flattery, deception, stinginess, arrogance, harm, incorrect views, contempt, and so forth; nor will I aspire to the stages of voice-hearer and self-enlightened one.' Then these great bodhisattvas have a superior and great mind. If the great bodhisattvas adopt nonattainment as skillful means to dwell firmly in this resolution, they certainly will become the leadings ones among sentient beings.

(The Buddha explained the superior and great mind of great bodhisattvas.)

“Furthermore, Well-Appearing One, as the great bodhisattvas are determined to initiate an unwavering mind, they definitely will become the leading ones among sentient beings.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is the not wavering mind of the bodhisattvas?”

The Buddha replied to Well-Appearing One, “The great bodhisattvas have initiated such a mind, ‘I should cultivate diligently and tirelessly with a mind correspondent with the perfect knowledge of all perfect knowledge.’ Well-Appearing One, this is named the unwavering mind of the bodhisattvas. If the great bodhisattvas adopt nonattainment as skillful means to dwell firmly in this mind, they certainly will become the leading ones among sentient beings.

(The Buddha explained the meaning of the unwavering mind of great bodhisattvas.)

“Furthermore, Well-Appearing One, when the great bodhisattvas initiate a mind to really bring benefits and happiness to all sentient beings equally, they certainly are able to become the leading ones among sentient beings.”

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is the mind of the bodhisattvas to really bring benefits and happiness to all sentient beings?”

The Buddha replied to Well-Appearing One, “The great bodhisattvas have initiated such a mind, ‘I should bring benefits and happiness to all sentient beings in endless time to come by serving as their refuge, isles, and houses, and never turn away from them.’ Well-Appearing One, these great bodhisattvas indeed have a mind to really bring benefits and happiness to all sentient beings. If the great bodhisattvas adopt nonattainment as skillful means to dwell firmly in such a mind, they certainly are able to become the leading ones among sentient beings.

(The Buddha explained the mind to really bring benefits and happiness to all sentient beings.)

“Furthermore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas love and enjoy the dharma; they are fond of the dharma and keep learning diligently and constantly by following the dharma. Because of this cause and condition, they definitely will become the leading ones among sentient beings.”

(To keep a mind fond of learning and enjoying the dharma constantly will also make bodhisattvas become leading sentient beings.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is dharma? Why do the great bodhisattvas love and enjoy the dharma? Why are they fond of the dharma?”

The Buddha replied to Well-Appearing One, “The dharma means that the form and formlessness are without self-nature. The dharma is unattainable, indestructible, and undifferentiated. To love dharma means aspiring to it. To enjoy dharma means admiring the merits and virtues of the dharma. To be happy about the dharma means happily believing in and accepting the dharma. To be fond of the dharma means yearning for and adoring the dharma, cultivating and learning it, keeping in intimate contact with it, and valuing it. Well-Appearing One, if the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means to love, enjoy, and become fond of the dharma without showing arrogance all the time, they certainly will become the leading ones among sentient beings.

(The Buddha described how great bodhisattvas love and engage in the dharma.)

“Furthermore, Well-Appearing One, if the great bodhisattvas cultivate prajna paramita by adopt nonattainment as skillful means to dwell firmly and peacefully in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature to cultivate the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha’s wisdom and power, then these great bodhisattvas definitely are able to become the leading ones among sentient beings.

“Furthermore, Well-Appearing One, if the great bodhisattvas cultivate prajna paramita and adopt nonattainment as skillful means to dwell in the Samadhi of Solid Diamond, Samadhi of Steady Walk, and so forth, and the Samadhi of Empty Space Liberation without attachment, doing, and contamination, then these great bodhisattvas definitely are able to become the leading ones among sentient beings.

"Well-Appearing One, because of these various causes and conditions, the great bodhisattvas are able to become the leading ones among sentient beings. Therefore, the bodhisattvas are also named mahasattva."

Chapter 12

Termination of Various Incorrect Views

(In the Second Assembly)

At that time, Sariputra asked the Buddha, "World-Honored One, I would like to discuss why a bodhisattva is named mahasattva based on my understanding and ability to debate."

The Buddha replied to Sariputra, "You may speak as you like."

Sariputra said, "World-Honored One, the bodhisattvas can lecture with expedient skillfulness on the essential meanings of the dharma to let sentient beings terminate their 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. It is based on this meaning to say that the bodhisattvas are named mahasattva.

"World-Honored One, the bodhisattvas can lecture with expedient skillfulness on the essential meanings of the dharma to let sentient beings terminate the incorrect views of the discontinuation of life, permanence of life, existence of dharmas, and nonexistence of dharmas. It is based on this meaning to say that the bodhisattvas are named mahasattva.

"World-Honored One, the bodhisattvas can lecture with expedient skillfulness on the essential meanings of the dharma to let sentient beings eliminate the incorrect views about the aggregates, spheres, realms, noble truths, and dependent origination. It is based on this meaning to say that the bodhisattvas are named mahasattva.

"World-Honored One, the bodhisattvas can lecture with expedient skillfulness on the essential meanings of the dharma to let sentient beings terminate the incorrect views of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power. It is based on this meaning to say that the bodhisattvas are named mahasattva. The bodhisattvas can lecture with expedient skillfulness on the essential meanings of the dharma to let sentient beings terminate the incorrect views about assisting the sentient beings to mature, dignifying and purifying the Buddha lands, bodhisattva, Thus-Comer, bodhi, nirvana, and the turning of dharma wheel. It is based on this meaning to say that the bodhisattvas are named mahasattva.

"World-Honored One, the bodhisattvas can lecture on the dharma by adopting nonattainment as skillful means to let sentient beings terminate all incorrect views permanently. It is based on this meaning to say that the bodhisattvas are named mahasattva."

(Sariputra explained why bodhisattvas are named mahasattva.)

Meanwhile, the long-lived sage Well-Appearing One asked Sariputra, "If the great bodhisattvas can adopt nonattainment as skillful means to teach sentient beings the essential meanings for terminating various incorrect views permanently, why do some bodhisattvas adopt attainment as skillful means to initiate incorrect views about the aggregates, spheres, realms, noble truths, and dependent origination; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and about assisting the sentient beings to mature, dignifying and purifying the Buddha lands, bodhisattva, Thus-Comer, bodhi, nirvana, and the turning of dharma wheel?"

Sariputra replied, "If the great bodhisattvas do not have expedient skillfulness when cultivating prajna paramita, they will adopt attainment as skillful means to initiate all kinds of incorrect views about the aggregates, the spheres, and so forth, and the turning of dharma wheel. Because they do not have expedient skillfulness, they cannot adopt nonattainment as skillful means to teach sentient beings the essential meanings of the dharma for terminating various incorrect views permanently. On the other hand, if the great bodhisattvas have expedient skillfulness, they will adopt nonattainment as skillful means to teach sentient beings the essential

meanings of the dharma for terminating various incorrect views permanently. These great bodhisattvas will never let the incorrect views about the aggregates, the spheres, and so forth, and the turning of dharma wheel arise in their minds."

(Sariputra explained why some bodhisattvas adopt attainment as skillful means to initiate various incorrect views.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, I also would like to discuss why the bodhisattvas are named mahasattva based on my own understanding and ability to debate "

The Buddha said to Well-Appearing One, "You may speak as you like."

Well-Appearing One said, "World-Honored One, the bodhisattvas have initiated the bodhi mind, the unequaled equal mind, and the mind not shared by voice-hearers and self-enlightened ones to realize and attain the perfect knowledge of all perfect knowledge. But they are not attached to these minds. It is based on this meaning to say that the bodhisattvas are named mahasattva. Why? World-Honored One, it is because the perfect knowledge of all perfect knowledge is flawless and will never fall into the three realms. Therefore, the mind of pursuing the perfect knowledge of all perfect knowledge will not fall into the three realms either. As the bodhisattvas are not attached to these minds, they are named mahasattva."

(Well-Appearing One also explained why the bodhisattvas are named mahasattva.)

In the meantime, Sariputra asked Well-Appearing One, "What is the unequalled equal mind of great bodhisattva? What is the mind not shared by voice-hearers and self-enlightened ones?'

Well-Appearing One replied, "Since the time aspiring to the bodhi, the great bodhisattvas have never seen any dharma that can arise and extinguish or decrease and increase, nor have they seen any dharma that is contaminated and purified. Sariputra, because they have not seen any dharma that can arise and extinguish or decrease and increase, nor have they seen any dharma that is contaminated and purified, they will not see the mind of voice-hearer, the mind of self-enlightened one, the mind of bodhisattva, and the mind of Thus-Comer either. Sariputra, this is

named the unequalled equal mind of the great bodhisattva or the mind not shared by voice-hearers and self-enlightened ones. The great bodhisattvas are not attached to these minds."

(Well-Appearing One explained the unequaled equal mind or the mind not shared by voice-hearers and self-enlightened ones.)

Meanwhile, Sariputra said to Well-Appearing One, "If the great bodhisattvas are not attached to these minds, they will not be attached to the mind of voice-hearer, the mind of self-enlightened one, and the mind of ordinary sentient being. Then they will not be attached to the minds of matter, feeling, thinking, action, and consciousness, and so forth, and eighteen distinctive features of Buddha's wisdom and power either. Why? It is because all these minds do not have natures."

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

Sariputra then said to Well-Appearing One, "If we should not be attached to the minds because they do not have natures, then we should not be attached to matter, feeling, thinking, action, consciousness, and so forth, and eighteen distinctive features of Buddha's wisdom and power either because they all do not have natures."

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

Sariputra said, "If the mind of the perfect knowledge of all perfect knowledge is flawless and does not fall into the three realms, then the minds of all ordinary sentient beings, voice-hearers, self-enlightened ones, and so forth should also be flawless and do not fall into the three realms. Why? It is because the original natures of all these minds are empty."

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

Sariputra said, "If the original nature of the mind is empty and flawless and does not fall into the three realms, then matter, feeling, thinking, action, and consciousness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power also should be flawless and do not fall into the three realms. Why? It is because the original natures of all these dharmas are empty."

Well-Appearing One said, “Yes, it is as you say.”

Sariputra said, “If we should not be attached to the dharmas such as the mind, matter, and so forth because they do not have natures, then all dharmas should be equal and without differences.”

Well-Appearing One said, “Yes, it is as you say.”

Sariputra asked, “If all dharmas are equal and without differences, then why does the Thus-Comer say that the mind, matter, and so forth are different in many aspects?”

Well-Appearing One replied, “The Thus-Comer says this in terms in the worldly way instead of the ultimate truth.”

Sariputra said, “If the dharmas such as ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, Thus-Comer, mind, matter, and so forth are all flawless and do not fall into the three realms, then there should be no differences among ordinary sentient beings, holy ones, bodhisattvas, and Thus-Comers.”

Well-Appearing One said, “Yes, it is as you say.”

Sariputra asked, “If the ordinary sentient beings, holy ones, bodhisattvas, and Thus-Comers are not different, then why does the Buddha teach about various major and minor differences between the ordinary and the holy ones?”

Well-Appearing One replied, “The Thus-Comers also teach this in terms in the worldly way instead of the ultimate truth. Sariputra, when cultivating prajna paramita, the great bodhisattvas adopt nonattainment as skillful means, thus, they will not be attached to the minds that they initiate, either the great bodhi mind, the unequalled equal mind, or the mind not shared by voice-hearers and self-enlightened ones. They do not rely on these minds either. They neither grasp nor are attached to matter, nonmatter, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. It is based on this meaning to say that they are named mahasattva.”

(The discussions between Sariputra and Well-Appearing One clarified the meaning of nonattainment as skillful means in terms in the worldly perspective and ultimate truth.)

Chapter 13

Ferrying Over to the Other Shore through the Six Paramitas

Section 1

(In the Second Assembly)

At that time, Fully Loving-Kind One (Purna) said to the Buddha, “World-Honored One, I also would like to discuss why the bodhisattvas are named mahasattva based on my own understanding and ability to debate.”

The Buddha said to Fully Loving-Kind One, “You may speak as you like.”

Fully Loving-Kind One said, “World-Honored One, as the great bodhisattvas put on the great armor of merits and virtues in order to bring benefits and happiness to all sentient beings by aspiring to and riding on the great vehicle, they are named mahasattva.”

In the meantime, Sariputra asked Fully Loving-Kind One, “How do the great bodhisattvas put on the great armor of virtues and merits to bring benefits and happiness to all sentient beings?”

Fully Loving-Kind One replied, “Sariputra, the great bodhisattvas cultivate giving paramita to bring benefits and happiness to all sentient beings instead of some sentient beings. The great bodhisattvas cultivate pure-precept paramita to bring benefits and happiness to all sentient beings instead of some sentient beings. The great bodhisattvas cultivate forbearance paramita to bring benefits and happiness to all sentient beings instead of some sentient beings. The great bodhisattvas cultivate diligence paramita to bring benefits and happiness to all sentient beings instead of some sentient beings. The great bodhisattvas cultivate meditation paramita to bring benefits and happiness to all sentient beings instead of some sentient beings. The great bodhisattvas cultivate prajna paramita to bring benefits and happiness to all sentient beings instead of some sentient beings. Sariputra, this is how the great bodhisattvas put on the great armor of merits and virtues to bring benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One said that the bodhisattvas put on the great armor of merits and virtues and cultivate various superior holy dharmas to benefit all sentient beings instead of some sentient beings. This is why the bodhisattvas are named mahasattva.)

"Furthermore, Sariputra, the great bodhisattvas don the great armor of virtues and merits not to benefit specific group of them. They do not think, 'I will relieve and guide the sentient beings in this area but not in that area to enter the nirvana without remainder. I will relieve and guide the sentient beings in this area but not that area to dwell in the unsurpassed, perfect, and universal bodhi.' Instead, the great bodhisattvas will work diligently to relieve and guide all sentient beings into the nirvana without remainder, and let them dwell in the unsurpassed, perfect, and universal bodhi. Sariputra, this is how the great bodhisattvas put on the great armor of merits and virtues to bring benefits and happiness to all sentient beings.

(Purma said great bodhisattvas will benefit all sentient beings rather than specific groups of them.)

"Furthermore, Sariputra, the great bodhisattvas will think, 'I will not only fulfill giving paramita myself but also assist all sentient beings to fulfill giving paramita. I will not only fulfill pure-precept paramita myself but also assist all sentient beings to fulfill pure-precept paramita. I will not only fulfill forbearance paramita myself but also assist all sentient beings to fulfill forbearance paramita. I will not only fulfill diligence paramita myself but also assist all sentient beings to fulfill diligence paramita. I will not only fulfill meditation paramita myself but also assist all sentient beings to fulfill meditation paramita. I will not only fulfill prajna paramita myself but also assist all sentient beings to fulfill prajna paramita.' The great bodhisattvas will also think, 'I should follow the six paramitas to dwell peacefully in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; cultivate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; and the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power myself; I should also assist all sentient beings to dwell peacefully in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; cultivate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; and the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features

of Buddha's wisdom and power.' The great bodhisattvas will think, 'I will not only cultivate six paramitas to realize and attain the unsurpassed, perfect, and universal bodhi and enter the nirvana without remainder quickly myself but also assist all sentient beings to cultivate six paramitas, realize and attain the unsurpassed, perfect, and universal bodhi and enter the nirvana without remainder quickly.' Sariputra, this is how the great bodhisattvas put on the great armor of merits and virtues to bring great benefits and happiness universally to all sentient beings."

(Fully Loving-Kind One stated that the great bodhisattvas will not only fulfill superior holy dharmas and enter nirvana themselves but also assist others to do so.)

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Chapter 13

Ferrying Over to the Other Shore through the Six Paramitas

Section 2

(In the Second Assembly)

"Furthermore, Sariputra, when cultivating giving paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They practice giving without reluctance and hesitation. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of giving paramita when cultivating giving paramita.

"Furthermore, Sariputra, when cultivating giving paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They practice giving without pursuing the stages of voice-hearer and self-enlightened one. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of pure-precept paramita when cultivating giving paramita.

"Furthermore, Sariputra, when cultivating giving paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They refrain from indulging in desires and pleasures when cultivating giving. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of forbearance paramita when cultivating giving paramita.

“Furthermore, Sariputra, when cultivating giving paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They practice giving bravely and diligently and love to put more effort into it. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of diligence paramita when cultivating giving paramita.

“Furthermore, Sariputra, when cultivating giving paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They practice giving with a mind wholeheartedly dedicated to the perfect knowledge of all perfect knowledge to bring benefits and happiness to all sentient beings without pursuing voice-hearer and self-enlightened one. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of meditation paramita when cultivating giving paramita.

“Furthermore, Sariputra, when cultivating giving paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When practicing giving, they think that all dharmas are like dreams and view the almsgiver, the receiver, the things given, and the effects of practicing giving as unattainable. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of prajna paramita when cultivating giving paramita.

(Fully Loving-Kind One explained how great bodhisattvas cultivate giving paramita by wearing the great armors of the merits and virtues of six paramitas and transfer the virtuous roots thud derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge.)

“Sariputra, these are the six great armors of the merits and virtues that great bodhisattvas wear when cultivating giving paramitas. Sariputra, if the great bodhisattvas cultivate giving paramita with a mind correspondent with the perfect knowledge of all perfect knowledge, but do

not grasp and attain the forms of the six paramitas, then you must know that these great bodhisattvas are wearing the great armor of merits and virtues.

(Fully Loving-Kind One explained the true meaning of practicing giving paramita by wearing the armor of six paramitas.)

"Furthermore, Sariputra, when cultivating pure-precept paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating pure precept, they willingly give all they have to others without reluctance. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of giving paramita when cultivating pure-precept paramita.

"Furthermore, Sariputra, when cultivating pure-precept paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating pure precept, they do not aspire to the stage of voice-hearer or the stage of self-enlightened one, not to mention the stage of ordinary sentient being. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of pure-precept paramita when cultivating pure-precept paramita.

"Furthermore, Sariputra, when cultivating pure-precept paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating pure precept, they refrain from indulging in desires and pleasures and practice pure precept with deep belief. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of forbearance paramita when cultivating pure-precept paramita.

"Furthermore, Sariputra, when cultivating pure-precept paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt

nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating pure precept, they work diligently and bravely and love to put a lot of effort into it. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of diligence paramita when cultivating pure-precept paramita.

"Furthermore, Sariputra, when cultivating pure-precept paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating pure precept, they are purely guided by great compassion without pursuing the two vehicles, not to mention the vehicle of ordinary sentient being. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of meditation paramita when cultivating pure-precept paramita.

"Furthermore, Sariputra, when cultivating pure-precept paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating pure precept, they think that all dharmas are like dreams and do not rely on or attain pure-precept actions because their original nature is empty. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of prajna paramita when cultivating pure-precept paramita.

"Sariputra, these are the six great armors of merits and virtues that great bodhisattvas wear when cultivating pure-precept paramita. Sariputra, if the great bodhisattvas cultivate pure-precept paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the forms of the six paramitas, then you must know that these great bodhisattvas are wearing the great armor of merits and virtues.

(Fully Loving-Kind One explained the true meaning of practicing pure-precept paramita by wearing the armor of six paramitas.)

“Furthermore, Sariputra, when cultivating forbearance paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating forbearance, they are not reluctant to give up their bodies and lives to fulfill forbearance. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of giving paramita when cultivating forbearance paramita.

“Furthermore, Sariputra, when cultivating forbearance, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating forbearance, they do not intend to pursue voice-hearer effect or self-enlightenment bodhi at all. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of pure-precept paramita when cultivating forbearance paramita.

“Furthermore, Sariputra, when cultivating forbearance paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating forbearance, they refrain from indulging in desires and pleasures owning to a deep belief in forbearance. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of forbearance paramita when cultivating forbearance paramita.

“Furthermore, Sariputra, when cultivating forbearance paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating forbearance, they work diligently and bravely and love to put a lot of effort into it. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of diligence paramita when cultivating forbearance paramita.

“Furthermore, Sariputra, when cultivating forbearance paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating forbearance, they absorb their minds and stay in concentrative tranquility regardless of hardship and chaos. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of meditation paramita when cultivating forbearance paramita.

“Furthermore, Sariputra, when cultivating forbearance paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating forbearance, they think that all dharmas are like illusions and contemplate all dharmas as empty without being attached to hatred or doing harm to others, they thus can learn Buddha dharma much enough to understand it thoroughly and assist sentient beings to mature. Sariputra, this is how the great bodhisattvas put on the great armor of the merits and virtues of prajna paramita when cultivating forbearance paramita.

“Sariputra, these are the six great armors of merits and virtues that great bodhisattvas wear when cultivating forbearance paramitas. Sariputra, if the great bodhisattvas cultivate forbearance paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the forms of the six paramitas, then you must know that these great bodhisattvas are wearing the great armor of merits and virtues.

(Fully Loving-Kind One explained the true meaning of practicing forbearance paramita by wearing the armor of six paramitas.)

“Furthermore, Sariputra, when cultivating diligence paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They learn and practice difficult actions diligently when engaging in giving. Sariputra, this is how great bodhisattvas put

on the great armor of the merits and virtues of giving paramita when cultivating diligence paramita.

“Furthermore, Sariputra, when cultivating diligence paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating diligence, they work attentively and carefully to protect pure precept lest they violate or destroy the precept. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of pure-precept paramita when cultivating diligence paramita.

“Furthermore, Sariputra, when cultivating diligence paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating diligence, they learn and cultivate difficult forbearance actions assiduously. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of forbearance paramita when cultivating diligence paramita.

“Furthermore, Sariputra, when cultivating diligence paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They learn to practice beneficial ascetic life assiduously. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of diligence paramita when cultivating diligence paramita.

“Furthermore, Sariputra, when cultivating diligence paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They learn and cultivate meditation and samapatti assiduously. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of meditation paramita when cultivating diligence paramita.

“Furthermore, Sariputra, when cultivating diligence paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They learn and cultivate wisdom without grasping and attachment assiduously. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of prajna paramita when cultivating diligence paramita.

“Sariputra, these are the six great armors of the merits and virtues that the great bodhisattvas wear when cultivating diligence paramitas. Sariputra, if the great bodhisattvas cultivate diligence paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or being attached to the forms of the six paramitas, then you must know that these great bodhisattvas are wearing the great armor of merits and virtues.

(Fully Loving-Kind One explained the true meaning of cultivating diligence through wearing the armor of six paramitas.)

“Furthermore, Sariputra, when cultivating meditation paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating meditation, they wpractice giving with a tranquil mind and do not allow restlessness or the thoughts of stinginess to arise in their minds. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of giving paramita when cultivating meditation paramita.

“Furthermore, Sariputra, when cultivating meditation paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating meditation, they protect pure precept with concentrative mind and let no evil precept arise. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of pure-precept paramita when cultivating meditation paramita.

“Furthermore, Sariputra, when cultivating meditation paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They dwell in the concentration of loving-kindness and compassion to cultivate forbearance without annoying or disturbing sentient beings. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of forbearance paramita when cultivating meditation paramita.

“Furthermore, Sariputra, when cultivating meditation paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They dwell in pure concentration to diligently cultivate merits and virtues and stay away from laziness and tiredness. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of diligence paramita when cultivating meditation paramita.

“Furthermore, Sariputra, when cultivating meditation paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They elicit superior concentration based on meditation and stay away from restless mind. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of meditation paramita when cultivating meditation paramita.

“Furthermore, Sariputra, when cultivating meditation paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. They elicit superior wisdom based on meditation and stay away from wisdom abuse. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of prajna paramita when cultivating meditation paramita.

"Sariputra, these are the six great armors of the merits and virtues that the great bodhisattvas wear when cultivating meditation paramitas. Sariputra, if the great bodhisattvas cultivate meditation paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the forms of the six paramitas, then you must know that these great bodhisattvas are wearing the great armor of merits and virtues.

(Fully Loving-Kind One explained the true meaning of wearing the great armors of the six paramitas when cultivating meditation paramita.)

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating prajna, they practice giving without seeing the almsgivers, receivers, and the things given. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of giving paramita when cultivating prajna paramita.

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating prajna, they protect precept without seeing the difference between observing and violating precept. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of pure-precept paramita when cultivating prajna paramita.

"Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating prajna, they also cultivate forbearance based on the wisdom of emptiness without seeing ones who can refrain from doing something and the things that these people refrain from doing. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of forbearance paramita when cultivating prajna paramita.

“Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating prajna, they contemplate all dharmas as empty in the final analysis but keep cultivating virtuous dharmas diligently owing to great compassion. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of diligence paramita when cultivating prajna paramita.

“Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating prajna, they cultivate superior concentration and contemplate the phenomena of concentration as empty in the final analysis. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of meditation paramita when cultivating prajna paramita.

“Furthermore, Sariputra, when cultivating prajna paramita, the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. When cultivating prajna, they contemplate all dharmas, all sentient beings, and all actions as dreams. They cultivate various kinds of wisdom without grasping and attachment. Sariputra, this is how great bodhisattvas put on the great armor of the merits and virtues of prajna paramita when cultivating prajna paramita.

“Sariputra, these are the six great armors of the merits and virtues that the great bodhisattvas wear when cultivating prajna paramitas. Sariputra, if the great bodhisattvas cultivate prajna paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the forms of the six paramitas, then you must know that these great bodhisattvas are wearing the great armor of merits and virtues.

(Fully Loving-Kind One explained the true meaning of wearing the armor of six paramitas when cultivating prajna paramita.)

“Sariputra, this is how bodhisattvas wear the great armor of virtues and merits to bring benefits and happiness to all sentient beings universally. Sariputra, because the great bodhisattvas have dwelled firmly in each paramita to cultivate and fulfill all six paramitas, they are named wearing the great armor of merits and virtues.

“Furthermore, Sariputra, although the great bodhisattvas have achieved meditations, immeasurable minds, and formless concentrations, they are not attached to them or dominated by their forces in rebirth. They are not driven by the impact of these powers. Sariputra, this is how great bodhisattvas wear the great armor of the merits and virtues of expedient skillfulness in prajna paramita when cultivating meditation paramita.

(Fully Loving-Kind One further explained the meaning of wearing the great armor of expedient skillfulness in prajna paramita when cultivating meditation paramita.)

“Furthermore, Sariputra, although the great bodhisattvas have achieved meditations, immeasurable minds, and formless concentrations and dwelled in getting far away, tranquility, emptiness, formlessness, and nonaspiration, they do not realize the reality or enter the stages of voice-hearer and self-enlightened one; rather, they will transcend all voice-hearers and self-enlightened ones. Sariputra, this is how great bodhisattvas wear the great armor of the merits and virtues of expedient skillfulness in prajna paramita when cultivating meditation paramita.

(Another instance of wearing the great armor of expedient skillfulness in prajna paramita when cultivating meditation paramita.)

“Sariputra, because the great bodhisattvas wear the great armors of merits and virtues with an attempt to bring benefits and happiness to all sentient beings, they are named mahasattva.

“Sariputra, because the great bodhisattvas wear the great armors of merits and virtues with an attempt to bring benefits and happiness to all sentient beings, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in as many Buddha worlds of the ten directions as the sands of the Ganges will love and praise them. The Thus-Comers will say, ‘Somewhere in a certain world a certain great bodhisattva named so and so is wearing the great armor of merits and virtues to bring benefits and happiness to all sentient beings, dignify

and purify the Buddha lands, and assist the sentient beings to grow and mature. This great bodhisattva is using supernatural powers to do what should be accomplished.' The admiration like this will be heard and disseminated to spread all over the ten directions, and all human beings, heavenly beings, and so forth will be happy and say, 'This great bodhisattva will realize the unsurpassed, perfect, and universal bodhi soon, so that all sentient beings will benefit greatly.'"

(The great bodhisattvas are named mahasattva because they wear the great armor of merits and virtues with an attempt to benefit all sentient beings. Because of this reason, all Thus-Comers in the worlds of the ten directions will admire them, and the admiration will be heard all over the worlds; the sentient beings will be happy and say that these bodhisattvas will realize the unsurpassed bodhi soon so that all sentient beings will greatly benefit.)

At that time, Sariputra asked Fully Loving-Kind One, "How do great bodhisattvas aspire to the great vehicle in order to bring benefits and happiness to all sentient beings?"

Fully Loving-Kind One replied, "Sariputra, various great bodhisattvas have worn the great armors of the six paramita with an attempt to bring benefits and happiness to all sentient beings universally. After that, they will, for the sake of all sentient beings, further learn to stay away from desires, evils, and the not virtuous dharmas to enter and fully dwell in the first meditation through general contemplation and specific investigation, in which they enjoy the pleasures caused by getting away. They proceed to the second and third meditations. As previous feelings of pleasure and pain cease and the feelings neither painful nor pleasant dominate, they stay in pure equanimity, enter the fourth meditation, and fully dwell in it. Their loving-kindness accompanying meditation now spreads, filling the entire empty space as well as the dharma realm in the ten directions; it is broad and great, nondualistic and numberless, and there is no complaint, harm, hatred or annoyance in it. The great bodhisattvas will not only fully dwell in loving-kindness but also in compassion, joy, and equanimity, with definitive understanding. They will put more effort into it and transcend all kinds of material and substantial thinking. Becoming free from all kinds of thinking, they then enter the boundless emptiness and fully dwell in it. After that, they further transcend the sphere of nothingness and enter the sphere of nonthinking and not nonthinking and fully dwell in it. Sariputra, these great bodhisattvas also adopt

nonattainment as skillful means to transfer the meditations, immeasurable minds, and formlessness concentrations along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Sariputra, this is how great bodhisattvas aspire to great vehicle and vow to bring benefits and happiness to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas pursue great vehicle to benefit many sentient beings by adopting nonattainment as skillful means .)

"Furthermore, Sariputra, the great bodhisattvas have dwelled peacefully in meditations, immeasurable minds, and formless concentrations and get to know well the actions, phenomena, and the conditions of entering, getting out of, and staying in these meditations and so forth, so that they can bring benefits and happiness to various sentient beings. After attaining freedom and self-ease, they think, 'I should stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to teach all sentient beings about various meditations, immeasurable minds, and formless concentrations. I will explain to let them know the tastes and faults of meditations, the ways to enter and get out of them, and their actions, phenomena, and conditions.' Sariputra, this is how great bodhisattvas aspire to great vehicle by cultivating giving paramita based on meditation paramita to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One discussed how great bodhisattvas aspire to great vehicle by cultivating giving paramita based on meditation paramita to benefit all sentient beings.)

"If the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to teach various meditations, immeasurable minds, and formless concentrations without getting involved aspiring to voice-hearer and self-enlightened, then Sariputra, these great bodhisattvas do aspire to great vehicle by cultivating pure-precept paramita based on meditation paramita to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating pure-precept paramita based on meditation paramita to benefit all sentient beings.)

“If the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to teach various meditations, immeasurable minds, and formless concentrations, and develop a deep belief in the dharma and thus refrain from indulging in desires and pleasures, then Sariputra, these great bodhisattvas do aspire to great vehicle by cultivating forbearance paramita based on meditation paramita to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating forbearance paramita based on meditation paramita to benefit all sentient beings.)

“If the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to teach various meditations, immeasurable minds, and formless concentrations; transfer their virtuous roots toward the pursuit of the unsurpassed, perfect, and universal bodhi; and cultivate various virtuous roots diligently and tirelessly for the sake of sentient beings, then Sariputra, these great bodhisattvas do aspire to great vehicle by cultivating diligence paramita based on meditation paramita to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating diligence paramita based on meditation paramita to benefit all sentient beings.)

“If the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to elicit superior samadhi, samapatti, liberations, vexation-overcoming meditations, and universal contemplations based on meditations, immeasurable minds, and formless concentrations; attain self-ease and freedom in entering, staying in, and getting out of samadhi, samapatti, and so forth; and do not fall into the stages of voice-hearer and self-enlightened one, then Sariputra, these great bodhisattvas do aspire to great vehicle by cultivating meditation paramita based on meditation paramita to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating meditation paramita based on meditation paramita to benefit all sentient beings.)

"If the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to cultivate meditations, immeasurable minds, and formless concentrations; contemplate the phenomena of meditations, immeasurable minds, formless concentrations, and the factors for meditations as impermanent, painful, selfless, empty, formless, and without aspiration as they really are; and still do not stay away from great compassion, and thus will not fall into the stages of voice-hearer and self-enlightened one, then Sariputra, these great bodhisattvas do aspire to the great vehicle by cultivating prajna paramita based on meditation paramita to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating prajna paramita based on meditation paramita to benefit all sentient beings.)

"Furthermore, Sariputra, when the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to cultivate loving kindness in concentration, they will think, 'I should help assist all sentient beings to attain pleasure.' When cultivating compassion in concentration, they will think, 'I should relieve all sentient beings from suffering.' When cultivating joy in concentration, they will think, 'I should admire and encourage all sentient beings to inspire and support them toward liberation.' When cultivating equanimity in concentration, they will think, 'I should equally help all sentient beings become free from flaws.' Sariputra, these great bodhisattvas do aspire to great vehicle by cultivating giving paramita based on immeasurable minds to brings benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating giving paramita based on immeasurable minds to benefit all sentient beings.)

"When the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, dwell in, and get out of the four immeasurable minds, they will not pursue the stage of voice-hearer and the stage of self-enlightened one; rather, they will wholeheartedly aspire to the unsurpassed, perfect, and universal bodhi. Sariputra, these great bodhisattvas do aspire to great vehicle by cultivating pure-

precept paramita based on the immeasurable minds to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to the great vehicle by cultivating pure-precept paramita based on immeasurable minds to benefit all sentient beings.)

"When the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, dwell in, and get out of the immeasurable minds, they will not let the intention of pursuing voice-hearer and self-enlightened one arise; they rather will aspire to the unsurpassed, perfect, and universal bodhi wholeheartedly with a deep belief in dharma and refrain from indulging in desires and pleasures. Sariputra, these great bodhisattvas do aspire to the great vehicle by cultivating forbearance paramita based on immeasurable minds to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to the great vehicle by cultivating forbearance paramita based on immeasurable minds to benefit all sentient beings.)

"When the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, dwell in, and get out of four immeasurable minds, they will diligently terminate the evils and assiduously cultivate the virtuous dharmas, and pursue the bodhi tirelessly without interruption. Sariputra, these great bodhisattvas do aspire to great vehicle by cultivating diligence paramita based on immeasurable minds to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating diligence paramita based on immeasurable minds to benefit all sentient beings.)

"When the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, dwell in, and get out of four immeasurable minds, they will elicit various kinds of samadhi and samapatti to acquire great freedom and self-ease in them. They will not be dominated by the powers of concentration in rebirth. Sariputra, these great bodhisattvas do aspire to great vehicle by cultivating meditation

paramita based on immeasurable minds to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating meditation paramita based on immeasurable minds to benefit all sentient beings.)

"When the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, dwell in, and get out of various kinds of samadhi and samapatti, they will contemplate the phenomena of all dharmas as impermanent, painful, selfless, empty, formless, and without aspiration as they really are, but will not stay away from great compassion. They thus will not fall into the stage of voice-hearer and the stage of self-enlightened one. Sariputra, these great bodhisattvas do aspire to the great vehicle by cultivating prajna paramita based on immeasurable minds to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One stated how great bodhisattvas aspire to great vehicle by cultivating prajna paramita based on immeasurable minds to benefit all sentient beings.)

"Sariputra, this is how the great bodhisattvas aspire to great vehicle by cultivating the six paramitas expediently and skillfully to bring benefits and happiness to all sentient beings universally.

"Furthermore, Sariputra, some great bodhisattvas have stayed in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to cultivate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the three liberation gates; and the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. They also adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Sariputra, this is how the great bodhisattvas aspire to great vehicle with an attempt to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One said that some great bodhisattvas stay in perfect knowledge and great compassion to aspire to great vehicle, cultivate various superior virtuous dharmas, and transfer

the virtuous roots along with all sentient beings toward the perfect knowledge by adopting nonattainment as skillful means .)

“Furthermore, Sariputra, some great bodhisattvas have stayed in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to elicit, by adopting nonattainment as skillful means, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. They also adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Sariputra, this is how the great bodhisattvas aspire to the great vehicle with an attempt to bring benefits and happiness to all sentient beings universally.

(Some great bodhisattvas stay in a mind in accord with the perfect knowledge and great compassion, adopt nonattainment as skillful means to elicit various kinds of emptiness and transfer the virtuous roots along with all sentient beings to the perfect knowledge.)

“Furthermore, Sariputra, some great bodhisattvas have stayed in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion and adopt nonattainment as skillful means to elicit the exquisite knowledge that is neither restless nor concentrative, neither permanent nor impermanent, neither pleasant nor painful, neither with selfness nor without selfness, neither pure nor impure, neither empty nor not empty, neither with form nor without form, neither with aspiration nor without aspiration, neither tranquil nor not tranquil, and neither far away nor not far away. They will also adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Sariputra, this is how the great bodhisattvas aspire to the great vehicle with an attempt to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One listed various kinds of exceptional actions practiced only by compassionate great bodhisattvas to benefit sentient beings universally.)

“Some great bodhisattvas have stayed in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion. They initiate exquisite knowledge of the dharmas. They know well the dharmas in the past, future, or present.

They also know well the dharmas in the realms of desire, form, and formlessness; the virtuous, not virtuous, and neutral dharmas; the dharmas of and beyond the world; the conditioned and unconditioned dharmas; and the flawed and flawless dharmas. But they do not have differentiation in their actions. They also adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Sariputra, this is how the great bodhisattvas aspire to the great vehicle with an attempt to bring benefits and happiness to all sentient beings universally.

"Sariputra, because the bodhisattvas have adopted nonattainment as skillful means to aspire to great vehicle with an attempt to bring benefits and happiness to all sentient beings universally, they are named mahasattva.

(Fully Loving-Kind One concluded that bodhisattvas are named mahasattva because they could adopt nonattainment as skillful means to aspire to great vehicle with an attempt to benefit all sentient beings.)

"Sariputra, as the great bodhisattvas aspire to the great vehicle and bring benefits and happiness to all sentient beings, they will be praised by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in as many Buddha lands in the ten directions as the sands of the Ganges. The Thus-Comers will acclaim publicly with great delight. They will say that in a certain world, a bodhisattva with such name has aspired to the great vehicle intending to bring benefits and happiness to all sentient beings; this bodhisattva has dignified and purified the Buddha lands, assisted the sentient beings to grow and mature, and used supernatural powers to accomplish all great jobs that should be done. The Thus-Comers' voices will spread all over the worlds in the ten directions. When hearing the Thus-Comers' voices, the human beings and heavenly beings will rejoice and say, 'This great bodhisattva will soon realize and attain the unsurpassed, perfect, and universal bodhi, and thus will bring benefits and happiness to all sentient beings.'"

Chapter 14

Riding the Great Vehicle

(In the Second Assembly)

At that time, Sariputra asked Fully Loving-Kind One, “How do great bodhisattvas ride the great vehicle in order to bring benefits and happiness to all sentient beings?”

Fully Loving-Kind One replied, “Sariputra, when cultivating prajna paramita, the great bodhisattvas should stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion and adopt nonattainment as skillful means to ride giving paramita without attaining the giver, the receiver, the things given, and the dharmas that should be cast off. They should ride pure-precept paramita without attaining the ones who observe the precept, the ones who violate the precept, and the dharmas that should be cast off. They should ride forbearance paramita without attaining the ones who practice forbearance, the things from which the ones will refrain, and the dharmas that should be cast off. They should ride diligence paramita without attaining the diligent ones, the lazy ones, and the dharmas that should be cast off. They should ride meditation paramita without attaining the ones who cultivate concentration, the ones with restless minds, the levels of concentration, and the dharmas that should be cast off. They should ride prajna paramita without attaining the wise ones and the ignorant ones; the virtuous, not virtuous, and neutral dharmas; the dharmas of and beyond the world; the conditioned and unconditioned dharmas; the flawed and flawless dharmas; and the dharmas that should be cast off. Sariputra, this is how great bodhisattvas ride the great vehicle to bring benefits and happiness to all sentient beings universally.

(Fully Loving-Kind One’s replied in this and the following paragraphs to Sariputra’s question: How do great bodhisattva ride the great vehicle to benefit sentient beings?)

“Furthermore, Sariputra, the great bodhisattvas should stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion and adopt nonattainment as skillful means to cultivate the four meditations, four correct endeavors,

and so forth, and noble eightfold path; the three liberation gates; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in order to cast off the dharmas. Sariputra, this is how great bodhisattvas ride the great vehicle to bring benefits and happiness to all sentient beings.

"Furthermore, Sariputra, the great bodhisattvas should stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion and adopt nonattainment as skillful means to contemplate the concept 'great bodhisattva' as merely a provisional name that is temporarily established and expressed in language because both bodhi and sattva are unattainable. They should contemplate matter, feeling, and so forth, and consciousness as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. They should contemplate the eye sphere, ear sphere, and so forth, and conscious sphere as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. They should contemplate the sight sphere, sound sphere, and so forth, and mental-image sphere as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. They should contemplate the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. They should contemplate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. They should contemplate internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. And so on, they should contemplate the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. They should contemplate realness, dharma realm, dharma nature, dharma concentration, dharma dwelling, and reality as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. They should contemplate the ones who become awakened and what to be awakened

to as merely provisional names that are temporarily established and expressed in language because these dharmas are unattainable. They should contemplate the unsurpassed, perfect, and universal bodhi of the Buddhas as merely a provisional name that is temporarily established and expressed in language because this dharma is unattainable. Sariputra, this is how great bodhisattvas ride the great vehicle to bring benefits and happiness to all sentient beings.

(The great bodhisattvas should stay in a mind correspondent with the perfect knowledge under the guidance of great compassion and adopt nonattainment as skillful means to contemplate the concepts great bodhisattva, and so forth, and the unsurpassed bodhi of the Buddha as merely provisionally established names because they are unattainable.)

"Furthermore, Sariputra, since beginning to aspire to until attaining the perfect knowledge of all perfect knowledge, the great bodhisattvas should stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion and adopt nonattainment as skillful means to constantly cultivate and fulfill the nonregressive supernatural powers, assist the sentient beings to grow and mature, and dignify and purify the Buddha lands. They should travel from one Buddha land to the other to make offerings to esteem and acclaim the Buddhas, the World-Honored Ones; listen to the wonderful dharma correspondent with the great vehicle at various Buddhas' places; and reflect on the dharma reasonably. They should cultivate and learn the dharma diligently and wholeheartedly. Sariputra, this is how great bodhisattvas ride the great vehicle to bring benefits and happiness to various sentient beings.

(The great bodhisattvas should constantly cultivate and fulfill the nonregressive supernatural powers to assist the sentient beings to mature and dignify the Buddha lands; they also travel around the Buddha lands to acclaim and make offerings to the Buddhas and listen to their teachings. Besides, they should learn and cultivate the correct dharma diligently.)

"Sariputra, some great bodhisattvas have ridden the great vehicle and traveled from one Buddha land to the other to make offerings to esteem and acclaim the Buddhas, World-Honored Ones. They have assisted the sentient beings to mature and dignified and purified the Buddha lands. But they do not have a thought about the Buddha lands, the sentient beings, and so forth. Sariputra, these great bodhisattvas have also dwelled in nonduality. They observe various

sentient beings and figure out what body will be most suitable for individual sentient beings. Sariputra, these great bodhisattvas do not stay far away from the correct dharma of great vehicle wherever they are reborn until they finally realize the perfect knowledge of all perfect knowledge. Sariputra, these great bodhisattvas will attain the perfect knowledge of all perfect knowledge soon, then they will turn the correct dharma wheel for the heavenly beings and human beings. This dharma wheel cannot be turned by voice-hearers, self-enlightened ones, devas, demons, and Brahmans. Sariputra, because these bodhisattvas have ridden the great vehicle to bring benefits and happiness to all sentient beings, they are named mahasattva.

(These bodhisattvas have ridden great vehicle to benefit sentient beings, so they are named mahasattva.)

"Sariputra, the great bodhisattvas who ride the great vehicle to bring benefits and happiness to all sentient beings universally will be acclaimed with great delight by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in as many Buddha worlds of the ten directions as the sands of the Ganges. The Thus-Comers' voices of admiration will spread to the worlds in the ten directions, 'In a certain world a great bodhisattva with such name has ridden the great vehicle to bring benefits and happiness to all sentient beings. This great bodhisattva will soon attain the perfect knowledge of all perfect knowledge and turn the correct dharma wheel for the heavenly beings and human beings; this dharma wheel cannot be turned by voice-hearers, self-enlightened ones, and so forth.' Upon hearing this message, all heavenly and human beings will rejoice greatly and say, 'This great bodhisattva will attain the perfect knowledge of all perfect knowledge soon; he will turn the wonderful dharma wheel to deliver immeasurable sentient beings.'"

(The great bodhisattvas who ride the great vehicle will be admired by the Thus-Comers in all worlds of the ten directions. As Thus-Comers' voices spread through all worlds, the heavenly and human beings will rejoice that the great bodhisattvas will realize the unsurpassed bodhi soon and will turn the wonderful dharma wheel to deliver all sentient beings.)

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Chapter 15

Freedom from Bondages

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what is meant by saying that the great bodhisattvas wear the armor of great vehicle?”

The Buddha replied to Well-Appearing One, “If the great bodhisattvas wear the armor of giving paramita, pure-precept paramita, and so forth, and prajna paramita, they do wear the armor of great vehicle. If the great bodhisattvas wear the armor of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, they do wear the armor of great vehicle. If the great bodhisattvas wear the armor of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, they do wear the armor of great vehicle. If the great bodhisattvas wear the armor of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power, they do wear the armor of great vehicle. If the great bodhisattvas wear the armor of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena, they do wear the armor of great vehicle. If the great bodhisattvas transform their own bodies into the image of the Buddha and emit great brilliant lights to shine all over the small thousand-world, medium thousand-world, large threefold thousand-world, and so forth, and as many Buddha worlds in the ten directions as the sands of the Ganges, and do beneficial things for all sentient beings, they wear the armor of great vehicle.

(The Buddha explained how great bodhisattvas wear the armor of great vehicle in this and the following paragraphs.)

“Furthermore, Well-Appearing One, if the great bodhisattvas wear all these such various armors of merits and virtues and emit great brilliant lights to shine all over the small thousand-

world, medium thousand-world, large threefold thousand-world, and so forth, and as many Buddha worlds in the ten directions as the sands of the Ganges, and further make various realms quake in eighteen different ways to greatly benefit all sentient beings, they wear the armor of great vehicle.

"Furthermore, Well-Appearing One, some great bodhisattvas have worn the armor of giving paramita and transformed entire large threefold thousand-world into a world made of lapis lazuli. They have also transformed themselves into the kings of turning dharma-wheel, having seven treasures and big family always available to provide food, drinks, clothes, vehicles, fragrances, powdered incenses, burning incenses, wreaths, houses, beds, medicines, lamps, pearls, gold, silvers, and many other rarities and living supplies for the sentient beings in need without restriction. After this, the transformed kings will further teach sentient beings the dharma correspondent with the six paramitas so that they will not regress until finally attaining the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how the great bodhisattvas wear the armor of great vehicle.

"Well-Appearing One, a conjurer and disciples performed at an intersection, transforming poor persons and giving them alms. What do you think about this? Are these illusions real?"

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

The Buddha said to Well-Appearing One, "So are the great bodhisattvas who have worn the great-vehicle armor of giving paramita, transformed the world into one made of lapis lazuli, transformed themselves into the kings of turning dharma-wheel to give alms to those in need, and teach them the dharma correspondent with the six paramitas. None of these is real no matter what the bodhisattvas have done. Why? It is because the nature and phenomena of various dharmas are like illusions.

(As the great bodhisattvas wear the armor of great vehicle to help sentient beings and teach them correct dharma to relief them from poverty and ignorance, all are empty and illusory. Great bodhisattvas thus should not be attached to what they do.)

"Furthermore, Well-Appearing One, some great bodhisattvas have worn the armor of pure-precept paramita to bring benefits and happiness to all sentient beings. They have chosen to

be reborn in a family of the king of turning dharma-wheel, inherit the throne, and establish immeasurable hundreds of thousands of kotis nayuta sentient beings well in the path of the ten virtuous karmas; the four meditations, four immeasurable minds, and four formless concentrations; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; and the Buddha's ten powers, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. They have also taught and let the sentient beings dwell firmly in and never turn away from the superior virtuous dharmas until they finally attain the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how the great bodhisattvas wear the armor of the great vehicle.

"Well-Appearing One, a conjurer and the disciples performed at a four-way intersection in front of the public the magic of making immeasurable hundreds of thousands of transformed sentient beings and let them dwell firmly in the path of the ten virtuous karmas, four meditations, four immeasurable minds, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Well-Appearing One, what do you think about this? Are these transformed ones real?"

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

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. As they are reborn in the family of the king of turning dharma-wheel for the sake of the sentient beings, they will inherit the throne and establish immeasurable hundreds of thousands of kotis nayuta sentient beings firmly in the path of the ten virtuous karmas, four meditations, four immeasurable minds, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. But none of what they do is real. Why? Well-Appearing One, it is because the nature and phenomena of all dharmas are like illusions.

(Again, what the great bodhisattvas have done for the sake of sentient beings are illusory because the nature and phenomena of all dharmas are like illusions.)

"Furthermore, Well-Appearing One, when wearing the great armor of the merits and virtues of forbearance paramita themselves, the great bodhisattvas also encourage immeasurable

hundreds of thousands of kotis nayuta sentient beings to do so. Why? Well-Appearing One, since beginning to aspire to until finally attaining the perfect knowledge of all perfect knowledge, the great bodhisattvas have always had this thought, 'If all sentient beings try to kill me with sword, rod or stone, I will not let the mind of hatred arise even briefly; I still want to encourage more sentient beings to practice forbearance as I do.' Well-Appearing One, these great bodhisattvas will be able to accomplish whatever they wish. They will not stay away from forbearance until they attain the perfect knowledge of all perfect knowledge. In addition, they will also encourage others to do so. Well-Appearing One, this is how the great bodhisattvas wear the armor of great vehicle.

(These great bodhisattvas wear the armor of great vehicle based on forbearance paramita.)

"Well-Appearing One, the conjurer and the disciples performed magic at a four-way intersection in front of the public. They made transformed sentient beings and let them kill each other with swords, rods, and stones, while some other transformed sentient beings suggested that they should practice forbearance. What do you think about this? Are the transformed things real?"

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

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. They will not only wear the armor of forbearance paramita themselves but also encourage immeasurable hundreds of thousands of koti nayuta sentient beings to wear the armor of forbearance paramita. But whatever these great bodhisattvas do is not real. Why? Well-Appearing One, it is because the nature and phenomena of all dharmas are like illusions.

"Furthermore, Well-Appearing One, when the great bodhisattvas wear the great armor of diligence paramita themselves, they will also encourage innumerable hundreds of thousands of koti nayuta sentient beings to do so. How will they do that? Well-Appearing One, when staying in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, the great bodhisattvas will not only work diligently in body and mind to terminate various evil dharmas and cultivate virtuous dharmas themselves but also encourage numberless hundreds of thousands of koti nayuta sentient beings to cultivate and learn diligently

until finally realizing and attaining the perfect knowledge of all perfect knowledge. Well-Appearing One, this is how the great bodhisattvas wear the armor of great vehicle.

(The Buddha taught how great bodhisattvas wear the armor of great vehicle based on diligence paramita.)

"Well-Appearing One, the conjurer and the disciples made transformed sentient beings at a four-way intersection in front of the public. The transformed sentient beings not only cultivated diligence themselves but also encouraged others to do so. What do you think about this? Are the transformed things real?"

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

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. They will not only stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to cultivate diligence themselves but also encourage sentient beings to do so. But whatever they do is not real. Why? It is because the nature and phenomena of various dharmas are like illusions.

(What these diligent bodhisattvas do are unreal and like illusions.)

"Furthermore, Well-Appearing One, when the great bodhisattvas wear the great armor of meditation paramita themselves, they will also encourage innumerable hundreds of thousands of koti nayuta sentient beings to do so. How will they do that? Well-Appearing One, as dwelling in the equanimity of concentration, the great bodhisattvas do not see concentration or restlessness in dharmas. They not only cultivate meditation paramita this way themselves but also encourage sentient beings to cultivate and learn the equanimity of concentration constantly. They let the sentient beings never stay away from the equanimity of concentration until realizing and attaining the perfect knowledge of all perfect knowledge. Well-Appearing One, this is how the great bodhisattvas wear the armor of great vehicle.

(The Buddha taught how great bodhisattvas wear the armor of meditation to guide sentient beings to constantly dwell in the equanimity of concentration.)

"Well-Appearing One, the conjurer and the disciples performed the magic of making transformed sentient beings at a four-way intersection in front of the public. The transformed sentient beings not only cultivated meditation equanimity of all dharmas themselves but also encouraged others to do so. What do you think about this? Are these transformed things real?"

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

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. They will not only dwell in the equanimity of concentration themselves but also encourage sentient beings to do so. But whatever they do is not real. Why? It is because the nature and phenomena of various dharmas are like illusions.

"Furthermore, Well-Appearing One, when the great bodhisattvas wear the great armor of prajna paramita themselves, they will also encourage immeasurable hundreds of thousands of koti nayuta sentient beings to do so. How will they do that? Well-Appearing One, when dwelling in the profound prajna paramita without nonsensical arguments, the great bodhisattvas do not attain the dharmas whether they arise or extinguish, or they are contaminated or purified. The great bodhisattvas will also encourage immeasurable hundreds of thousands of koti nayuta sentient beings to dwell firmly in the wisdom without nonsensical arguments. Well-Appearing One, this is how the great bodhisattvas wear the armor of the great vehicle.

(The Buddha further taught how the great bodhisattvas wear the armor of great vehicle based on prajna paramita.)

"Well-Appearing One, the conjurer and the disciples performed the magic of making transformed sentient beings at a four-way intersection in front of the public. These transformed sentient beings not only dwelled firmly in the wisdom without nonsensical arguments themselves but also encouraged others to do so. What do you think about this? Are these transformed things real?"

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

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. They not only dwell firmly in the wisdom without nonsensical arguments themselves but also encourage

sentient beings to do so. But whatever they do is not real. Why? It is because the nature and phenomena of various dharmas are like illusions.

"Furthermore, Well-Appearing One, the great bodhisattvas have worn various armors of merits and virtues and investigated the sentient beings in as many Buddha lands of the ten directions as the sands of the Ganges. They have seen that some sentient beings are practicing evil actions because they are absorbed by evil dharmas. Trying to assist these sentient beings, the great bodhisattvas will use supernatural powers to let their bodies permeate and fill various Buddha lands, appearing in the forms the sentient beings prefer to see. They not only manifest cultivating giving, pure precept, forbearance, diligence, meditation, and prajna paramitas themselves but also encourage the sentient beings to practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. After doing this, they further teach sentient beings the dharma correspondent with the six paramitas according to individual differences to let them not stay away from the exquisite dharma until realizing and attaining the perfect knowledge of all perfect knowledge. Well-Appearing One, this is how the great bodhisattvas wear the armor of the great vehicle.

(The Buddha taught that the great bodhisattvas should wear the armor of great vehicle to assist sentient beings to learn six paramitas according to individual differences.)

"Well-Appearing One, the conjurer and the disciples made transformed sentient beings at a four-way intersection in front of the public. These transformed sentient beings were made to dwell firmly in the six paramitas and encouraged others to dwell in the six paramitas. What do you think about this? Are the transformed things real?"

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

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. They not only show dwelling in the six paramitas in as many Buddha lands of the ten directions as the sands of the Ganges themselves but also encourage others to dwell in the six paramitas and never stay away from them. But whatever they do is not real. Why? It is because the nature and phenomena of the dharmas are like illusions.

(Although the great bodhisattvas are enthusiastic to teach sentient beings to learn six paramitas, what they do are not real because the nature and phenomena of all dharmas like illusions. This advises great bodhisattvas not to become attached to what they do.)

"Furthermore, Well-Appearing One, when the great bodhisattvas wear the armor of the merits and virtues with a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion without aspiring to the voice-hearer and self-enlightened one, they should not think that they will establish the sentient beings in this area well in giving paramita, pure-precept paramita, and so forth, but not the sentient beings in other areas. They rather should think that they will establish numberless, countless, and boundless sentient beings in giving paramita, pure-precept paramita, and so forth. They should not think that they will establish the sentient beings in this area in internal emptiness, external emptiness, and so forth, but not the sentient beings in other areas. They should think that they will establish numberless, countless, and boundless sentient beings in internal emptiness, external emptiness, and so forth. They should not think that they will establish the sentient beings of this area in the four bases of mindfulness, four correct endeavors, and so forth, but not the sentient beings of other areas. They should think, 'I will establish numberless, countless, and boundless sentient beings in the four bases of mindfulness, four correct endeavors, and so forth.' They should not think that they will establish the sentient beings of this area in the liberation gates of emptiness, formlessness, and nonaspiration, but not the sentient beings of other areas. They rather should think that they will establish numberless, countless, and boundless sentient beings in the liberation gates of emptiness, formlessness, and nonaspiration. They should not think that they will establish the sentient beings of this area in the Buddha's ten abilities, four kinds of fearlessness, and so forth, but not the sentient beings of other areas. They rather should think that they will establish numberless, countless, and boundless sentient beings in the Buddha's ten abilities, four kinds of fearlessness, and so forth. They should not think that they will establish the sentient beings of this area in stream-entry effect, once-return effect, and so forth, but not the sentient beings of other areas. They rather should think they will establish numberless, countless, and boundless sentient beings in stream-entry effect, once-return effect, and so forth. They should not think that they will establish the sentient beings of this area in the unsurpassed, perfect, and universal bodhi of the Buddhas, but not the sentient beings of other areas. They

rather should think that they will establish numberless, countless, and boundless sentient beings in the unsurpassed, perfect, and universal bodhi of the Buddhas. This is how the great bodhisattvas wear the armor of the great vehicle.

(The Buddha further taught that the great bodhisattvas wearing the great armor should not differentiate among sentient beings. They rather should teach or assist sentient beings equally.)

"Well-Appearing One, the conjurer and the disciples performed the magic of making transformed sentient beings at a four-way intersection in front of the public, and established these numberless transformed sentient beings in giving, pure precept, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas in accord with individual differences. What do you think about this? Are these transformed things real?"

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

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. When the great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion and adopt nonattainment as skillful means to establish innumerable, countless, and boundless sentient beings in giving, pure precept, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas, all they done are not real. Why? It is because the nature and phenomena of various dharmas are like illusions."

At that time, Well-Appearing One said to the Buddha, "World-Honored One, as my understanding of what the Buddha has said, if the great bodhisattvas do not wear the armor of merits and virtues, they do wear the armor of the great vehicle. Why? It is because the characteristics of all dharmas are empty. Why? World-Honored One, matter, feeling, and so forth, and their characteristics are empty. The eye sphere, ear sphere, and so forth, and their characteristics are empty. The sight sphere, sound sphere, and so forth, and their characteristics are empty. The eye realm, ear realm, and so forth, and their characteristics are empty. The sight realm, sound realm, and so forth, and their characteristics are empty. The eye consciousness realm, ear consciousness realm, and so forth, and their characteristics are empty. The eye contact, ear contact, and so forth, and their characteristics are empty. The feelings produced by eye contact, ear contact, and so forth, and their characteristics are empty. Giving paramita, pure-

precept paramita, and so forth, and their characteristics are empty. The four bases of mindfulness, four correct endeavors, and so forth, and their characteristics are empty. Internal emptiness, external emptiness, and so forth, and their characteristics are empty. The Buddha's ten abilities, four kinds of fearlessness, and so forth, and their characteristics are empty. The great bodhisattvas and their characteristics are empty. The great armor of merits and virtues and its characteristics are also empty.

(Well-Appearing One tried to interpret Buddha's teachings, saying that if the great bodhisattvas do not wear the great armor, they do wear the great armor because all dharmas and their characteristics are empty.)

"World-Honored One, because of this cause and condition, if the great bodhisattvas do not wear the armor of merits and virtues, they do wear the armor of the great vehicle."

The Buddha said to Well-Appearing One, "Yes, it is as you say. You should know, Well-Appearing One, the perfect knowledge of all perfect knowledge does not have making and doing, and all sentient beings do not have making and doing either. The great bodhisattvas have worn the armor of great vehicle for the sake of this thing."

(The Buddha agreed with what Well-Appearing One said and further explained that the perfect knowledge of all perfect knowledge and the sentient beings do not have making and doing. The great bodhisattvas wear the armor of great vehicle to let sentient beings understand this truth.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, based on what cause and condition do you say that the perfect knowledge of all perfect knowledge and all sentient beings do not have making and doing, and the great bodhisattvas have worn the armor of great vehicle for the sake of this thing?"

The Buddha replied to Well-Appearing One, "Because the makers are unattainable, the perfect knowledge of all perfect knowledge and all sentient beings do not have making and doing. Why?

"Well-Appearing One, matter has neither making nor nonmaking, neither doing nor nondoing. Feeling, thinking, action, and consciousness have neither making nor nonmaking,

neither doing nor nondoing. Why? Matter, feeling, and so forth, and consciousness are unattainable in the final analysis.

"Well-Appearing One, the eye sphere has neither making nor nonmaking, neither doing nor nondoing. The ear, nose, tongue, body, and conscious spheres have neither making nor nonmaking, neither doing nor nondoing. Why? The eye sphere, ear sphere, and so forth, and conscious sphere are unattainable in the final analysis.

"Well-Appearing One, the sight sphere has neither making nor nonmaking, neither doing nor nondoing. The sound, smell, taste, touch, and mental-image spheres have neither making nor nonmaking, neither doing nor nondoing. Why? The sight sphere, sound sphere, and so forth, and mental-image sphere are unattainable in the final analysis.

"Well-Appearing One, the eye realm has neither making nor nonmaking, neither doing nor nondoing. The ear, nose, tongue, body, and conscious realms have neither making nor nonmaking, neither doing nor nondoing. Why? The eye realm, ear realm, and so forth, and conscious realm are unattainable in the final analysis.

"Well-Appearing One, the sight realm has neither making nor nonmaking, neither doing nor nondoing. The sound, smell, taste, touch, and mental-image realms have neither making nor nonmaking, neither doing nor nondoing. Why? The sight realm, sound realm, and so forth, and mental-image realm are unattainable in the final analysis.

"Well-Appearing One, the eye consciousness realm has neither making nor nonmaking, neither doing nor nondoing. The ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm have neither making nor nonmaking, neither doing nor nondoing. Why? The eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are unattainable in the final analysis.

"Well-Appearing One, the eye contact has neither making nor nonmaking, neither doing nor nondoing. The ear, nose, tongue, body, and conscious contacts have neither making nor nonmaking, neither doing nor nondoing. Why? The eye contact, ear contact, and so forth, and conscious contact are unattainable in the final analysis.

“Well-Appearing One, the feelings produced by eye contact have neither making nor nonmaking, neither doing nor nondoing. The feelings produced by ear, nose, tongue, body, and conscious contacts have neither making nor nonmaking, neither doing nor nondoing. Why? The feelings produced by eye contact, ear contact, and so forth, and conscious contact are unattainable in the final analysis.

(Well-Appearing One asked why the perfect knowledge of all perfect knowledge and all sentient beings have no making and doing. The Buddha replied that it is because the five aggregates, six inner and six outer spheres, and eighteen realms have neither making nor nonmaking, neither doing nor nondoing, because all dharmas are unattainable in the final analysis.)

“Well-Appearing One, the ‘I’ has neither making nor nonmaking, neither doing nor nondoing. The sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the maker, the receiver, the knower, and the viewer have neither making nor nonmaking, neither doing nor nondoing. Why? The ‘I,’ the sentient being, and so forth, and the knower and the viewer are unattainable in the final analysis.

“Well-Appearing One, dreams have neither making nor nonmaking, neither doing nor nondoing. Echoes, images, illusions, shadows, illusory images of water under sunlight, flowers in the sky, mirages, and transformed things have neither making nor nonmaking, neither doing nor nondoing. Why? Dreams, echoes, and so forth, and transformed things are unattainable in the final analysis.

“Well-Appearing One, internal emptiness has neither making nor nonmaking, neither doing nor nondoing. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and no deconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature have neither making nor nonmaking, neither doing nor nondoing. Why? Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are unattainable in the final analysis.

"Well-Appearing One, the four bases of mindfulness have neither making nor nonmaking, neither doing nor nondoing. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path have neither making nor nonmaking, neither doing nor nondoing. Why? The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are unattainable in the final analysis.

"Well-Appearing One, the Buddha's ten abilities have neither making nor nonmaking, neither doing nor nondoing. The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power have neither making nor nonmaking, neither doing nor nondoing. Why? The Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are unattainable in the final analysis.

"Well-Appearing One, realness has neither making nor nonmaking, neither doing nor nondoing. Dharma realm, dharma nature, dharma concentration, dharma dwelling, and reality have neither making nor nonmaking, neither doing nor nondoing. Why? Realness, dharma realm, and so forth, and reality are unattainable in the final analysis.

"Well-Appearing One, the great bodhisattva has neither making nor nonmaking, neither doing nor nondoing. The Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One has neither making nor nonmaking, neither doing nor nondoing. Why? The great bodhisattva and the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One are unattainable in the final analysis.

"Well-Appearing One, the perfect knowledge of everything has neither making nor nonmaking, neither doing nor nondoing. The perfect knowledge of the forms of the paths and perfect knowledge of all phenomena have neither making nor nonmaking, neither doing nor nondoing. Why? The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable in the final analysis.

"Well-Appearing One, based on these causes and conditions, the perfect knowledge of all perfect knowledge has no making and doing, and all sentient beings have no making and doing either. The great bodhisattvas wear the armor of great vehicle for the sake of this thing. Well-

Appearing One, based on this meaning, you must know that as the great bodhisattvas do not wear the armor of merits and virtues, they do wear the armor of great vehicle."

(The Buddha taught Well-Appearing One that all dharmas have neither making nor nonmaking, neither doing nor nondoing. It is because the nature and phenomena of all dharmas are unattainable in the final analysis. If the great bodhisattvas do not wear the armor of merits and virtues, they do wear the armor of great vehicle.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, my understanding of the Buddha's teaching is that matter has neither bondage nor relief, and feeling, thinking, action, and consciousness have neither bondage nor relief."

In the meantime, Fully Loving-Kind One asked Well-Appearing One, "Venerable one, do you say that matter has neither bondage nor relief, and feeling, thinking, action, and consciousness have neither bondage nor relief?"

Well-Appearing One replied, "Yes, I say that matter has neither bondage nor relief, and feeling, thinking, action, and consciousness have neither bondage nor relief."

Fully Loving-Kind One asked again, "What matter has neither bondage nor relief? What feeling, thinking, action, and consciousness have neither bondage nor relief?"

(Fully Loving-Kind One asked Well-Appearing One what matter, feeling, and so forth have neither bondage nor relief.)

Well-Appearing One replied, "The matter that is like dreams has neither bondage nor relief; the feeling, thinking, action, and consciousness that are like dreams have neither bondage nor relief. The matter that is like echoes, images, shadows, illusory images of water under sunlight, illusions, flowers in the sky, mirages, and transformed things has neither bondage nor relief; the feeling, thinking, action, and consciousness that are like echoes, images, and so forth, and transformed things have neither bondage nor relief. Why? Matter, feeling, and so forth, and consciousness have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

“Furthermore, Fully Loving-Kind One, the matter in the past has neither bondage nor relief; the feeling, thinking, action, and consciousness in the past have neither bondage nor relief. The matters in the future or present have neither bondage nor relief; the feeling, thinking, action, and consciousness in the future or present have neither bondage nor relief. Why? Matter, feeling, and so forth, and consciousness have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

“Furthermore, Fully Loving-Kind One, the virtuous matter has neither bondage nor relief; the virtuous feeling, thinking, action, and consciousness have neither bondage nor relief. The not virtuous and the neutral matters have neither bondage nor relief; the not virtuous and the neutral feeling, thinking, action, and consciousness have neither bondage nor relief. Why? Matter, feeling, and so forth, and consciousness have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

“Furthermore, Fully Loving-Kind One, the matter in the world has neither bondage nor relief; the feeling, thinking, action, and consciousness in the world have neither bondage nor relief. The matter beyond the world has neither bondage nor relief; the feeling, thinking, action, and consciousness beyond the world have neither bondage nor relief. Why? Matter, feeling, and so forth, and consciousness have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

“Furthermore, Fully Loving-Kind One, the flawed matter has neither bondage nor relief; the flawed feeling, thinking, action, and consciousness have neither bondage nor relief. The flawless matter has neither bondage nor relief; the flawless feeling, thinking, action, and consciousness have neither bondage nor relief. Why? Matter, feeling, and so forth, and consciousness have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

“Furthermore, Fully Loving-Kind One, all dharmas have neither bondage nor relief. Why? All dharmas have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

(Well-Appearing One replied to Fully Loving-Kind One that the five aggregates are like dreams, echoes, and so forth. They are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified whether they are virtuous, not virtuous or neutral; in the past, future or present; in the world or beyond the world; and with or without flaws. So are all dharmas. Therefore, all dharmas have neither bondage nor relief.)

"Furthermore, Fully Loving-Kind One, giving paramita has neither bondage nor relief; pure precept, forbearance, diligence, meditation, and prajna paramitas have neither bondage nor relief. Why? Giving paramita, pure-precept paramita, and so forth, and prajna paramita have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

"Furthermore, Fully Loving-Kind One, internal emptiness has neither bondage nor relief; external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and no deconstruction, emptiness of original nature, emptiness of particular characteristics and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature have neither bondage nor relief. Why? Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

"Furthermore, Fully Loving-Kind One, the four bases of mindfulness have neither bondage nor relief; the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold have neither bondage nor relief. Why? The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

"Furthermore, Fully Loving-Kind One, the Buddha' ten abilities have neither bondage nor relief; the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's

wisdom and power have neither bondage nor relief. Why? The Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

"Furthermore, Fully Loving-Kind One, all great bodhisattva actions have neither bondage nor relief; the unsurpassed, perfect, and universal bodhi of the Buddhas has neither bondage nor relief. Why? The bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

"Furthermore, Fully Loving-Kind One, the perfect knowledge of everything has neither bondage nor relief; the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena have neither bondage nor relief. Why? The perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

"Furthermore, Fully Loving-Kind One, realness has neither bondage nor relief; dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, and reality have neither bondage nor relief. Why? Realness, dharma realm, and so forth, and reality have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

"Furthermore, Fully Loving Kind One, the great bodhisattva has neither bondage nor relief; the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One has neither bondage nor relief. Why? The great bodhisattva and the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

“Furthermore, Fully Loving-Kind One, all conditioned dharmas have neither bondage nor relief; all unconditioned dharmas have neither bondage nor relief. Why? The conditioned dharmas and the unconditioned dharmas have neither bondage nor relief because they are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified.

(Well-Appearing One further said to Fully Loving-Kind One that the six paramitas, various kinds of emptiness, the thirty-seven aids to enlightenment, the Buddha’s ten abilities and so forth, the bodhisattva actions and the unsurpassed bodhi, the three kinds of perfect knowledge, realness and so forth, the great bodhisattva, the Thus-Comer, and the conditioned and unconditioned dharmas have neither bondage nor relief because they are nonexistent, far away, tranquil, and so forth.)

“Fully Loving-Kind One, the great bodhisattvas should adopt nonattainment as skillful means to know such exquisite and subtle dharma gate of no bondage and no relief as it really is. Fully Loving-Kind One, the great bodhisattvas should adopt nonattainment as skillful means to diligently cultivate and learn giving paramita, pure-precept paramita, and so forth, and prajna paramita that have neither bondage nor relief; the four bases of mindfulness, four correct endeavors, and so forth, and the perfect knowledge of all phenomena that have neither bondage nor relief.

(Well-Appearing One concluded that the great bodhisattvas should adopt nonattainment as skillful means to understand such subtle and exquisite dharma gate of no bondage and no relief as it really is and cultivate diligently and dwell in the six paramitas as well as the rest of the superior virtuous dharmas that have neither bondage nor relief.)

“Fully Loving-kind One, the great bodhisattvas should adopt nonattainment as skillful means to dwell in giving paramita, pure-precept paramita, and so forth, and prajna paramita that have neither bondage nor relief; the four bases of mindfulness, four correct endeavors, and so forth, and the perfect knowledge of all phenomena that have neither bondage nor relief. Fully Loving-Kind One, the great bodhisattvas should adopt nonattainment as skillful means to assist the sentient beings that have neither bondage nor relief to grow and mature, dignify and purify the Buddha lands that have neither bondage nor relief, stay close and make offerings to the

Buddhas who have neither bondage nor relief, and listen to and embrace the dharma gate that has neither bondage nor relief.

"Fully Loving-Kind One, the great bodhisattvas should not stay far away from the Buddhas who have neither bondage nor relief, the supernatural powers that have neither bondage nor relief, the five eyes that have neither bondage nor relief, various kinds of dharani that have neither bondage nor relief, and various kinds of samadhi that have neither bondage nor relief. Fully Loving-Kind One, the great bodhisattvas should elicit the perfect knowledge of the forms of the paths that has neither bondage nor relief, realize the perfect knowledge of everything and the perfect knowledge of all phenomena that have neither bondage nor relief, turn the dharma wheel that has neither bondage nor relief, and establish the sentient beings who have neither bondage nor relief well in the essential meanings of the dharma of the three vehicles that have neither bondage nor relief.

"Fully Loving-Kind One, if the great bodhisattvas cultivate the six paramitas that have neither bondage nor relief, realize that all dharma natures that have neither bondage nor relief are nonexistent, far away, tranquil, without arising, without extinction, not contaminated, and not purified, then Fully Loving-Kind One, you must know that these great bodhisattvas are named wearing the armor of the great vehicle that has neither bondage nor relief."

(Well-Appearing One concluded that the great bodhisattvas should not stay far away from the Buddha, the supernatural powers, five eyes, dharma and samadhi that have neither bondage nor relief. They should also elicit the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that have neither bondage nor relief; turn the dharma wheel that has neither bondage nor relief; and establish the sentient beings that have neither bondage nor relief in the essential meanings of the three vehicles that have no bondage and relief. If the great bodhisattvas can cultivate the six paramitas that have neither bondage nor relief and realize that all dharmas natures are nonexistent, far away, and so forth, and not contaminated or purified, then they do wear the armor of the great vehicle.)

Chapter 16

The Samadhi

Section 1

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, what are the characteristics of the great vehicle for the great bodhisattva? How do we know that a great bodhisattva has aspired to the great vehicle? Where is the great vehicle from? Where will it go? Who will dwell in the great vehicle? And who will appear by riding the great vehicle?”

(Well-Appearing One asked the Buddha some critical questions about great vehicle relevant to great bodhisattva: (1) What are the characteristics of the great vehicle for great bodhisattvas? (2) How do we know the great bodhisattvas have aspired to the great vehicle? (3) Where is the great vehicle from? (4) Where will the great vehicle go? (5) Who will dwell in the great vehicle? (6) Who will appear by riding the great vehicle?)

The Buddha replied to Well-Appearing One, “As to your question: What are the characteristics of the great vehicle for the great bodhisattva? Well-Appearing One, I will say that the six paramitas are the characteristics of the great vehicle for the great bodhisattva. What are the six paramitas? They are giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita.

(As to the first question, the Buddha said that the characteristics of the great vehicle for great bodhisattva are the six paramitas.)

“Well-Appearing One, what is giving paramita? With a mind correspondent with the perfect knowledge of all perfect knowledge and under the guidance of great compassion, the great bodhisattvas will adopt nonattainment as skillful means to not only renounce all they have internally and externally but also encourage others to renounce all they have. The great

bodhisattvas will further transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Well-Appearing One, this is the giving paramita for great bodhisattva.

(The Buddha explained giving paramitas for great bodhisattva.)

"Well-Appearing One, what is pure-precept paramita? With a mind correspondent with the perfect knowledge of all perfect knowledge and under the guidance of great compassion, the great bodhisattvas will adopt nonattainment as skillful means to not only accept and practice the path of the ten virtuous karmas themselves but also encourage others to practice the path of the ten virtuous karmas. The great bodhisattvas will further transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Well-Appearing One, this is the pure-precept paramita for great bodhisattva.

(The pure-precept paramita for great bodhisattva.)

"Well-Appearing One, what is forbearance paramita? With a mind correspondent with the perfect knowledge of all perfect knowledge and under the guidance of great compassion, the great bodhisattvas will adopt nonattainment as skillful means to not only foster forbearance themselves but also encourage others to foster forbearance. The great bodhisattvas will further transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Well-Appearing One, this is the forbearance paramita for great bodhisattva.

(The forbearance paramita for great bodhisattvas.)

"Well-Appearing One, what is diligence paramita? With a mind correspondent with the perfect knowledge of all perfect knowledge and under the guidance of great compassion, the great bodhisattvas will adopt nonattainment as skillful means to not only cultivate the five paramitas assiduously and tirelessly themselves but also encourage others to cultivate the five paramitas tirelessly. The great bodhisattvas will further transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Well-Appearing One, this is the diligence paramita for great bodhisattva.

(The diligence paramita for great bodhisattvas.)

"Well-Appearing One, what is meditation paramita? With a mind correspondent with the perfect knowledge of all perfect knowledge and under the guidance of great compassion, the great bodhisattvas will adopt nonattainment as skillful means to not only enter various meditations, immeasurable minds, and formless concentrations skillfully without being dominated by these powers in rebirth themselves but also encourage others to enter various meditations, immeasurable minds, and formless concentrations skillfully without being dominated by these powers in rebirth. The great bodhisattvas will further transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Well-Appearing One, this is the meditation paramita for great bodhisattva.

(The meditation paramita for great bodhisattvas.)

"Well-Appearing One, what is prajna paramita? With a mind correspondent with the perfect knowledge of all perfect knowledge and under the guidance of great compassion, the great bodhisattvas will adopt nonattainment as skillful means to not only contemplate all dharma natures accurately without grasping and attachment themselves but also encourage others to contemplate all dharma natures accurately without grasping and attachment. The great bodhisattvas will further transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Well-Appearing One, this is the prajna paramita for great bodhisattva.

(The prajna paramita for great bodhisattvas.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for the great bodhisattva 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 and no deconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature.

(The Buddha answered that the characteristics of great vehicle for great bodhisattvas include internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.)

"What is internal emptiness? The internal refers to inner senses. They are eye, ear, nose, tongue, body, and conscious spheres. You must know that the eye sphere, ear sphere, and so forth, and conscious sphere are empty, so they are neither permanent nor destructible. Why? It is because of their original nature. Well-Appearing One, this is internal emptiness.

(The Buddha elucidated the meanings of various kinds of emptiness, starting with internal emptiness.)

"What is external emptiness? The external refers to outer objectives. They are sight, sound, smell, taste, touch, and mental-image spheres. You must know that the sight sphere, sound sphere, and so forth, and mental-image sphere are empty, so they are neither permanent nor destructible because they are empty. Why? It is because of their original nature. Well-Appearing One, this is external emptiness.

(The Buddha explained external emptiness.)

"What is internal-external emptiness? The internal and external refer to six inner and six outer spheres. You must know that because the outer dharmas are empty, the inner dharmas are empty and neither permanent nor destructible. Because the inner dharmas are empty, the outer dharmas are empty and neither permanent nor destructible. Why? It is because of their original nature. Well-Appearing One, this is internal-external emptiness.

(The Buddha explained internal-external emptiness.)

"What is emptiness of emptiness? Emptiness means that all dharmas are empty. Because emptiness is empty, emptiness is neither permanent nor destructible. Why? It is because of its original nature. Well-Appearing One, this is emptiness of emptiness.

(The Buddha explained emptiness of emptiness.)

"What is emptiness of space? Space means the ten directions: east, west, south, north, southeast, northeast, southwest, northwest, above, and below. You must know that because the

east, the west, and so forth are empty, they are neither permanent nor destructible. Why? It is because of their original nature. Well-Appearing One, this is emptiness of space.

(The Buddha taught about emptiness of space.)

"What is emptiness of ultimate truth? The ultimate truth means nirvana. You must know that nirvana is empty; it is neither permanent nor destructible. Why? It is because of its original nature. Well-Appearing One, this is emptiness of ultimate truth.

(The Buddha taught about emptiness of ultimate truth.)

"What is emptiness of conditioned phenomena? Conditioned phenomena refer to the realms of desire, form, and formlessness. You must know that these three realms are empty, so they are neither permanent nor destructible. Why? It is because of their original nature. Well-Appearing One, this is emptiness of conditioned phenomena.

(The conditioned phenomena refer to the realms of desire, form, and formlessness.)

"What is emptiness of unconditioned reality? Unconditioned reality means nonexistence of arising, extinction, duration, and decay. You must know that unconditioned reality is empty, so it is neither permanent nor destructible. Why? It is because of its original nature. Well-Appearing One, this is emptiness of unconditioned reality.

(Unconditioned reality means that there are no arising, extinction, duration, and decay. It is empty, neither permanent nor destructible.)

"What is emptiness in the final analysis? The dharmas are unattainable in the final analysis. You must know that the dharmas in the final analysis are empty, so they are neither permanent nor destructible. Why? It is because of their original nature. Well-Appearing One, this is emptiness in the final analysis.

(The dharmas are unattainable in the final analysis.)

"What is emptiness of nontemporality? Nontemporality means the past and future are unattainable. You must know that because nontemporality is empty, it is neither permanent nor

destructible. Why? It is because of its original nature. Well-Appearing One, this is emptiness of nontemporality.

(Nontemporality means the past and future are unattainable.)

"What is emptiness of deconstruction and no deconstruction? Deconstruction means that letting go, abandonment, and renunciation are attainable, while no deconstruction means that no letting go, abandonment, and renunciation are attainable. You must know that because deconstruction and no deconstruction are empty, they are neither permanent nor destructible. Why? It is because of their original nature. Well-Appearing One, this is emptiness of deconstruction and no deconstruction.

(Deconstruction means that abandonment and renunciation are attainable, while no deconstruction means that no abandonment and renunciation are attainable. Both are empty.)

"What is emptiness of original nature? Original nature means that the natures of all conditioned dharmas and the natures of all unconditioned dharmas are not made by voice-hearers, self-enlightened ones, bodhisattvas, Thus-Comers, or others. You must know that the original nature is empty, so it is neither permanent nor destructible. Why? It is because of its original nature. Well-Appearing One, this is emptiness of original nature.

(The Buddha explained emptiness of original nature.)

"What is emptiness of particular and common characteristics? Particular characteristics denote the specific traits of the dharmas. For instance, matter changes and has substance; feeling is reception; thinking forms images; action initiates activities; and consciousness perceives. These are the particular characteristics of the conditioned dharmas. Unconditioned reality also possesses particular characteristics. Common characteristics denote the traits shared among a group of dharmas. For instance, suffering is the characteristic common to all flawed dharmas; impermanence is the characteristic common to conditioned dharmas; emptiness and selflessness are the characteristics shared by all dharmas. Therefore, there are numberless common characteristics. You must know that both particular and common characteristics are empty, so they are neither permanent nor destructible. Why? It is because of their original nature. Well-Appearing One, this is emptiness of particular and common characteristics.

(The Buddha explained emptiness of particular and common characteristics of dharmas.)

"What is emptiness of all dharmas? All dharmas indicate the five aggregates, twelve spheres, and eighteen realms. They include the dharmas that are material and immaterial, visible and invisible, substantial and unsubstantial, flawed and flawless, and conditioned and unconditioned. You must know that all dharmas are empty, so they are neither permanent nor destructible. Why? It is because of their original nature. Well-Appearing One, this is emptiness of all dharmas.

(The Buddha explained emptiness of all dharmas. He also listed various kinds of dharmas.)

"What is emptiness of nonattainment? Nonattainment means that one cannot seek and attain any dharma. You must know that since nonattainment is empty, it is neither permanent nor destructible. Why? It is because of its original nature. Well-Appearing One, this is emptiness of nonattainment.

(The Buddha explained emptiness of nonattainment.)

"What is emptiness of selflessness? Selflessness means that there is not a little bit of nature that can be attained. You must know that selflessness is empty, so it is neither permanent nor destructible. Why? It is because of its original nature. Well-Appearing One, this is emptiness of selflessness.

(The Buddha taught that in selflessness, no nature is attainable.)

"What is emptiness of self-nature? Self-nature means that the dharmas can combine with other dharmas. You must know because self-nature is empty, it is neither permanent nor destructible. Why? It is because of the original nature. Well-Appearing One, this is emptiness of self-nature.

(The Buddha taught that the dharmas can combine with other dharmas because of its self-nature.)

"What is emptiness of selfless self-nature? Selfless self-nature indicates that although various dharmas can be combined with other dharmas, they do not have the nature of combination. You must know that because selfless self-nature is empty, it is neither permanent

nor destructible. Why? It is because of its original nature. Well-Appearing One, this is emptiness of selfless self-nature.

(The Buddha taught that dharmas can combine with other dharmas because of its self-nature, but the nature of combination is nonexistent.)

"Furthermore, Well-Appearing One, selfness is empty because it is selfness; selflessness is empty because it is selflessness; self-nature is empty because it is self-nature; and other-nature is empty because it is other-nature.

(The Buddha implied that selfness, selflessness, self-nature, and other-nature are empty simply because of their original nature.)

"Why is selfness empty because it is selfness? Selfness is the conditioned dharma; selfness is empty simply because it is selfness.

"Why is selflessness (non-nature) empty because it is selflessness? Selflessness is the unconditioned dharma; selflessness is empty simply because it is selflessness.

"Why is self-nature empty because it is self-nature? The self-nature of all dharmas is empty, independent of wisdom, views, or other factors. Self-nature is empty simply because it is self-nature.

"Why is other-nature empty because other-nature is empty? Whether the Buddha appears in the world or not, dharma dwelling, dharma concentration, dharma nature, dharma realm, the nature of equality, nature of nonarising, realness, nature of nonillusion, nature of changelessness, and reality of all dharmas are empty; they are empty because of emptiness of other-nature. Other-nature is empty simply because it is other-nature.

"You must know, Well-Appearing One, these are the characteristics of the great vehicle for great bodhisattvas.

(The Buddha concluded that all dharmas are empty because of their original nature.)

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Chapter 16

The Samadhi

Section 2

In

The Second Assembly

"Furthermore, Well-Appearing One, numberless hundreds of thousands of unsurpassed, wonderful, and subtle samadhis are also the characteristics of the great vehicle for great bodhisattvas. They are the Steady Action Samadhi, Precious Seal Samadhi, Lion's Play Samadhi, Wonderful Moon Samadhi, Moon-Form Streamer Samadhi, All Dharmas Flowing Samadhi, Top Contemplation Samadhi, Dharma Realm Resolution Samadhi, Streamer-Form Resolution Samadhi, Diamond-Like Samadhi, Entering Dharma Seal Samadhi, Emitting Light without Losing Mindfulness Samadhi, Well Establishing King Concentration Samadhi, Emitting Light Samadhi, Diligence Power Samadhi, Equally Flowing Samadhi, Definitely Entering All Words and Speeches Samadhi, Equally Entering Designated Statements Samadhi, Contemplating Directions Samadhi, Upholding All Seals Samadhi, No Loss Samadhi, Various Dharmas Equally Flowing into Ocean Seal Samadhi, Covering Empty Space Samadhi, Diamond Wheel Samadhi, Being Apart from Dusts Samadhi, Universally Shining Samadhi, Not Dizzy Samadhi, Samadhi of Formless Dwelling, Samadhi without Reflection, Samadhi of Undefiled Lamp, Samadhi of Boundless Light, Samadhi of Emitting Light, Samadhi of Universal Illumination, Samadhi of Pure Solidity, Samadhi of Undefiled Light, Samadhi of Activating Wonderful Pleasures, Samadhi of Lightening lamp, Unexhausted Samadhi, Samadhi of Possessing Powerful Light, Samadhi Without Exhaustion, Unmovable Samadhi, Samadhi without Defect, Samadhi of Solar Lamp, Pure Moon Samadhi, Pure Light Samadhi, Samadhi of Emitting Brightness, Samadhi of Doing What Should be Done, Samadhi of the Phenomena of Perfect Knowledge Banner, Samadhi of Diamond Garland, Samadhi of Resting Mind, Samadhi of Universal Brightness, Samadhi of

Good Dwelling, Samadhi of Accumulated Treasures, Samadhi of Exquisite Dharma Seal, Samadhi of the Nature of Equality of All Dharmas, Samadhi of Renouncing Love and Pleasure, Samadhi of Entering at the Top of Dharma, Samadhi of Flying Away, Samadhi of Discerning Dharma Sentences, Samadhi of Equal Forms of Words, Samadhi Apart from the Forms of Words, Samadhi of Terminating What Are Caused, Samadhi without Transformation and Decay, Samadhi of No Differences Among the Kinds and Grades, Samadhi of Formless Practice, Samadhi of Removing Darkness that Conceals Concentrations, Samadhi of No Concomitant Views, Samadhi of Changelessness, Samadhi of Transcendence, Samadhi of Collecting All Merits and Virtues, Samadhi of Resolute Dwelling, Samadhi of Dwelling in mindlessness, Samadhi of Pure Wonderful Flower, Samadhi of Possessing Factors for Enlightenment, Samadhi of Boundless Lamp, Samadhi of Boundless Debate, Samadhi of Unequaled Equality, Samadhi Transcending All Dharmas, Samadhi of Assessing Various Dharmas, Samadhi of Solving Networks of Puzzles, Samadhi without Dwelling, Samadhi of One Dignified and Magnificent Form, Samadhi of Activating Mental Images, Samadhi of One Mental Image, Samadhi Apart from Mental Images, Samadhi of Wonderful Mental Images, Samadhi of Reaching the Bottom of All Things in Decay, Samadhi of Entering the Provisionally Established Language, Samadhi Free from Voices, Sounds, and Words, Samadhi of Flaming Torch, Samadhi of Dignifying and Purifying the Forms, Samadhi of No Label, Samadhi of Possessing All Wonderful Forms, Samadhi of Disliking All Sufferings and Pleasures, Samadhi of Endless Mental Images, Samadhi of Possessing Dharani, Samadhi of Subjugating All Virtuous and Evil Natures, Samadhi of Ceasing All Conflicts between Satisfying and Dissatisfying Expectations, Samadhi of Getting Rid of Dislike and Fondness, Samadhi without Defilement and Brightness, Samadhi of Solidity, Samadhi of Pure Full Moon Light, Samadhi of Great Dignified Magnificence, Samadhi of Illuminating Whole World, Samadhi of Equal Nature of Concentrations, Samadhi of Equality of Various Dharmas and Controversial or Not Controversial Arguments, Samadhi Without Nest, Label, and Craving, Samadhi of Resolutely Dwelling in Realness, Samadhi of Staying Away from Defiled Bad body, Samadhi of Staying Away from Defiled Bad speech, Samadhi of Staying Away from Defiled Bad mind, Empty Space Like Samadhi, Empty Space Like Samadhi without Contamination and Attachment. There are immeasurable hundreds of thousands of samadhis. These are the characteristics of the great vehicle for great bodhisattvas.

(The Buddha said that numberless kinds of samadhi are also the characteristics of the great vehicle for great bodhisattvas.)

"Well-Appearing One, what is Steady Action Samadhi? When dwelling in this samadhi, one will be able to experience all levels of samadhi, accomplish boundless superior steady actions, and serve as the leader of all kinds of samadhi, so it is named Steady Action Samadhi.

(In this paragraph the Buddha explained the meaning of Steady Action Samadhi. In the following paragraphs he clarified each samadhi for Well-Appearing One and others.)

"What is Precious Seal Samadhi? This samadhi can validate all concentrations, so it is named Precious Seal Samadhi.

"What is Lion's Play Samadhi? When dwelling in this samadhi, one can play freely in various superior concentrations, so it is named Lion's Play Samadhi.

"What is Wonderful Moon Samadhi? When dwelling in this samadhi, one will feel like a pure full moon shining over all concentrations universally, so it is named Wonderful Moon Samadhi.

"What is Moon-Form Streamer Samadhi? When dwelling in this samadhi, one will be able to uphold superior phenomena of various concentrations, so it is named Moon-Form Streamer Samadhi.

"What is All dharmas Flowing Samadhi? When dwelling in this samadhi, all superior concentrations will emerge, so it is named All Dharmas Flowing Samadhi.

"What is Top Contemplation Samadhi? When dwelling in this samadhi, one will be able to contemplate the highest level of all concentrations, so it is named Top Contemplation Samadhi.

"What is Dharma Realm Resolution Samadhi? When dwelling in this samadhi, one will be illumined by dharma realm resolutely, so it is named Dharma Realm Resolution Samadhi.

“What is Streamer-Form Resolution Samadhi? When dwelling in this samadhi, one will be resolute to uphold streamer of various concentrations, so it is named Streamer-Form Resolution Samadhi.

“What is Diamond-Like Samadhi? When dwelling in this samadhi, one will subjugate various concentrations, but not be overcome by them, so it is named Diamond-Like Samadhi.

“What is Entering Dharma Seal Samadhi? When dwelling in this samadhi, one will be able to enter all dharma seals universally, so it is named Entering Dharma Seal Samadhi.

“What is Emitting Light without Losing Mindfulness Samadhi? When dwelling in this samadhi, one will emit superior concentrative light to shine over sentient beings and remind them of the dharma they have accepted, so it is named Emitting Light without Losing Mindfulness Samadhi.

“What is Well Establishing King Concentration Samadhi? When dwelling in this samadhi, one will be able to establish various king concentrations well, so it is named Well Establishing King Concentration Samadhi.

“What is Emitting Light Samadhi? When dwelling in this samadhi, one will be able to elicit light of various concentrations well, so it is named Emitting Light Samadhi.

“What is Diligence Power Samadhi? When dwelling in this samadhi, one will be able to activate diligence powers of various concentrations, so it is named Diligence Power Samadhi.

“What is Equally Flowing Samadhi? When dwelling in this samadhi, one will be able to make various kinds of samadhi emerge equally, so it is named Equally Flowing Samadhi.

“What is Definitely Entering All Words and Speeches Samadhi? When dwelling in this samadhi, one certainly will be able to understand insightfully all kinds of words and speeches, so it is named Definitely Entering All Words and Speeches Samadhi.

“What is Equally Entering Designated Statements Samadhi? When dwelling in this samadhi, one will be able to understand insightfully the names of various kinds of concentration

universally, including their denotations, explications, and essential meaning, so it is named Equally Entering Designated Statements Samadhi.

“What is Contemplating Directions Samadhi? When dwelling in this samadhi, one will be able to contemplate various directions of concentrations universally, so it is named Contemplating Directions Samadhi.

“What is Upholding All Seals Samadhi? When dwelling in this samadhi, one will be able to uphold the wonderful seals of various concentrations, so it is named Upholding All Seals Samadhi.

“What is No Loss Samadhi? When dwelling in this samadhi, one will not lose or forget the characteristics of various concentrations, so it is named No Loss Samadhi.

“What is Various Dharmas Equally Flowing into Ocean Seal Samadhi? When dwelling in this samadhi, one will be able to absorb various superior concentrations, like an ocean seal absorbing all streams, so it is named Various Dharmas Equally Flowing into Ocean Seal Samadhi.

“What is Covering Empty Space Samadhi? When dwelling in this samadhi, one will be able to cover and protect various samadhis without discrimination, like a great vast empty space, so it is named Covering Empty Space Samadhi.

“What is Diamond Wheel Samadhi? When dwelling in this samadhi, one will be able to uphold all superior concentrations and make them as indestructible as a diamond wheel, so it is named Diamond Wheel Samadhi.

“What is Being Apart from Dusts Samadhi? When dwelling this samadhi, one will be able to eliminate all vexations and defiled bondages, so it is named Being Apart from Dusts Samadhi.

“What is Universally Shining Samadhi? When dwelling in this samadhi, one will be able to illuminate various concentrations universally and make them bright and significant, so it is named Universally Shining Samadhi.

“What is Not Dizzy Samadhi? When dwelling in this samadhi, one will not be distracted to look for other concentrations or dharmas, so it is named Not Dizzy Samadhi.

“What is Samadhi of Formless Dwelling? When dwelling in this samadhi, one will not see any dharma in which one can stay, so it is named Samadhi of Formless Dwelling.

“What is Samadhi without Reflection? When dwelling in this samadhi, all inferior minds and associated images will cease to turn, so it is named Samadhi without Reflection.

“What is Samadhi of Undefiled Lamp? When dwelling in this samadhi, one will feel holding a pure lamp to illuminate various concentrations, so it is named Samadhi of Undefiled Lamp.

“What is Samadhi of Boundless Light? When dwelling in this samadhi, one will emit great brilliant light to illuminate boundless space, so it is named Samadhi of Boundless Light.

“What is Samadhi of Emitting Light? When dwelling in this samadhi, one will be able to bring about all kinds of brightness in superior concentrations, so it is named Samadhi of Emitting Light.

“What is Samadhi of Universal Illumination? When achieving and retaining this samadhi uninterruptedly, one will be able to universally illuminate various gates of superior concentrations, so it is named Samadhi of Universal Illumination.

“What is Samadhi of Pure Solidity? When dwelling in this samadhi, one will be able to attain pure and equal nature of various samadhis, so it is named Samadhi of Pure Solidity.

“What is Samadhi of Undefiled Light? When dwelling in this samadhi, one will be able to clean and cast off universally all defilements of concentrations, so it is named Samadhi of Undefiled Light.

“What is Samadhi of Activating Wonderful Pleasures? When dwelling in this samadhi, one will be able to receive all kinds of wonderful pleasures in samadhi, so it is named Samadhi of Activating Wonderful Pleasures.

“What is Samadhi of Lightening Lamp? When dwelling in this samadhi, one will be able to illuminate various samadhis as lightening flash, so it is named Samadhi of Lightening Lamp.

“What is Unexhausted Samadhi? When dwelling in this samadhi, one will be able to elicit unexhausted merit and virtues of various samadhis, so it is named Unexhausted Samadhi.

“What is Samadhi of Possessing Powerful Light? When dwelling in this samadhi, one will possess powerful and particularly bright light in various samadhis, so it is named Samadhi of Possessing Powerful Light.

“What is Samadhi Without Exhaustion? When dwelling in this samadhi, one will see that various samadhis are unexhausted, but they do not see their forms as exhausted or unexhausted, so it is named Samadhi Without Exhaustion.

“What is Unmovable Samadhi? When dwelling in this samadhi, one will make various samadhis unmovable, unwavering, and apart from nonsensical arguments, so it is named Unmovable Samadhi.

“What is Samadhi without Defect? When dwelling in this samadhi, one will manifest various samadhis as without defect, so it is named Samadhi without Defect.

“What is Samadhi of Solar Lamp? When dwelling in this samadhi, one will make various concentration gates emit radiance to shine over all dharmas, so it is named Samadhi of Solar Lamp.

“What is Pure Moon Samadhi? When dwelling in this samadhi, one will allow various samadhis to drive darkness from the world as the moon does, so it is named Pure Moon Samadhi.

“What is Pure Light Samadhi? When dwelling in this samadhi, one will attain four unhindered understandings of all samadhis, so it is named Pure Light Samadhi.

“What is Samadhi of Emitting Brightness? When dwelling in this samadhi, one will let various concentration gates emit brightness to illumine all, so it is named Samadhi of Emitting Brightness.

“What is Samadhi of Doing What Should be Done? When dwelling in this samadhi, one will do what should be done in samadhis, and make various concentrations well accomplished, so it is named Samadhi of Doing What Should be Done.

“What is Samadhi of the Phenomena of Perfect Knowledge Banner? When dwelling in this samadhi, one will be able to see the wonderful forms of perfect knowledge banner in various samadhis, so it is named Samadhi of the Phenomena of Perfect Knowledge Banner.

“What is Samadhi of Diamond Garland? When dwelling in this samadhi, one will thoroughly understand all dharmas but without seeing the form of the understanding, so it is named Samadhi of Diamond Garland.

“What is Samadhi of Resting mind? When dwelling in this samadhi, one’s mind will not waver or revolve, illuminate or diminish, and does not think of itself, so it is named Samadhi of Resting Mind.

“What is Samadhi of Universal Brightness? When dwelling in this samadhi, one will be able to contemplate the brightness of various concentrations universally, so it is named Samadhi of Universal Brightness.

“What is Samadhi of Good Dwelling? When dwelling in this samadhi, one will be able to stay peacefully and firmly in various samadhis, so it is named Samadhi of Good Dwelling.

“What is Samadhi of Accumulated Treasures? When dwelling in this samadhi, one will contemplate various samadhis as treasures gathering, so it is named Samadhi of Accumulated Treasures.

“What is Samadhi of Exquisite Dharma Seal? When dwelling in this samadhi, one will be able to validate various samadhis without a seal because the seal is no seal. Therefore, it is named Samadhi of Exquisite Dharma Seal.

“What is Samadhi of the Nature of Equality of All Dharmas? When dwelling in this samadhi, one will not see any dharma that is apart from the nature of equality, so it is named Samadhi of the Nature of Equality of All Dharmas.

“What is Samadhi of Renouncing Love and Pleasure? When dwelling in this samadhi, one will abandon various kinds of love and pleasure they once enjoyed in all dharmas, so it is named Samadhi of Renouncing Love and Pleasure.

“What is Samadhi of Entering at the Top of Dharma? When dwelling in this samadhi, one will be able to remove ignorance obstacles in all dharmas and serve as a leader of various concentrations, so it is named Samadhi of Entering at the Top of Dharma.

“What is Samadhi of Flying Away? When dwelling in this samadhi, one’s attachment to concentration and dharma will fly away, so it is named Samadhi of Flying Away.

“What is Samadhi of Discerning Dharma Sentences? When dwelling in this samadhi, one will be able to discern the dharma sentences of various concentrations well, so it is named Samadhi of Discerning Dharma Sentences.

“What is Samadhi of the Equal Forms of Words? When dwelling in this samadhi, one will attain the equal forms of the words of various samadhis, so it is named Samadhi of the Equal Forms of Words.

“What is Samadhi Apart from the Forms of Words? When dwelling in this samadhi, one will not attain even one word about various samadhis, so it is named Samadhi Apart from the Forms of Words.

“What is Samadhi of Terminating What Are Caused? When dwelling in this samadhi, one will terminate all phenomena caused by various samadhis, so it is named Samadhi of Terminating What Are Caused.

“What is Samadhi without Transformation and Decay? When dwelling in this samadhi, one will not attain the phenomena of transformation or decay of various dharmas, so it is named Samadhi without Transformation and Decay.

“What is Samadhi of No differences Among the Kinds and Grades? When dwelling in this samadhi, one will not see the differences among the kinds or classes of various dharmas, so it is named Samadhi of No Differences Among the Kinds and Grades.

“What is Samadhi of Formless Practice? When dwelling in this samadhi, one will not attain the phenomena of various concentrations, so it is named Samadhi of Formless Practice.

“What is Samadhi of Removing Darkness that Conceals Concentrations? When dwelling in this samadhi, the darkness that conceals various concentrations will be removed, so it is named Samadhi of Removing Darkness that Conceals Concentrations.

“What is Samadhi of No Concomitant Views? When dwelling in this samadhi, one will not have incorrect views and attachment in various concentrations, so it is named Samadhi of No Concomitant Views.

“What is Samadhi of Changelessness? When dwelling in this samadhi, one will not see any changes in various samadhis, so it is named Samadhi of Changelessness.

“What is Samadhi of Transcendence? When dwelling in this samadhi, one will transcend the levels upheld by various samadhis, so it is named Samadhi of Transcendence.

“What is Samadhi of Collecting All Merits and Virtues? When dwelling in this samadhi, one will be able to collect all merits and virtues of various concentrations, but will not think of the collection of dharmas, so it is named Samadhi of Collecting All Merits and Virtues.

“What is Samadhi of Resolute Dwelling? When dwelling in this samadhi, one resolutely will stay in various concentrations and realize that their phenomena are unattainable, so it is named Samadhi of Resolute Dwelling.

“What is Samadhi of Dwelling in Mindlessness? When dwelling in this samadhi, one’s mind will not turn away or regress, so it is named Samadhi of Dwelling in Mindlessness.

“What is Samadhi of Pure Wonderful Flower? When dwelling in this samadhi, one will keep all samadhis pure, adorn and dignify them, so that they appear brilliant and glorious as wonderful flowers. It is thus named Samadhi of Pure Wonderful Flower.

“What is Samadhi of Possessing Factors for Enlightenment? When dwelling in this samadhi, one will cultivate and fulfill the seven factors for enlightenment soon, so it is named Samadhi of Possessing Factors for Enlightenment.

“What is Samadhi of Boundless Lamp? When dwelling in this samadhi, one gains insightful awareness of all dharmas, illuminated by a brilliant lamp, so it is named Samadhi of Boundless Lamp.

“What is Samadhi of Boundless Debate? When dwelling in this samadhi, one will acquire boundless debating ability, so it is named Samadhi of Boundless Debate.

“What is Samadhi of Unequaled Equality? When dwelling in this samadhi, one will gain the nature of equality of various samadhis, making various concentrations unequaled equal, so it is named Samadhi of Unequaled Equality.

“What is Samadhi Transcending All Dharmas? When dwelling in this samadhi, one will universally transcend various dharmas of the three realms, so it is named Samadhi Transcending All Dharmas.

“What is Samadhi of Assessing Various Dharmas? When dwelling in this samadhi, one will be able to assess various superior concentrations and all dharmas for the sake of sentient beings, so it is named Samadhi of Assessing Various Dharmas.

“What is Samadhi of Solving Networks of Puzzles? When dwelling in this samadhi, one will be able to break all networks of puzzles about various samadhis and all dharmas, so it is named Samadhi of Solving Networks of Puzzles.

“What is Samadhi without Dwelling? When dwelling in this samadhi, one will not see any place in which the dharmas can dwell, so it is named Samadhi without Dwelling.

“What is Samadhi of One Dignified and Magnificent Form? When dwelling in this samadhi, one will not see dualistic form attainable in all dharmas, so it is named Samadhi of One Dignified and Magnificent Form.

“What is Samadhi of Activating Mental Images? When dwelling in this samadhi, one will be able to activate varied kinds of mental images, but will not see the activator, so it is named Samadhi of Activating Mental Images.

“What is Samadhi of One Mental Image? When dwelling in this samadhi, one will not see any dualistic mental image, so it is named Samadhi of One Mental Image.

“What is Samadhi Apart from Mental Images? When dwelling in this samadhi, one will not see any mental image in samadhis, so it is named Samadhi Apart from Mental Images.

“What is Samadhi of Wonderful Mental Images? When dwelling in this samadhi, one will make wonderful mental images arise in various samadhis, so it is named Samadhi of Wonderful Mental Images.

“What is Samadhi of Reaching the Bottom of All Things in Decay? When dwelling in this samadhi, one will know various samadhis and all dharmas thoroughly as they really are, and get to fully understand their decay, so it is named Samadhi of Reaching the Bottom of All Things in Decay.

“What is Samadhi of Entering the Provisionally Established Language? When dwelling in this samadhi, one will understand insightfully all ways of samadhi to provisionally establish languages without attachment and hindrance, so it is named Samadhi of Entering the Provisionally Established Language.

“What is Samadhi Free from Voices, Sounds, and Words? When dwelling in this samadhi, one will see the phenomena of all voices, sounds, and words extinguish, so it is named Samadhi Free from voices, sounds, and words.

“What is Samadhi of Flaming Torch? When dwelling in this samadhi, one will see the powerful lights of various samadhis illuminate brilliantly, so it is named Samadhi of Flaming Torch.

“What is Samadhi of Dignifying and Purifying the Forms? When dwelling in this samadhi, one will be able to dignify and purify the forms of various samadhis by eliminating all their forms, so it is named Samadhi of Dignifying and Purifying the forms.

“What is Samadhi of No Label? When dwelling in this samadhi, one will not see any label of various samadhis, so it is named Samadhi of No Label.

“What is Samadhi of Possessing All Wonderful Forms? When dwelling in this samadhi, one will see all kinds of wonderful forms in various concentrations, so it is named Samadhi of Possessing All Wonderful Forms.

“What is Samadhi of Disliking All Sufferings and Pleasures? When dwelling in this samadhi, one will not be fond of looking at and contemplating the phenomena of all sufferings and pleasures in various samadhis, so it is named Samadhi of Disliking All Sufferings and Pleasures.

“What is Samadhi of Endless Mental Images? When dwelling in this samadhi, one will not see mental images have an end, so it is named Samadhi of Endless Mental Images.

“What is Samadhi of Possessing Dharani? When dwelling in this samadhi, one will be able to retain and uphold all superior things in various concentrations, so it is named Samadhi of Possessing Dharani.

“What is Samadhi of Subjugating All Virtuous and Evil Natures? When dwelling in this samadhi, various hidden incorrect views about the virtuous and evil natures of various samadhis will not arise, so it is named Samadhi of Subjugating All Virtuous and Evil Natures.

“What is Samadhi of Ceasing All Conflicts between Satisfying and Dissatisfying Expectations? When dwelling in this samadhi, one will not see the forms of satisfaction and dissatisfaction in various samadhis and dharmas, so it is named Samadhi of Ceasing All Conflicts between Satisfying and Dissatisfying Expectations.

“What is Samadhi of Getting Rid of Dislike and Fondness? When dwelling in this samadhi, one will not see the forms of dislike and fondness in various samadhis and in all dharmas, so it is named Samadhi of Getting Rid of Dislike and Fondness.

“What is Samadhi without Defilement and Brightness? When dwelling in this samadhi, one will not see the form of defilement or the form of brightness, so it is named Samadhi without Defilement and Brightness.

“What is Samadhi of Solidity? When dwelling in this samadhi, one will make various samadhis solid, so it is named Samadhi of solidity.

“What is Samadhi of Pure Full Moon Light? When dwelling in this samadhi, one will foster the merits and virtues of various samadhis, as it resembles the pure full moon light that causes the ocean to rise, so it is named Samadhi of Pure Full Moon Light.

“What is Samadhi of Great Dignified Magnificence? When dwelling in this samadhi, one will accomplish varied subtle and rare things of great dignified magnificence through various samadhis, so it is named Samadhi of Great Dignified Magnificence.

“What is Samadhi of Illuminating Whole World? When dwelling in this samadhi, various samadhis and all dharmas will be illuminated and all sentient beings will be enlightened, so it is named Samadhi of Illuminating Whole World.

“What is Samadhi of Equal Nature of Concentrations? When dwelling in this samadhi, the differences between concentration and distraction will disappear, so it is named Samadhi of Equal Nature of Concentrations.

“What is Samadhi of Equality of Various Dharmas and Controversial or Not Controversial Arguments? When dwelling in this samadhi, one will not see differences between the natures and forms of the dharmas and all concentrations with or without controversial arguments, so it is named Samadhi of Equality of Various Dharmas and Controversial or Not Controversial Arguments.

“What is Samadhi without Nest, Label, and Craving? When dwelling in this samadhi, the nests will be broken, labels will be abandoned, and craving will be terminated with no more attachment, so it is named Samadhi without Nest, Label, and Craving.

“What is Samadhi of Resolutely Dwelling in Realness? When dwelling in this samadhi, one will never discard the real form of realness of various samadhis and all dharmas, so it is named Samadhi of Resolutely Dwelling in Realness.

“What is Samadhi of Staying Away from Defiled Bad Body? When dwelling in this samadhi, all bad body karmas in various samadhis will be destroyed, so it is named Samadhi of Staying Away from Defiled Bad Body.

“What is Samadhi of Staying Away from Defiled Bad speech? When dwelling in this samadhi, all bad speech karmas in various samadhis will be destroyed, so it is named Samadhi of Staying Away from Defiled Bad Speech.

“What is Samadhi of Staying Away from Defiled Bad Mind? When dwelling in this samadhi, all bad conscious karmas in various samadhis will be destroyed, so it is named Samadhi of Staying Away from Defiled Bad Mind.

“What is Empty Space Like Samadhi? When dwelling in this samadhi, one will be able to benefit various sentient beings universally and treat them all equally with a great empty space like mind, so it is named Empty Space Like Samadhi.

“What is Empty Space Like Samadhi without Contamination and Attachment? When dwelling in this samadhi, one will see and contemplate all dharmas as nonexistent and as empty space which is without contamination and attachment, so it is named Empty Space Like Samadhi without Contamination and Attachment.

“Well-Appearing One, you must know that there are numberless hundreds of thousands of subtle and unique superior samadhis. All these are the characteristics of the great vehicle for great bodhisattvas.”

(In addition to 113 kinds of samadhi mentioned above by the Buddha, there are many more samadhis, and all these are the characteristics of the great vehicle for great bodhisattvas.)

Chapter 17

The Bases of Mindfulness and Others

Section 1

In

The Second Assembly

“Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the four bases of mindfulness. What are the four? The first is the mindfulness of the body, the second is the mindfulness of the feeling, the third is the mindfulness of the mind, and the fourth is the mindfulness of the dharmas.

(In his dialogues with Well-Appearing One, the Buddha further explained the four bases of mindfulness, which are also included in the characteristics of the great vehicle.)

“The mindfulness of the body means that when cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to dwell and contemplate inside the body, outside the body, and inside and outside the body, but never allow the thought of the body to arise along with the investigation; rather, they will work diligently and enthusiastically based on correct mindfulness to overcome greed and worries.

(In this and the following paragraphs the Buddha elucidated the four bases of mindfulness.)

“The mindfulness of the feeling means that when cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to dwell and contemplate inside the feeling, outside the feeling, and inside and outside the feeling, but never allow the thought of the feeling to arise along with the investigation; rather, they will work diligently and enthusiastically based on correct mindfulness to overcome greed and worries.

“The mindfulness of the mind means that when cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to dwell and contemplate inside the mind, outside the mind, and inside and outside the mind, but never allow the thought of the mind to arise along with investigation; rather, they will work diligently and enthusiastically based on correct mindfulness to overcome greed and worries.

“The mindfulness of the dharmas means that when cultivating prajna paramita, the great bodhisattvas should adopt nonattainment as skillful means to dwell and contemplate inside the dharmas, outside the dharmas, and inside and outside the dharmas, but never allow the thought of

the dharmas to arise along with the investigation; rather, they will work diligently and enthusiastically based on correct mindfulness to overcome greed and worries.

"What is meant by saying that when cultivating prajna paramita, the great bodhisattvas should adopt nonattainment as skillful means to dwell and contemplate inside the body to work diligently and enthusiastically based on correct mindfulness to overcome greed and worries?"

"Well-Appearing One, as the great bodhisattvas cultivate prajna paramita, they should adopt nonattainment as skillful means to contemplate their own bodies meticulously, getting to know precisely their movements, actions, and demeanors, such as walking, sitting, and lying down. They thus work diligently with correct mindfulness to overcome greed and worries. This is how great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means to dwell and contemplate inside the body to overcome greed and worries diligently with correct mindfulness.

"Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita, they should adopt nonattainment as skillful means to contemplate their own bodies with correct knowledge when they come and go, look back and look ahead, look down and look up, bend and stretch, wear the sangha robe and hold the bowl, eat and drink, take rest and walk, sit and stand up to greet, lie down and sleep, talk and keep silent, and enter or get out of the concentrations. This is how the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means to dwell and contemplate inside the body and work diligently based on correct mindfulness to overcome greed and worries.

"Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita, they should adopt nonattainment as skillful means to contemplate their own bodies, getting to know correctly how it inhales, exhales, takes a long breath, and takes a short breath. Just like a wheel mechanic or the apprentice who knows the wheels very well, so do the great bodhisattvas who will know well about inhalation and exhalation of their breaths. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita, they should adopt nonattainment as skillful means to contemplate their own bodies in terms of the differences among the realms of earth, water, fire, and wind. Just like a skilled butcher or the apprentice who, either standing or sitting, kills a cow, cuts its body into four parts, and gets to know the cow well. So do the great bodhisattvas who will contemplate the differences among the four realms of the body well. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita, they should adopt nonattainment as skillful means to contemplate their own bodies, looking through whole body from feet to head, seeing under the thin skin nothing other than all kinds of unclean substances: hairs, fingernails, teeth, leathers, blood, flesh, sinews, arteries and veins, bones, marrow, heart, liver, lungs, kidneys, spleen, gall bladder, afterbirth, stomach, large intestines, small intestines, feces, urine, tears, saliva, running saliva, dust, sweat, phlegm, pus, fat, mater, earwax, and so forth. It is like a farmer or an elder whose warehouse is full of all kinds of agricultural products, cereal, rice, hemp, millet, bean, wheat, and so forth. As the sighted people see the warehouse, they can identify its contents accurately. So do the great bodhisattvas; as they examine the body, they will see that it is full of such dirty things, which they will not love or be attached to. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to see the corpses discarded there. These discarded ones have been dead for one day, two days, or even seven days. They swelled and inflated, turned dark blue in color because of bruises. They were rotten and smelly. Their skins broke with pus and blood running out. After seeing this, the great bodhisattvas suddenly realize that their own bodies have the same nature and will also go to this end if they are not liberated. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to see the corpses discarded there. The discarded ones have been dead for one day, two days, or even seven days. The bodies were caught and pecked by the eagles, vultures, crows, magpies, owlets, tigers, leopards, foxes, wolves, fox wolves, and dogs, so the bones and flesh were torn and pulled and eaten, scattered around in mess. After seeing this, the great bodhisattvas realize that their bodies have the similar nature and will also go to the same end if they are not liberated. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to see the corpses discarded there. The discarded ones have been dead for one day, two days, or even seven days. The bodies were eaten by wild beasts and festered, and pus and blood flowed out and scattered around. Numberless worms and maggots twisted together and wriggled out, all so dirty and smelly that even worse than a dead dog. After seeing this, the great bodhisattvas realize that their bodies have the similar nature and will also go to this end if they are not liberated. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to look at the corpses discarded there. The flesh was eaten by maggots and separated and scattered, the bones were unveiled, the limbs remained connected, the tendons were twisted together with blood spread on them, and only rotten flesh was left. After seeing this, the great bodhisattvas realize that their bodies have the similar nature and will also go to this end if they are not liberated. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to look at the corpses discarded there. They will see that there are only skeletons left, and blood and bones have disappeared although some tendons remain connected. After seeing this, the great bodhisattvas realize that their bodies have the similar nature and will also go to this end if they are not liberated. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to look at the corpses discarded there. When seeing that all are only skeletons left, and the bones have turned as white as snow or as the shells, even the tendons are rotten and separated, the great bodhisattvas realize that the physical bodies will not be exempt from this natural law except they become fully liberated. This is how the great bodhisattva, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to look at the corpses discarded there. When seeing that only the white bones are left and separated and scattered around, the great bodhisattvas realize that their physical bodies will not be exempt from this natural law except they become fully liberated. This is how the great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

“Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to look at the corpses discarded there. When seeing that the bones of the feet, tibiae, kneecaps, thighs, hips, spine, ribs, breast, humeri, arms, hands, neck, jaw, and cheek along with the skulls are separated and scattered around, the great bodhisattvas realize that their physical bodies will not be exempt from this natural law except they become fully liberated. This is how the great bodhisattvas, when

cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

"Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to look at the corpses discarded there. When seeing that the bones have scattered there in a mess for years and turned snow white under wind blowing, sun shining, rain showering, and snow frosting, the great bodhisattvas realize that the physical bodies will not be exempt from this natural law except they are fully liberated. This is how the great bodhisattva, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and worked diligently based on correct mindfulness to overcome greed and worries.

"Furthermore, Well-Appearing One, as the great bodhisattvas cultivate prajna paramita by adopting nonattainment as skillful means, they should go to graveyard to look at the corpses discarded there. When seeing that all bones have been there for hundreds or thousands of years, turned green or pigeon grey in color, and weathered so badly that it is difficult to tell them from the dusts, the great bodhisattvas realize that all physical bodies will not be exempt from this natural law except they are fully liberated. This is how the great bodhisattva, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell inside the body to contemplate it and work diligently based on correct mindfulness to overcome greed and worries.

"Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should adopt nonattainment as skillful means to contemplate the body from inside through different ways like these and work diligently and enthusiastically based on correct mindfulness to overcome greed and worries. They will also contemplate the body from outside, and from inside and outside, to work diligently and enthusiastically based on correct mindfulness to overcome greed and worries.

"Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should also adopt nonattainment as skillful means to contemplate feeling, mind, and dharmas from inside and outside by dwelling in and tracking their feeling, mind, and dharmas respectively, work diligently and enthusiastically based on correct mindfulness to overcome greed and worries, and so forth, as well as the other dharmas concerned.

"Well-Appearing One, as the great bodhisattvas cultivate prajna paramita, they should adopt nonattainment as skillful means to contemplate the body, feeling, mind, and dharmas from inside and outside by dwelling in and tracking the bodies, feelings, minds, and dharmas respectively, but they will attain nothing. Well-Appearing One, you must know these are the characteristics of the great vehicle for great bodhisattvas.

(This concludes the teaching given by the Buddha about the four bases of mindfulness, which are the characteristics of the great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the four correct endeavors. What are the four correct endeavors? Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should adopt nonattainment as skillful means to activate an effort to prevent the not virtuous dharmas that have not yet arisen from arising. This is the first correct endeavor. When cultivating prajna paramita, the great bodhisattvas should adopt nonattainment as skillful means to activate an effort to permanently terminate the not virtuous dharmas that have already arisen. This is the second correct endeavor. When cultivating prajna paramita, the great bodhisattvas should adopt nonattainment as skillful means to activate an effort to make the virtuous dharmas that have not yet arisen arise. This is the third correct endeavor. When cultivating prajna paramita, the great bodhisattvas should adopt nonattainment as skillful means to activate an effort to make the virtuous dharmas that have already arisen persist and grow to their perfection. This is the fourth correct endeavor. Well-Appearing One, you must know these are the characteristics of the great vehicle for great bodhisattvas."

(The Buddha described the contents of the four correct endeavors, which are also the characteristics of the great vehicle for great bodhisattvas.)

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Chapter 17

The Bases of Mindfulness and Others

Section 2

(In the Second Assembly)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the four bases of power. What are the four bases of power? Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to cultivate the Samadhi of Aspiration to eliminate defilements with an attempt to fulfill the bases of power based on getting away, freedom from contamination, and extinction and transfer the merits thus derived toward equanimity. This is the first base of power. When cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to cultivate the Samadhi of Diligence to eliminate defilements with an attempt to fulfill the bases of power based on getting away, freedom from contamination, and extinction and transfer the merits thus derived toward equanimity. This is the second base of power. When cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to cultivate the Samadhi of Mind to eliminate defilements with an attempt to fulfill the bases of power based on getting away, freedom from contamination, and extinction and transfer the merits thus derived toward equanimity. This is the third base of power. When cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to cultivate the Samadhi of Contemplation to eliminate defilements with an attempt to fulfill the bases of power based on getting away, freedom from contamination, and extinction and transfer the merits thus derived toward equanimity. This is the fourth base of power. You must know, Well-Appearing One, these are the characteristics of the great vehicle for great bodhisattvas.

(The Buddha described the meanings of the four bases of power, which are contained in the characteristics of the great vehicle for great bodhisattvas.)

“Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the five roots. What are the five roots? Well-Appearing One, the five roots are the root of belief, root of diligence, root of mindfulness, root of concentration, and root of wisdom. When cultivating prajna paramita, the great bodhisattvas should cultivate these five roots by adopting nonattainment as skillful means . Well-Appearing One, you must know these are the characteristic of the great vehicle for great bodhisattvas.

(The Buddha explained the five roots, which are also contained in the characteristics of the great vehicle for great bodhisattvas.)

“Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the five powers. What are the five powers? Well-Appearing One, the five powers are the power of belief, power of diligence, power of mindfulness, power of concentration, and power of wisdom. When cultivating prajna paramita, the great bodhisattvas should cultivate these five powers by adopting nonattainment as skillful means . You must know, Well-Appearing One, these are the characteristics of the great vehicle for great bodhisattvas.

(The Buddha explained the five powers as the characteristics of the great vehicle.)

“Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the seven factors for enlightenment. What are the seven factors for enlightenment? Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should cultivate the factor of mindfulness, factor of intelligent decision, factor of diligence, factor of joy, the of ease and freedom, factor of concentration, and factor of equanimity based on getting away, freedom from contamination, and extinction and transfer the merits thus derived toward equanimity. Well-Appearing One, you must know that these are the characteristics of the great vehicle for great bodhisattvas.

(The Buddha listed the seven factors for enlightenment which are also contained in the characteristics of the great vehicle for great bodhisattvas.)

“Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the noble eightfold path. What is the noble eightfold path? Well-Appearing One, the noble eightfold path consists of the right view, right thinking, right speech,

right action, right livelihood, right diligence, right mindfulness, and right concentration. When cultivating prajna paramita, the great bodhisattvas should cultivate this path by adopting nonattainment as skillful means based on getting away, freedom from contamination, and extinction and transfer the merits thus derived toward equanimity. Well-Appearing One, you must know that this is one characteristic of the great vehicle for great bodhisattvas.

(The Buddha listed the contents of the noble eightfold path which is also one characteristic of the great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the three kinds of samadhi. What are they? Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to contemplate the particular characteristics of all dharmas as empty, and their minds will dwell in emptiness firmly and peacefully. This is named the liberation gate of emptiness; it is also named Samadhi of Emptiness. When cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to contemplate the particular characteristics of all dharmas as formless owing to their emptiness, and their minds will dwell in formlessness firmly and peacefully. This is named the liberation gate of formlessness; it is also named Samadhi of Formlessness. When cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to contemplate the particular characteristics of all dharmas as without aspiration owing to their emptiness, and their minds will dwell in nonaspiration firmly and peacefully. This is named the liberation gate of nonaspiration; it is also named Samadhi of Nonaspiration. Well-Appearing One, you must know that these are the characteristics of the great vehicle for great bodhisattvas.

(The Buddha taught that the liberations of emptiness, formlessness, and nonaspiration are also contained in the characteristics of the great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the eleven kinds of perfect knowledge. What are the eleven kinds of perfect knowledge? They are the perfect knowledge of the dharmas, perfect knowledge of various kinds of the dharmas, perfect knowledge of others' minds, perfect knowledge in the world, perfect knowledge of suffering, perfect knowledge of the cause of suffering, perfect

knowledge of the cessation of suffering, perfect knowledge of the path for the cessation of suffering, perfect knowledge of extinction, perfect knowledge of nonarising, and the perfect knowledge taught by the Buddha.

(The Buddha said the eleven kinds of perfect knowledge are also contained as the characteristics of the great vehicle. He explained them one by one in the following paragraphs.)

"What is the perfect knowledge of the dharmas? Well-Appearing One, to know the different forms of the five aggregates by adopting nonattainment as skillful means is the perfect knowledge of the dharmas.

(The perfect knowledge of the dharmas.)

"What is the perfect knowledge of various kinds of the dharmas? Well-Appearing One, to know the eye sphere, ear sphere, and so forth, and conscious sphere and the sight sphere, sound sphere, and so forth, and mental-image sphere as impermanent by adopting nonattainment as skillful means is the perfect knowledge of various kinds of the dharmas.

(The knowledge of various kinds of the dharmas.)

"What is the perfect knowledge of others' minds? Well-Appearing One, to know other sentient beings' minds and the associated images without hesitation and hindrance by adopting nonattainment as skillful means is the perfect knowledge of others' minds.

(Those who can read others' minds perfectly.)

"What is the perfect knowledge in the world? Well-Appearing One, knowing the different levels of cultivations achieved by sentient beings by adopting nonattainment as skillful means is the perfect knowledge in the world.

(The perfect knowledge in the world.)

"What is the perfect knowledge of suffering? Well-Appearing One, to realize by adopting nonattainment as skillful means that suffering should not be allowed to arise is the perfect knowledge of suffering.

(Knowing that we should not let suffering arise.)

“What is the perfect knowledge of the cause of suffering? Well-Appearing One, to realize by adopting nonattainment as skillful means that the causes of suffering should be terminated permanently is the perfect knowledge of the cause of suffering.

(Knowing that the causes of suffering should be terminated forever.)

“What is the perfect knowledge of the cessation of suffering? Well-Appearing One, to realize by adopting nonattainment as skillful means that the cessation of suffering should be achieved is the perfect knowledge of the cessation of suffering.

(Knowing that the cessation of suffering should be achieved.)

“What is the perfect knowledge of the path for the cessation of suffering? Well-Appearing One, to realize by adopting nonattainment as skillful means that the path for the cessation of suffering should be learned and cultivated is the perfect knowledge of the path for the cessation of suffering.

(Knowing that the path for the cessation of suffering should be learned and cultivated.)

“What is the perfect knowledge of extinction? Well-Appearing One, to realize by adopting nonattainment as skillful means that greed, anger, and ignorance should be eliminated is the perfect knowledge of extinction.

(Knowing that greed, anger, and ignorance should be eliminated is the knowledge of extinction.)

“What is the perfect knowledge of nonarising? Well-Appearing One, to realize by adopting nonattainment as skillful means that one will never be reborn in all destinies is the perfect knowledge of nonarising.

(Knowing that one should not be reborn in all destinies is the knowledge of nonarising.

“What is the perfect knowledge taught by the Buddha? Well-Appearing One, the perfect knowledge taught by the Buddha is the perfect knowledge of all phenomena possessed by the Thus-Comer.

(The perfect knowledge taught by the Buddha is the perfect knowledge of all phenomena possessed by the Thus-Comer.)

"Well-Appearing One, you must know that these are the characteristics of the great vehicle for great bodhisattvas.

(The eleven kinds of perfect knowledge contained in the characteristics of the great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the three kinds of roots: the roots for ones who should know but have not yet known the noble truth; the roots for ones who have fully known the noble truth; and the roots for ones who have attained insightful understanding of the noble truths and fully removed all vexations.

(The three kinds of roots are contained in the characteristics of the great vehicle.)

"What are the roots for ones who should know but have not yet known the noble truths? Well-Appearing One, they are the roots of belief, diligence, mindfulness, concentration, and wisdom for the individuals who have not insightfully understood the noble truths, so they still need more learning.

(The roots for those who should know but have not yet known the noble truths.)

"What are the roots for ones who have fully known the noble truth? Well-Appearing One, they are the roots of belief, diligence, mindfulness, concentration, and wisdom for the individuals who have already fully and insightfully understood the noble truths.

(The roots for those who have fully understood the noble truths.)

"What are the roots for ones who have insightfully understood the noble truths and completely removed all vexations? Well-Appearing One, the holy ones--arhats, self-enlightened ones, great bodhisattvas dwelling in the tenth stage, and Thus-Comers, Ones Worthy of Offerings, and Perfectly and Universally Enlightened Ones--have fulfilled the roots of belief, diligence, mindfulness, concentration, and wisdom.

(The Buddha explained the roots for the holy ones who have fully understood the noble truths and removed all vexations.)

"Well-Appearing One, these three kinds of roots based on nonattainment are the characteristics of the great vehicle for great bodhisattvas.

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the three kinds of samadhi. What are the three kinds of samadhi? They are the samadhi with general contemplation and specific investigation, the samadhi with specific investigation only, and the samadhi without both.

(The Buddha said that the three kinds of samadhi are also the characteristics of the great vehicle for great bodhisattvas.)

"What is the samadhi with general contemplation and specific investigation? Well-Appearing One, to stay away from greedy evils and the not virtuous dharmas and enter and fully dwell in the first meditation through general contemplation and specific investigation with joy and pleasure caused by getting far away is the samadhi of general contemplation and specific investigation.

(The Buddha explained the samadhi of general contemplation and specific investigation.)

"What is the samadhi with specific investigation only? Well-Appearing One, the concentration between the first meditation and the second meditation is the samadhi with specific investigation only.

(The Buddha explained the samadhi with specific investigation only.)

"What is the samadhi without general contemplation and specific investigation? Well-Appearing One, the second meditation, the third meditation, and so forth, and the concentration of nonthinking and not nonthinking belong to the samadhi without general contemplation and specific investigation.

(The Buddha explained the samadhi without general contemplation and specific investigation. All these three samadhi practiced by adopting nonattainment as skillful means are also the characteristics of the great vehicle for great bodhisattvas.)

"Well-Appearing One, these three kinds of samadhi practiced by adopting nonattainment as skillful means are also the characteristics of the great vehicle for great bodhisattvas.

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great one bodhisattva also contain the ten kinds of mindfulness. What are the ten kinds of mindfulness? They are the mindfulness of the Buddha, the mindfulness of the dharma, the mindfulness of the sangha, the mindfulness of the precept, the mindfulness of equanimity, the mindfulness of the heaven, the mindfulness of tranquility, the mindfulness of inhalation and exhalation, the mindfulness of the body, and the mindfulness of the death. Well-Appearing One, these ten kinds of mindfulness practiced by adopting nonattainment as skillful means are the characteristics of the great vehicle for great bodhisattvas.

(The ten kinds of mindfulness practiced by adopting nonattainment as skillful means are also the characteristics of the great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, the four meditations, four immeasurable minds, four formless concentrations, eight liberations, eight vexation-overcoming meditations, and nine concentrations in sequence practiced by adopting nonattainment as skillful means are the characteristics of the great vehicle for great bodhisattvas.

(The four meditations, four immeasurable minds, and so forth are the characteristics of the great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for the great bodhisattvas also contain the Buddha's ten abilities. What are the ten abilities?

"Well-Appearing One, the Buddha's first ability is the ability to know accurately by adopting nonattainment as skillful means the laws of cause and effect and so forth as they really are to tell right from wrong.

(The Buddha taught about the Buddha's ten abilities one by one.)

“Well-Appearing One, the Buddha’s second ability is the ability to know accurately by adopting nonattainment as skillful means the different effects caused by different karmic causes made by individual sentient beings in the past, future, or present as they really are.

(The Buddha’s second ability.)

“The Buddha’s third ability is the ability to know accurately by adopting nonattainment as skillful means varied realms in the world as they really are.

(The Buddha’s third ability.)

“The Buddha’s fourth ability is the ability to know accurately by adopting nonattainment as skillful means various definitive understandings owned by individual sentient beings as they really are.

(The Buddha’s fourth ability.)

“The Buddha’s fifth ability is the ability to know accurately by adopting nonattainment as skillful means the superior roots and inferior roots of various sentient beings as they really are.

(The Buddha’s fifth ability.)

“The Buddha’s sixth ability is the ability to know accurately by adopting nonattainment as skillful means the five universal functions always concomitant with perceptive activities as they really are.

(The Buddha’s sixth ability. The five universal functions are contact, intention, reception, thinking, and reflection, which always appear along with perception.)

“The Buddha’s seventh ability is the ability to know accurately by adopting nonattainment as skillful means the different achievements of individual sentient beings in the cultivation of the roots, powers, factors for enlightenment, liberation, meditation, samadhi, samapatti, contamination, and purification as they really are.

(The Buddha’s seventh ability.)

“The Buddha’s eighth ability is the ability to know accurately by adopting nonattainment as skillful means numberless different previous lives of individual sentient beings as they really are.

(The Buddha’s eighth ability.)

“The Buddha’s ninth ability is the ability to know accurately by adopting nonattainment as skillful means numberless different births and deaths of individual sentient beings as they really are.

(The Buddha’s ninth ability.)

“The Buddha’s tenth ability is the ability to know accurately by adopting nonattainment as skillful means that his flaws have been completely removed, and he has achieved the liberation of flawless mind and flawless wisdom. The Thus-Comer also knows accurately that he has insightfully realized reality and fully dwelled in it; his life has now come to an end; his pure celibacy actions have been well established; and he has done all that should be done and no more rebirths will happen to him.

(The Buddha’s tenth ability.)

“Well-Appearing One, you must know that the Buddha’s ten abilities are also the characteristics of the great vehicle for great bodhisattvas.

“Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the four kinds of fearlessness. What are the four kinds of fearlessness?

“Well-Appearing One, the Buddha will adopt nonattainment as skillful means to declare that he is the fully enlightened one. In case that some sramanas, Brahmans, heavenly demon kings or other ordinary sentient beings in the world stand up to challenge and argue against him, saying that his attainment of the perfect enlightenment is not true, he will not be scared at all because he can see clearly that their arguments are wrong. He will stay calm and declare again that he is already a great immortal being of the highest position; he has turned the unsurpassed wonderful and purest dharma wheel in front of the public like a roaring lion and no sramanas,

Brahmans, heavenly demon kings or ordinary beings in the world can turn the dharma wheel as he does. This is the Buddha's first kind of fearlessness.

(The Buddha's first kind of fearlessness.)

"Well-Appearing One, the Buddha will adopt nonattainment as skillful means to declare that his flaws and vexations have been fully eliminated. In case that some sramanas, Brahmans, heavenly demon kings or other ordinary sentient beings in the world stand up to challenge and argue against him, saying that his flaws and vexations are not completely removed, he will not be scared at all because he can see clearly that their arguments are wrong. He will stay calm and declare again that he is already a great immortal being of the highest position; he has turned the unsurpassed wonderful and purest dharma wheel in front of the public like a roaring lion and no sramanas, Brahmans, heavenly demon kings or ordinary beings in the world can turn the dharma wheel as he does. This is the Buddha's second kind of fearlessness.

(The Buddha's second kind of fearlessness.)

"Well-Appearing One, the Buddha will adopt nonattainment as skillful means to lecture on the methods for removing the obstacles in pursuing the truth. In case that some sramanas, Brahmans, heavenly demon kings or other ordinary sentient beings in the world stand up to challenge and argue against him, saying that his methods do not work for removing obstacles in pursuing the truth, he will not be scared at all because he can see clearly that their arguments are wrong. He will stay calm and declare again that he is already a great immortal being of the highest position; he has turned the unsurpassed wonderful and purest dharma wheel in front of the public like a roaring lion and no sramanas, Brahmans, heavenly demon kings or ordinary beings in the world can turn the dharma wheel as he does. This is the Buddha's third kind of fearlessness.

(The Buddha's third kind of fearlessness.)

"Well-Appearing One, the Buddha will adopt nonattainment as skillful means to lecture on the methods for ceasing suffering, In case that some sramanas, Brahmans, heavenly demon kings or other ordinary sentient beings in the world stand up to challenge and argue against him, saying that his methods do not work for ceasing suffering, he will not be scared at all because he

can see clearly that their arguments are wrong. He will stay calm and declare again that he is already a great immortal being of the highest position; he has turned the unsurpassed wonderful and purest dharma wheel in front of the public like a roaring lion and no sramanas, Brahmans, heavenly demon kings or ordinary beings in the world can turn the dharma wheel as he does. This is the Buddha's fourth kind of fearlessness.

(The fourth kind of fearlessness.)

"Well-Appearing One, you must know that these are the characteristics of the great vehicle for great bodhisattvas.

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the four unhindered understandings. What are the four unhindered understandings? The first is understanding the meanings without hindrance. The second is understanding the dharmas without hindrance. The third is understanding the languages without hindrance. The fourth is lecturing and debating fluently without hindrance. The four unhindered understandings cultivated by adopting nonattainment as skillful means are the characteristics of the great vehicle for great bodhisattvas.

(The Buddha listed the four unhindered understandings, which are also the characteristics of the great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the eighteen distinctive features of Buddha's wisdom and power. What are the eighteen distinctive features of the Buddha's wisdom and power? Well-Appearing One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are flawless in actions. They are flawless in speeches. They are flawless in mindfulness. They always treat all beings equally. They always stay in concentration. They always stay in equanimity. Their aspirations never diminish. Their diligence never diminishes. Their correct mindfulness never diminishes. Their wisdom never diminishes. Their liberation never diminishes. Their knowledge and views of liberation never diminish. They always act in compliance with wisdom. They always speak in compliance with wisdom. They always think in compliance with wisdom. They know the past without hindrance. They know the present without

hindrance. And they know the future without hindrance. Well-Appearing One, these eighteen distinctive features of Buddha's wisdom and power cultivated by adopting nonattainment as skillful means are the characteristics of the great vehicle for great bodhisattvas.

(The Buddha listed the eighteen distinctive features of Buddha's wisdom and power, which are also the characteristics of the great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also contain the dharani gates. What are dharani gates? These gates mean entering the gates of words based on the nature of equality of written and spoken language. What is meant by entering the gates of words based on the nature of equality of written language and spoken language?

"Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to enter the letter gate of 'a' and realize that all beings are intrinsically without arising; enter the letter gate of 'ra' and realize that all beings are apart from dust and dirt; enter the letter gate of 'pa' and get to know the teachings of the ultimate meaning of all dharmas; enter the letter gate of 'ca' and realize that all dharmas are without birth and death; enter the letter gate of 'na' and realize that all dharmas stay far away from the names and forms; enter the letter gate of 'la' and realize that all dharmas are beyond the world, and the causes and conditions for craving and contamination are terminated permanently; enter the letter gate of 'da' and realize that all dharmas are well tamed and become tranquil, and their realness is equal to all dharmas without discrimination; enter the letter gate of 'ba' and realize that all dharmas have been rid of all bondages; enter the letter gate of 'ḍa' and realize that all dharmas have been rid of the afflictions, arrogance, and defilements, so they are purified; enter the letter gate of 'ṣa' and realize that all dharmas are carefree; enter the letter gate 'va' and realize that the path to spoken language is blocked; enter the letter gate of 'ta' and realize that the realness of all dharmas is unmovable; enter the letter gate of 'ya' and realize that all dharmas are actually without arising; enter the letter gate of 'ṣṭa' and realize that the phenomena of subjugation, overcoming, letting go, and endurance of all dharmas are unattainable; enter the letter gate of 'ka' and realize that the maker of all dharmas is unattainable; enter the letter gate of 'sa' and realize that the nature of equality of the temporality of all dharmas is unattainable; enter the letter

gate of ‘ma’ and realize that the selfness and the associated images of all dharmas are unattainable; enter the letter gate of ‘ga’ and realize that the nature of grasping the actions and movements of all dharmas is unattainable; enter the letter gate of ‘tha’ and realize that the nature of the basis upon which all dharmas rely is unattainable; enter the letter gate of ‘ja’ and realize that what can cause dharmas to arise and what can arise are unattainable; enter the letter gate of ‘sva’ and realize that the nature of the stability of all dharmas is unattainable; enter the letter gate ‘dha’ and realize that the nature of the realm to be upheld is attainable; enter the letter gate of ‘śa’ and realize that the nature of tranquility of all dharmas is unattainable; enter the letter gate of ‘kha’ and realize that the nature of equality of all dharmas is, like empty space, unattainable; enter the letter gate of ‘kṣa’ and realize that the nature of exhaustibility of all dharmas is unattainable; enter the letter gate of ‘sta’ and realize that the unmovable nature of all virtuous and not virtuous dharmas is unattainable; enter the letter gate of ‘ña’ and realize that the nature of all dharmas to be known is unattainable; enter the letter gate of ‘rtha’ and realize that the nature of the attachment to meanings of all dharmas is unattainable; enter the letter gate of ‘bha’ and realize that the nature of the dharmas serving as the causes is unattainable; enter the letter gate of ‘cha’ and realize that the destructibility of dharmas is unattainable; enter the letter gate of ‘va’ and realize that the nature of the dharmas to be concealed by desires and pleasures is unattainable; enter the letter gate of ‘sma’ and realize that the nature of memorability of all dharmas is unattainable; enter the letter gate of ‘hva’ and realize that the nature of the dharmas named is unattainable; enter the letter gate of ‘tsa’ and realize that the nature of bravery and strength of all dharmas is unattainable; enter the letter gate of ‘gha’ and realize that the nature of equality rich in all dharmas is unattainable; enter the letter gate of ‘ṭha’ and realize that the nature of accumulation of all dharmas is unattainable; enter the letter gate of ‘ṇa’ and realize that all dharmas are apart from noisy arguments and have no going, coming, walking, staying, sitting, and lying; enter the letter gate of ‘pha’ and realize that all dharmas full of karmic effects are unattainable; enter the letter gate of ‘ska’ and realize that the nature of accumulated aggregates in all dharmas is unattainable; enter the letter gate of ‘ysa’ and realize that the nature and forms of the decay of all dharmas are unattainable; enter the letter gate of ‘śca’ and realize that the footprints of the gathering of dharmas are unattainable; enter the letter gate of ‘ṭa’ and realize that the compulsory nature of all dharma forms is unattainable; enter the letter gate of ‘ḍha’ and realize that the ultimate destination for all dharmas is unattainable.

(The Buddha explained the dharani gates by demonstrating various letter gates, showing that the nature and forms of all words and languages are unattainable. The dharani gates are the characteristics of the great vehicle.)

"Well-Appearing One, it is through the letter gates that one can step over threshold to insightfully understand the emptiness of all dharmas. No other things than these words can accurately express the emptiness of the dharmas. Why? The meanings of these letters cannot be spoken, manifested, written, upheld, grasped, and contemplated because they are apart from various forms. Well-Appearing One, as empty space stands as the destination of all matters, so these letters can demonstrate the meanings of the emptiness of various dharmas.

(It is through these letters that the practitioners can realize emptiness of all dharmas.)

"Well-Appearing One, to enter the letter of 'a,' letter 'ra,' letter 'pa,' and so forth is named entering various letter gates. Well-Appearing One, when the great bodhisattvas enter various letter gates, they will acquire the knowledge of skillfulness and realize insightfully the meanings of all words and their pronunciations without hindrance. They also will be able to realize the nature of equal emptiness of all dharmas and attain the skillfulness of the pronunciation of the words.

(The Buddha concluded the values of the letter gates, which are also the characteristics of the great vehicle for great bodhisattvas.)

"Well-Appearing One, if the great bodhisattvas can hear the sounds and the pronunciations of the letter gates and are aware of their symbolic meanings, and can also accept, embrace, read, recite, thoroughly understand, and explain them for others with no intention to invite reputation, benefits, and offerings, then they will gain twenty kinds of merit, virtues, and superior benefits. They will attain (1) a very strong memory and mindfulness, (2) a superior feeling of shame for one's own faults and for other's misdeeds, (3) a powerful will, (4) the knowledge of the essential meanings of the dharma, (5) additional powers for enlightenment, (6) unique and superior wisdom, (7) unhindered ability of debate, and (8) the dharani gate. Moreover, (9) they will have no more puzzles; (10) they will not be angry when hearing the words they dislike and will not be happy when hearing the words they like; (11) they will dwell

in equality without differentiation; (12) they can speak to all sentient beings expediently and skillfully; (13) they will attain the expedient skillfulness of the aggregates, realms, spheres, noble truths; (14) they will attain the expedient skillfulness of dependent origination, causes, conditions, and dharmas; (14) they will attain the expedient skillfulness of knowing who have superior roots and who have inferior ones by reading others' minds; (15) they will attain the expedient skillfulness of observing and knowing the heavenly stars; (16) they will attain the expedient skillfulness of heavenly ear, knowing previous lives, and making transformations; (17) they will attain the expedient skillfulness of knowing birth and death; (18) they will attain the expedient skillfulness of knowing flawlessness; (19) they will attain the expedient skillfulness of telling right from wrong; and (20) they will attain the expedient skillfulness for interacting with others and demeanors. These are the twenty merits, virtues, and superior benefits that the great bodhisattvas will attain.

(If the great bodhisattvas can hear various letters and get to know their symbolic meanings, and further read, recite, and explain for others with no intention to invite reputation, offerings, and so forth, they will gain these twenty kinds of superior benefits of merits and virtues.)

"Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas will adopt nonattainment as skillful means to attain such dharani gates. You must know that these are also the characteristics of the great vehicle for great bodhisattvas."

Chapter 18

The Stages of Cultivation

Section 1

(In the Second Assembly)

"Furthermore, Well-Appearing One, as to your question: 'How can we know that the great bodhisattvas are resolute to aspire to the great vehicle?' I will say that as the great bodhisattvas are determined to cultivate the six paramitas and progress from one stage to the other, you must know that they are resolute to aspire to the great vehicle."

(The Buddha had so far answered Well-Appearing One's question of what the characteristics of the great vehicle for great bodhisattvas are. Now the Buddha began to answer Well-Appearing One' second question: How can we know that some great bodhisattvas are resolute to aspire to the great vehicle?)

"How will great bodhisattvas progress from one stage to the other in cultivating the six paramitas? Well-Appearing One, the great bodhisattvas should get to know that all dharmas are from nowhere and will go nowhere. Why? It is because they are indestructible and do not come and go. Therefore, the great bodhisattvas should not rely on the stages, nor think in which stage they are now and to which stage will they go. When cultivating and progressing from one stage to the other, they will not see any stage. Well-Appearing One, this is how the great bodhisattvas progress from one stage to the other when they cultivate the six paramitas.

(The Buddha taught how great bodhisattvas cultivate the six paramitas.)

"What will great bodhisattvas cultivate in each stage? Well-Appearing One, as the great bodhisattvas dwell in the first stage, they should cultivate ten superior karmas. What are the ten superior karmas? They should adopt nonattainment as skillful means to (1) cultivate and foster joyful mind although the forms of beneficial things are attainable; (2) cultivate the mind of treating all sentient beings equally although the sentient beings are attainable; (3) cultivate giving although givers, receivers, and the things given are unattainable; (4) stay close to virtuous friends although one should not be attached to virtuous friends; (5) cultivate the dharma although the dharma they are looking for is unattainable; (6) cultivate and deal with permanent pleasures attained by renouncing family and becoming a monastic although the family is unattainable; (7) become fond of the Buddha's body although the causes of the perfect physical marks are unattainable. (8) explain and teach the Buddha dharma although the organized division of the dharma is unattainable' (9) overcome arrogance and conceit although the ways making the dharma flourish are unattainable; (10) speak the truth although the languages are unattainable.

Well-Appearing One, these are the ten superior karmas that the great bodhisattvas should cultivate and deal with when they dwell in the first stage.

(The Buddha taught that the great bodhisattvas should cultivate these ten superior karmas when dwelling in the first stage.)

"Furthermore, Well-Appearing One, when dwelling in the second stage, the great bodhisattvas should cultivate, reflect on, and learn and thus quickly fulfill eight dharmas. What are the eight dharmas? They are: (1) observing pure precept; (2) acknowledging the favors granted and repaying favors; (3) dwelling firmly and peacefully in the power of forbearance; (4) experiencing superior pleasure and joy; (5) being reluctant to abandon sentient beings; (6) having great compassion in mind often; (7) respecting and having faith in teachers, always consulting, serving, and making offerings to them like the Buddhas; and (8) aspiring, cultivating, and learning paramitas diligently. Well-Appearing One, the great bodhisattvas should reflect on, learn, and fulfill these eight methods in the second stage.

(The Buddha taught that the great bodhisattvas in the second stage should cultivate, learn, and reflect on these eight methods.)

"Furthermore, Well-Appearing One, the great bodhisattvas should dwell in five dharmas in the third stage. The five dharmas are: (1) Try to hear the dharma as much as possible and never think you have done enough, remaining unattached to the written and spoken language of the dharma. (2) Practice dharma-giving often with an uncontaminated mind, teaching and guiding sentient beings extensively without arrogance. (3) Plant virtuous roots to dignify the pure lands and transfer them without boasting. (4) Persist in teaching through birth and death cycle, without arrogance or laziness. (5) Maintain awareness of misdeeds without attachment to shame. Well-Appearing One, the great bodhisattvas should dwell peacefully and firmly in these five dharmas in the third stage.

(The Buddha taught that the great bodhisattvas should dwell in these five dharmas when staying in the third stage.)

"Furthermore, Well-Appearing One, the great bodhisattvas should accept and practice ten dharmas and never give up when dwelling in the fourth stage. What are the ten dharmas? (1)

Live in aranya and will not stay away from it. (2) Live a life with least desires. (3) Learn to be satisfied easily. (4) Never stay away from the merits and virtues of ascetic practice. (5) Do not stop learning various precepts and rules. (6) Become deeply disgusted with and stay away from the pleasures caused by desires satisfaction. (7) Keep initiating a mind of tranquility and extinction. (8) Renounce all one owns. (9) Let the mind not be stagnated or sunk. (10) Do not worry about or cling to matters. Well-Appearing One, when dwelling in the fourth stage, the great bodhisattvas should accept and practice these ten dharmas and will not turn away from them.

(The Buddha taught that the great bodhisattvas should practice these ten dharmas when dwelling in the fourth stage.)

"Furthermore, Well-Appearing One, when dwelling in the fifth stage, the great bodhisattvas should stay away from ten things. What are these ten things? (1) Stay far away from family life. (2) Stay far away from nuns. (3) Stay far away from being stingy and jealous of others' families. (4) Stay far away from the group of the monks who are in hot dispute and anger. (5) Stay far away from boasting one's strengths and slandering others. (6) Stay far away from the ten not virtuous conducts. (7) Stay far away from arrogance of overstating self-achievement in cultivation. (8) Stay far away from viewing things upside down. (9) Stay far away from hesitation and doubt. (10) Stay far away from greed, anger, and ignorance. Well-Appearing One, when dwelling in the fifth stage, the great bodhisattvas should stay far away from these ten things.

(The Buddha taught about these ten things from which the great bodhisattvas should stay when dwelling in the fifth stage.)

"Furthermore, Well-Appearing One, when dwelling in the sixth stage, the great bodhisattvas should fulfill six dharmas. Namely, they should fulfill the six paramitas: giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. In addition, they should stay far away from six dharmas: aspiration to voice-hearer; aspiration to self-enlightened one; anxiety and annoyance; dislike of seeing beggars; being reluctant to practice giving; and showing arrogance to ones asking for favors. Well-Appearing One, when staying in the sixth stage, the

great bodhisattvas should fulfill the former six dharmas and stay far away from the latter six dharmas.

(The Buddha taught that the great bodhisattvas should fulfill six dharmas and stay far away from another six dharmas when dwelling in the sixth stage.)

"Furthermore, Well-Appearing One, when dwelling in the seventh stage, the great bodhisattvas should stay far away from twenty things. (1) Stay far away from the attachment to the 'I,' the sentient being, the living one, and so forth, and the knower and the viewer. (2) Stay far away from the view that one's life will end after present lifetime and the world will perish. (3) Stay far away from the view that one's life and the world will last forever. (4) Stay far away from the attachment to phenomena. (5) Stay far away from incorrect views. (6) Stay far away from the attachment to names and forms. (7) Stay far away from the attachment to the aggregates. (8) Stay far away from the attachment to the spheres. (9) Stay far away from the attachment to the realms. (10) Stay far away from the attachment to the truth. (11) Stay far away from the attachment to dependent origination. (12) Stay far away from the attachment to dwelling in the three realms. (13) Stay far away from the attachment to all dharmas. (14) Stay far away from the attachment to all reasonable and unreasonable dharmas. (15) Stay far away from the attachment to relying on the Buddha's views. (16) Stay far away from the attachment to relying on the dharma's views. (17) Stay far away from the attachment to relying on the sangha's views. (18) Stay far away from the attachment to relying on precept. (19) Stay far away from the attachment to relying on emptiness. (20) Stay far away from the disgust with and fear of the nature of emptiness.

(The Buddha taught that the great bodhisattvas should stay far away from twenty things when dwelling in the seventh stage.)

"The great bodhisattvas should also fulfill twenty dharmas when dwelling in the seventh stage. They contain the fulfillment of (1) a thorough understanding of emptiness, (2) the realization of formlessness, (3) the knowledge of nonaspiration, (4) the purity of the three wheels, (5) compassion to all sentient beings without attachment, (6) equal view toward all dharmas without attachment, (7) equal view toward all sentient beings without attachment, (8) the understanding of the essential meanings of reality without attachment, (9) the forbearance

knowledge of nonarising, (10) the teaching of the essential meanings of one form for all dharmas, (11) the elimination of differentiation, (12) avoiding all kinds of thinking, (13) avoiding various incorrect views, (14) avoiding vexations, (15) concentration (samatha) and contemplation (vipasyana), (16) taming mind and personality, (17) tranquility of mind and personality, (18) the nature of unhindered knowledge, (19) the state free from craving and contamination, and (20) being able to go to various Buddha lands and attend Buddha's assemblies.

(The Buddha taught that the great bodhisattvas should also fulfill twenty things when dwelling in the seventh stage.)

"Well-Appearing One, when staying in the seventh stage, the great bodhisattvas should stay far away from the former twenty dharmas and fulfill the latter twenty dharmas.

"Furthermore, Well-Appearing One, when dwelling in the eighth stage, the great bodhisattvas should fulfill four dharmas. (1) They should first get to fully know insightfully the minds and actions of all sentient beings. (2) Second, they should learn to use various supernatural powers freely and at ease. (3) Third, they should get to see various Buddha lands and dignify and purify these lands. (4) Fourth, they should offer services to various Buddhas, the World-Honored Ones; make offerings to them; and contemplate the Thus-Comer's body carefully and accurately. Well-Appearing One, when staying in the eighth stage, the great bodhisattvas should work diligently to fulfill these four dharmas.

(The Buddha taught that the great bodhisattvas should fulfill these four things when dwelling in the eighth stage.)

"Furthermore, Well-Appearing One, when dwelling in the ninth stage, the great bodhisattvas should fulfill four dharmas. (1) They should first fulfill the knowledge of the sentient beings who have superior roots and the sentient beings who have inferior roots. (2) The second is to fulfill dignifying and purifying the Buddha lands. (3) The third is to fulfill the illusion-like samadhi and frequently enter various concentrations. (4) The fourth is to appear through transformation into a body suitable for assisting the sentient beings when the sentient

beings' virtuous roots are about to mature. Well-Appearing One, when staying in the ninth stage, the great bodhisattvas should work diligently to fulfill these four dharmas.

(The Buddha taught that the great bodhisattvas should fulfill these four things when dwelling in the ninth stage.)

"Furthermore, Well-Appearing One, when staying in the tenth stage, the great bodhisattvas should fulfill twelve dharmas. (1) First, they should absorb great aspirations from boundless places and fulfill the aspiration as they wish. (2) Second, they should learn to understand the languages of heavenly dragons, yaksas, and so forth perfectly. (3) Third, they should learn to debate and speak perfectly without hindrance. (4) Fourth, they should enter an embryo during birth. (5) Fifth, they should go through the whole process of birth. (6) Sixth, they should be born in a perfect family. (7) Seventh, they will be born in a perfect caste. (8) Eighth, they should have perfect family members and followers. (9) Ninth, they should be born with perfect physical features. (10) Tenth, they should be ready to renounce family and become a monastic. (11) Eleventh, they should be ready to sit under the bodhi tree with magnificent dignity. (12) Twelfth, they should be ready to possess the perfect merits and virtues to accomplish all that should be done. Well-Appearing One, when staying in the tenth stage, the great bodhisattvas should work hard to fulfill these twelve dharmas. You must know, Well-Appearing One, as the great bodhisattvas have reached the tenth stage, they are nearly equivalent to the Thus-Comer.

(The Buddha taught that the great bodhisattvas should fulfill twelve things when dwelling in the tenth stage. When reaching this stage, they are almost the same as the Thus-Comer.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to cultivate and foster joyful mind? Well-Appearing One, if the great bodhisattvas cultivate and accumulate all superior virtuous roots with a mind correspondent with the perfect knowledge of all perfect knowledge, they do adopt nonattainment as skillful means to cultivate and foster joyful mind.

(From this paragraph on the Buddha would elucidate each of the dharmas that the great bodhisattvas should cultivate to fulfill and the things they should avoid in each stage of cultivation.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to treat all sentient beings with equal mind? Well-Appearing One, if the great bodhisattvas initiate the four immeasurable minds of loving-kindness, compassion, joy, and equanimity with a mind correspondent with the perfect knowledge of all perfect knowledge, they do adopt nonattainment as skillful means to treat all sentient beings with equal mind.

(The Buddha's teaching of initiating four immeasurable minds and treating all sentient beings equally.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to cultivate giving? Well-Appearing One, if the great bodhisattvas practice giving to all sentient beings without discrimination, they do adopt nonattainment as skillful means to cultivate giving.

(The Buddha's teaching of practicing giving to all sentient beings without discrimination.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to stay close to virtuous friends? Well-Appearing One, if the great bodhisattvas see the virtuous friends have encouraged and guided sentient beings to cultivate and learn the perfect knowledge of all perfect knowledge, they should stay close to them, make offerings respectfully to esteem and acclaim them, and serve them tirelessly. This is how the great bodhisattvas adopt nonattainment as skillful means to stay close to virtuous friends.

(The Buddha taught how to stay close to virtuous friends.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to cultivate the dharma? Well-Appearing One, if the great bodhisattvas work diligently to pursue the unsurpassed correct dharma of the Thus-Comer with a mind correspondent with the perfect knowledge of all perfect knowledge and do not fall into the stages of voice-hearer and self-enlightened one, they do adopt nonattainment as skillful means to cultivate the dharma.

(The Buddha taught pursuing correct dharma without falling into the small vehicle.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to seek permanent pleasures by renouncing family and becoming a monastic? Well-Appearing One, as the great bodhisattvas get tired of family life and regard it as a prison, while on the other hand they are pleased to hear the Buddha dharma and look forward to becoming a monastic to live in tranquility and emptiness without obstacles, they do adopt nonattainment as skillful means to seek permanent pleasures by renouncing family and becoming a monastic.

(The Buddha taught how to seek permanent pleasures by renouncing family and becoming a monastic.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to cultivate and become fond of the Buddha's body? Well-Appearing One, if the great bodhisattvas look at the Buddha's appearance and will never lose the mindfulness of the Buddha until finally realizing and attaining the perfect knowledge of all perfect knowledge, they do have adopted nonattainment as skillful means to cultivate and become fond of the Buddha's body.

(The Buddha taught how great bodhisattvas develop the fondness of Buddha's body.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to cultivate and learn to teach and explicate the dharma? Well-Appearing One, when the Buddha was alive and after he entered nirvana, the great bodhisattvas would explicate the Buddha dharma to sentient beings in a sequence of the preliminary, intermediate, and advanced phases of teaching. They will explain and elaborate the meanings of the pure and perfect celibacy actions of the Buddha's teachings consistently and skillfully in twelve divisions: the texts (sutra), short verses (geya), prophecy (vyakarana), and so forth, and discourses (upadesa). This is how the great bodhisattvas adopt nonattainment as skillful means to cultivate and learn to teach and explain the dharma.

(The Buddha taught how great bodhisattvas explicate and teach the Buddha dharma.)

"What is meant by saying that the great bodhisattvas will adopt nonattainment as skillful means to cultivate and overcome arrogance and conceit? Well-Appearing One, if the great

bodhisattvas can overcome arrogance and conceit and always stay in humility and sincerity, they will never be reborn in a low social class or inferior family. This is the benefit gained by overcoming arrogance and conceit without attainment.

(The Buddha taught how great bodhisattvas benefit by developing humility and sincerity.)

"What is meant by saying the great bodhisattvas will adopt nonattainment as skillful means to cultivate to speak the truth? Well-Appearing One, if the great bodhisattvas speak what they know and practice what they preach, they do adopt nonattainment as skillful means to cultivate to speak the truth.

(The Buddha taught great bodhisattvas should speak what they know and practice what they preach.)

"Well-Appearing One, when the great bodhisattvas stay in the first stage, they should cultivate and deal with these ten superior karmas.

(The Buddha explained the meanings of ten superior karmas that great bodhisattvas should cultivate when staying in the first stage.)

"What is meant by the pure precept for great bodhisattvas? Well-Appearing One, it means that the great bodhisattvas should not have the intention of pursuing voice-hearer and self-enlightened one or looking for other dharmas, so that they will not violate precept and hinder the pursuit of the bodhi. This is the pure precept for the great bodhisattvas.

(The Buddha explained the meaning of the pure precept for great bodhisattvas when dwelling in the second stage.)

"What it meant by acknowledging the favors granted and repaying the favors? Well-Appearing One, it means that when the great bodhisattvas practice the superior actions of bodhisattva, they should learn to repay the little favor, not to mention the great favor. This is how the great bodhisattvas acknowledge the favors granted and repay the favors.

(The Buddha explained acknowledging and repaying favors.)

“How will great bodhisattvas dwell peacefully in the power of forbearance? Well-Appearing One, the great bodhisattvas should not respond with hatred when the sentient beings do harm to them. This is how great bodhisattvas dwell peacefully in the power of forbearance.

(The Buddha taught about cultivating forbearance without hatred.)

“How will great bodhisattvas experience the superior pleasures and joys? Well-Appearing One, when seeing that the sentient beings have achieved great progress in practicing the three vehicles, the great bodhisattvas will be deeply delighted and encouraged. This is how great bodhisattvas experience the superior pleasures and joys.

(The Buddha explained how great bodhisattvas will experience the superior great joys and pleasures.)

“How are great bodhisattvas reluctant to turn away from sentient beings? Well-Appearing One, when the great bodhisattvas are eager to relieve all sentient beings, they will work wholeheartedly to universally rescue all sentient beings. This is how great bodhisattvas are very reluctant to turn away from sentient beings.

(The Buddha taught the meaning of being reluctant to turn away from sentient beings.)

“How do great bodhisattvas always have great compassion arise in their minds? Well-Appearing One, when practicing the unique and superior bodhisattva actions, the great bodhisattva will always think, ‘In order to benefit sentient beings by rescuing them from the hells where they suffer from heavy tortures of burning, cooking, hacking, cutting, piercing, hanging, rubbing, pounding, and so forth, and further guide them to ride the Buddha vehicle to enter nirvana, my great compassion to all sentient beings will never diminish until the end of the realm of sentient beings.’ This is how great bodhisattvas always have great compassion.

(The Buddha taught how great bodhisattvas always have great compassion.)

“How should great bodhisattvas respect and believe in their teachers, and always consult, serve, and make offerings to them as they do to the Buddha? Well-Appearing One, when pursuing the unsurpassed, perfect, and universal bodhi, the great bodhisattvas should be humble

and show respect to their teachers without attachment. This is how great bodhisattvas respect and believe in their teachers and consult, serve, and make offerings to them as they do to the Buddha.

(The Buddha explained how great bodhisattvas should respect their teachers.)

"How will great bodhisattvas aspire to, cultivate, and learn paramitas diligently? Well-Appearing One, the great bodhisattvas should be dedicated to the learning of all six paramitas without being distracted by other things. This is how great bodhisattvas aspire to, cultivate, and learn paramitas diligently.

(The Buddha taught how great bodhisattvas aspire to and cultivate paramitas diligently.)

"Well-Appearing One, when dwelling in the second stage, the great bodhisattvas should reflect on, learn, and quickly fulfill these eight dharmas.

"How will great bodhisattvas seek assiduously and tirelessly to hear the dharma as much as possible without being attached to written and spoken languages? Well-Appearing One, when working diligently, the great bodhisattvas will think, 'I should hear, receive, embrace, read, recite, and cultivate and learn thoroughly without missing any part of all dharma teachings given by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in this Buddha land and in all the worlds of the ten directions, but I will not be attached to the written and spoken languages.' This is how great bodhisattvas seek assiduously and tirelessly to hear the dharma as much as possible without being attached to the written and spoken languages.

(The Buddha taught how great bodhisattvas seek to hear the dharma.)

"How will great bodhisattvas always practice dharma-giving without contaminated mind, and teach and guide sentient beings extensively without arrogance? Well-Appearing One, when teaching sentient beings the correct dharma, the great bodhisattvas will not transfer the virtuous roots toward bodhi for their own sake or for other trivial things. This is how great bodhisattvas educate and guide sentient beings extensively without self-conceit and practice dharma-giving with uncontaminated mind.

(The Buddha taught how great bodhisattvas practice dharma giving without arrogance and contaminated mind.)

"How will great bodhisattvas plant virtuous roots to dignify pure lands and transfer the merits and virtues without boasting their own achievement? Well-Appearing One, when the great bodhisattvas cultivate the virtuous roots bravely and diligently, they will work hard to dignify the Buddha's pure countries and their own mind fields or others' mind fields but will not boast their achievement. This is how great bodhisattvas plant virtuous roots to dignify the pure lands and undertake the transference without boasting what they have done.

(The Buddha taught how great bodhisattvas plant virtuous roots to dignify and purify the Buddha's pure countries and purify their own or others' mind fields.)

"How do great bodhisattvas go through the birth and death cycle to deliver sentient beings without being tired, lazy, and arrogant? Well-Appearing One, the great bodhisattvas have planted virtuous roots and dignified and purified the Buddha lands to assist all sentient beings, but they still work tirelessly and suffer through boundless birth and death cycle without self-conceit and laziness until fulfilling the perfect knowledge of all perfect knowledge. This is how great bodhisattvas experience suffering in birth and death cycle to deliver sentient beings tirelessly without arrogance or laziness.

(The Buddha taught how great bodhisattvas work tirelessly and suffer in boundless birth and death cycle to deliver sentient beings without arrogance and tiredness.)

"How will great bodhisattvas dwell in shame for their own faults and others' misdeeds without attachment? Well-Appearing One, when pursuing wholeheartedly the unsurpassed, perfect, and universal bodhi, the great bodhisattvas will be shameful if they let the thought of looking for voice-hearer and self-enlightened one arise in their minds. This is how great bodhisattvas dwell in the shame for their own faults and for others' misdeeds without attachment.

(The Buddha taught how great bodhisattvas dwell in shame for their own and others' misdeeds.)

"Well-Appearing One, these are the five dharmas in which the great bodhisattvas should dwell when staying in the third stage."

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Chapter 18

The Stages of Cultivation

Section 2

(In the Second Assembly)

"How will great bodhisattvas always dwell in aranya and never stay away from it? Well-Appearing One, the great bodhisattvas should work diligently to pursue the unsurpassed, perfect, and universal bodhi and transcend the stages of voice-hearer and self-enlightened one. This is how great bodhisattvas always dwell in aranya and never stay away from it.

(The Buddha explained how great bodhisattvas dwelling in the fourth stage will always stay in aranya, a quiet and distant place.)

"How will great bodhisattvas always enjoy living with least desires? Well-Appearing One, the great bodhisattvas should not pursue the great bodhi for their own sake, not to mention pursuing the worldly satisfaction and the two vehicles. This is how great bodhisattvas will always enjoy living with least desires.

(The Buddha taught that the great bodhisattvas in the fourth stage will learn to enjoy living with least desires.)

"How will great bodhisattvas be always easily satisfied? Well-Appearing One, the great bodhisattvas should be wholeheartedly dedicated to the realization of the perfect knowledge of all perfect knowledge without being attached to or grasp other things. This is how great bodhisattvas will be always easily satisfied.

(The Buddha instructed how great bodhisattvas should always be easily satisfied.)

"How will great bodhisattvas never stay away from the merits and virtues of ascetic practice? Well-Appearing One, the great bodhisattvas should always initiate to contemplate the

fathomless dharma of forbearance. This is how great bodhisattvas will never stay away from the merits and virtues of ascetic practice.

(The great bodhisattvas should always initiate to contemplate the fathomless dharmas of forbearance.)

"How will great bodhisattvas never abandon learning various precepts and rules? Well-Appearing One, the great bodhisattvas should firmly and persistently observe the precepts and rules that they are learning. This is how great bodhisattvas will never abandon various kinds of learning.

(The Buddha instructed that great bodhisattvas should always obey various precepts and rules.)

"How will great bodhisattvas become deeply disgusted with various desires? Well-Appearing One, the great bodhisattvas should not long for the pleasures caused by desires. This is how great bodhisattvas become deeply disgusted with various desires.

(The Buddha instructed that great bodhisattvas should not long for the pleasures caused by desires.)

"How will great bodhisattvas constantly initiate the mind of tranquility and extinction? Well-Appearing One, the great bodhisattvas should realize that all dharmas have never arisen. This is how great bodhisattvas will constantly initiate the mind of tranquility and extinction.

(The Buddha instructed that great bodhisattvas should realize that all dharmas have never arisen.)

"How will great bodhisattvas renounce all they own? Well-Appearing One, the great bodhisattvas should not grasp or absorb inner dharmas or outer dharmas. This is how great bodhisattvas renounce all they own.

(The Buddha instructed that great bodhisattvas should not grasp inner or outer things that they own.)

"How will the minds of great bodhisattvas avoid stagnation or sinking? Well-Appearing One, the great bodhisattvas should dwell in the knowledge that all conscious activities have never arisen. This is how great bodhisattvas avoid stagnation or sinking of their minds.

(The Buddha instructed that great bodhisattvas should realize that all conscious activities have never arisen.)

"How will great bodhisattvas not care or cling to all matters? Well-Appearing One, if the great bodhisattvas never think about matters, they will not care or cling to all matters.

(The Buddha instructed that great bodhisattvas should not think about matters.)

"Well-Appearing One, you must know that these are the ten dharmas that great bodhisattvas should accept and uphold and never discard when dwelling in the fourth stage."

"Why will great bodhisattvas not live at home? Well-Appearing One, the great bodhisattvas are supposed to travel around various Buddha lands. Wherever they are reborn, they will always renounce family, have hair and mustache cut, and wear dharma robes to become monastic. This is why great bodhisattvas do not live at home.

(The Buddha said great bodhisattvas will become a monastic wherever they are reborn.)

"How should great bodhisattvas stay far away from nuns? Well-Appearing One, they should not live with nuns even for a very short time; they should not have any impure thought about them. This is how great bodhisattvas stay far away from the nuns.

(The Buddha taught that great bodhisattvas should not live with nuns or have any impure thought about them.)

"How will great bodhisattvas not be stingy and jealous of other's family? Well-Appearing One, the great bodhisattvas will think, 'I should always bring benefits and happiness to all sentient beings. Now this almsgiver is having such a nice and happy family because of the powers of the merits and virtues that he or she has accumulated, so I should not be stingy or jealous.' As this thought arises, the great bodhisattvas will immediately stay far away from stinginess and jealousy. This is how great bodhisattvas become not stingy and jealous of other's family.

(The Buddha said that great bodhisattvas should get to know how a happy family life is caused, then they will not be stingy and jealous.)

"How will great bodhisattvas stay far away from the groups where people hate and argue against each other? Well-Appearing One, the great bodhisattvas will think, 'I should refrain from attending the meeting in which voice-hearers and self-enlightened ones talk about the essential meanings of their own vehicle because it will deviate my path from great bodhi.' Moreover, they will think, 'Those who argue angrily will provoke hatred among sentient beings and thus create karmas contrary to virtuous destinies and great bodhi. Therefore, I should refrain from taking part in the assembly where angry dispute exists.' This is how great bodhisattvas stay far away from the groups where people hate and argue against each other.

(The Buddha taught that great bodhisattvas should stay away from the groups where the arguments of once-hearers and self-enlightened ones will misguide them from the path of great bodhi.)

"How will great bodhisattvas stay far away from praising themselves and slandering others? Well-Appearing One, if the great bodhisattvas do not see various inner and outer dharmas, they will not praise themselves and slander others. This is how great bodhisattvas stay far away from praising themselves and slandering others.

(The Buddha instructed that great bodhisattvas should avoid observing any inner or outer dharma.)

"How will great bodhisattvas stay far away from the path of the ten not virtuous karmas? Well-Appearing One, the great bodhisattva should think, 'These ten negative karmas will hinder one from being reborn in heaven or human realm and entering onto the holy path for attaining the great bodhi, therefore I should stay far away from them.' This is how great bodhisattvas stay far away from the path of the ten not virtuous karmas.

(The Buddha instructed how great bodhisattvas stay away from the path of ten not virtuous karmas.)

"How will great bodhisattvas stay far away from exaggerating their own achievement? Well-Appearing One, as the great bodhisattvas do not see any dharma that can elicit arrogance, they will stay far away from the arrogance to overstate their own achievement. This is how great bodhisattvas stay far away from exaggerating their own achievement.

(The Buddha instructed great bodhisattvas not to view the dharmas leading arrogance.)

"How will great bodhisattvas stay far away from viewing things upside down? Well-Appearing One, when contemplating all upside-down things, the great bodhisattvas will realize that all these things are unattainable. This is how great bodhisattvas stay far away from viewing things upside down.

(The Buddha taught that great bodhisattvas should realize all upside-down things are unattainable.)

"How will great bodhisattvas stay far away from hesitation? Well-Appearing One, when contemplating all indefinite things, the great bodhisattvas will realize that the indefinite things are unattainable. This is how great bodhisattvas stay far away from hesitation.

(The Buddha taught the way to stay away from hesitation by viewing all indefinite things as unattainable.)

"How will great bodhisattvas stay far away from greed, anger, and ignorance? Well-Appearing One, as the great bodhisattvas do not see the things of greed, anger, and ignorance, they will stay far away from them. Well-Appearing One, these are the ten dharmas from which the great bodhisattvas should stay far away when dwelling in the fifth stage.

(The Buddha taught about the ten things from which the great bodhisattvas should stay away in the fifth stage.)

"How will great bodhisattvas fulfill the six paramitas? Well-Appearing One, as fulfilling the six paramitas, the great bodhisattvas will transcend the stages of voice-hearer and self-enlightened one. Moreover, when they dwell in these six paramitas, the Buddha and the holy ones of the two vehicles will ferry them over to the other shore where they will learn to know five things. What are the five things? The first is the past. The second is the future. The third is the present. The fourth is the unspeakable dharmas. The fifth is the unconditioned dharmas. This is how great bodhisattvas fulfill the six paramitas.

(When fulfilling the six paramitas, the great bodhisattvas will go beyond the two vehicles, and the Buddha and the holy ones of the two vehicles can ferry them over to the other shore in which they will learn five things.)

"How will great bodhisattvas stay far away from aspiring to voice-hearer? Well-Appearing One, the great bodhisattvas will have such a thought, 'The mind aspiring to voice-hearer is not the path for realizing the unsurpassed great bodhi, so I should stay far away from it. Why? It is because voice-hearer is disgusted with birth and death.' This is how great bodhisattvas stay far away from aspiring to voice-hearer.

(The Buddha taught that great bodhisattvas should avoid aspiring to voice-hearer because the voice-hearers are disgusted with birth and death.)

"How will great bodhisattvas stay far away from aspiring to self-enlightened one? Well-Appearing One, the great bodhisattvas will think, 'Aspiring to the self-enlightened one is not the path for realizing the unsurpassed great bodhi, so I should stay far away from it. Why? It is because the self-enlightened one is fond of nirvana.' This is how great bodhisattvas stay far away from aspiring to self-enlightened one.

(The Buddha taught how and why great bodhisattvas should stay away from aspiring to self-enlightened one.)

"How will great bodhisattvas stay far away from anxiety and annoyance? Well-Appearing One, the great bodhisattvas will have such a thought, 'The mind of anxiety and annoyance is not the path for realizing the unsurpassed great bodhi, so I should stay far away from it. Why? It is because this mind is afraid of birth and death.' This is how the great bodhisattvas stay far away from anxiety and annoyance.

(The Buddha explained how and why great bodhisattvas stay away from anxiety and annoyance.)

"How will great bodhisattvas stay far away from the dislike of seeing beggars asking for alms? Well-Appearing One, the great bodhisattvas will have such a thought, 'The mind of dislike is not the path for realizing the unsurpassed great bodhi, so I should stay far away from it. Why?

It is because the mind of dislike is contrary to loving-kindness.' This is how great bodhisattvas should stay far away from the dislike of seeing beggars asking for alms.

(The Buddha explained why and how great bodhisattvas stay away from the dislike of seeing beggars asking for alms.)

"How will great bodhisattvas stay far away from regretting the action of giving and missing the things given? Well-Appearing One, the great bodhisattvas will have such a thought, 'The mind of missing the things given and regretting the action of giving is not the path for realizing the unsurpassed great bodhi, so I should stay far away from it. Why? It is because such a mind is contrary to my original aspiration. I once vowed that I would not disappoint anyone coming to ask for alms. But now, why do I miss the things already given by me and regret what I have done?' This is how the great bodhisattvas stay far away from missing the things given and regretting the action of giving.

(The Buddha taught that great bodhisattvas should realize that to regret the action of giving is contrary to their original aspiration.)

"How will great bodhisattvas stay away from arrogance and lying to those who ask for favors? Well-Appearing One, the great bodhisattvas will have such a thought, 'The mind of arrogance and telling lies are not the path for realizing the unsurpassed great bodhi, so I should stay far away from them. Why? It is because this mind is contrary to my original vow. When I first decided to pursue the great bodhi, I vowed that whoever asking for alms will not be disappointed. But now, why am I arrogant and trying to lie to them?' This is how great bodhisattvas stay far away from arrogance and lying to ones asking for favors.

(The Buddha taught why and how great bodhisattvas will stay away from arrogance and lying to those who are asking for alms.)

"Well-Appearing One, these are the six dharmas that the great bodhisattvas should fulfill and the six dharmas they should refrain from doing when dwelling in the sixth stage.)

"Why do great bodhisattvas stay away from the attachment to the 'I,' the sentient being, the living one, and so forth? Well-Appearing One, it is because the great bodhisattvas have

contemplated and realized that the ‘I,’ the sentient being, the living one, and so forth are in the final analysis nonexistent and unattainable. This is why great bodhisattvas should stay away from the attachment to the ‘I,’ the sentient being, the living one, and so forth.

(The Buddha instructed why the great bodhisattvas should not be attached to the “I,” the sentient being, and so forth.)

“Why do great bodhisattvas stay far away from the attachment to the views that one’s life will discontinue at the end of this lifespan and the world will perish? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that all dharmas are in the final analysis without arising and the concept of discontinuation is nonexistent. That is why great bodhisattvas should stay far away from the views that one’s life will discontinue at the end of this lifespan and the world will perish.

(The Buddha explained why the view that one’s life will cease after present lifespan and the world will perish is wrong.)

“Why do great bodhisattvas stay far away from the attachment to the view that the world and one’s life are permanent? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that all dharma natures are without arising and the concept of permanence is nonexistent. That is why great bodhisattvas should stay far away from the attachment to the view that all dharmas are permanent.

(The Buddha explained why the view that the world and one’s life are permanent is wrong.)

“Why do great bodhisattvas stay far away from thinking of phenomena? Well-Appearing One, it is because the great bodhisattvas have contemplated greed, anger, ignorance, and other vexations and perplexities as nonexistent. This is why great bodhisattvas should stay far away from thinking of phenomena.

(The Buddha explained why great bodhisattvas should not think of phenomena.)

“Why do great bodhisattvas stay far away from the attachment to incorrect views? Well-Appearing One, it is because the great bodhisattvas cannot see the natures of various incorrect

views. This is why great bodhisattvas should stay far away from the attachment to incorrect views.

(The Buddha explained why great bodhisattvas should not be attached to incorrect views.)

"Why do great bodhisattvas stay far away from the attachment to names and forms? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the natures of name and form are nonexistent and unattainable. This is why great bodhisattvas should stay far away from the attachment to names and forms.

(The Buddha explained why great bodhisattvas should not be attached to names and forms.)

"Why do the great bodhisattvas stay far away from the attachment to the aggregates? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the natures of aggregates are nonexistent and unattainable. This is why great bodhisattvas should stay far away from the attachment to the aggregates.

(The Buddha explained why great bodhisattvas should not be attached to the aggregates.)

"Why do great bodhisattvas stay far away from the attachment to the spheres? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the natures of various spheres are nonexistent and unattainable. This is why great bodhisattvas should stay far away from the attachment to the spheres."

(The Buddha explained why great bodhisattvas should not be attached to the spheres.)

"Why do great bodhisattvas stay far away from the attachment to the realms? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the natures of various realms are all nonexistent and unattainable. This is why great bodhisattvas should stay far away from the attachment to the realms."

(The Buddha explained why great bodhisattvas should not be attached to the realms.)

"Why do great bodhisattvas stay far away from the attachment to the truths? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the

natures of the truths are nonexistent and unattainable. This is why great bodhisattvas should stay far away from the attachment to the truths.

(The Buddha explained why great bodhisattvas should not be attached to the truths.)

"Why do great bodhisattvas stay far away from the attachment to dependent origination? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the nature of dependent origination is nonexistent and unattainable. This is why great bodhisattvas should stay away from the attachment to dependent origination.

(The Buddha explained why great bodhisattvas should not be attached to dependent origination.)

"Why do great bodhisattvas stay far away from the attachment to the three realms? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the natures of the three realms are nonexistent and unattainable. This is why great bodhisattvas should stay far away from the attachment to the three realms.

(The Buddha explained why great bodhisattvas should not be attached to the three realms.)

"Why do great bodhisattvas stay far away from the attachment to all dharmas? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the natures of all dharmas, like empty space, are unattainable. This is why great bodhisattvas should stay far away from the attachment to all dharmas.

(The Buddha explained why great bodhisattvas should not be attached to all dharmas.)

"Why do great bodhisattvas stay far away from the attachment to the reasonable and unreasonable dharmas? Well-Appearing One, it is because the great bodhisattvas have contemplated and realized that the natures of all reasonable and unreasonable dharmas are unattainable. This is why great bodhisattvas should stay far away from the attachment to the reasonable and unreasonable dharmas.

(The Buddha explained why great bodhisattvas should not be attached to the reasonable and unreasonable dharmas.)

"Why do great bodhisattvas stay far away from the attachment to relying on Buddha's views? Well-Appearing One, it is because the great bodhisattvas realize that they will not see the Buddha if they are attached to relying on Buddha's views. This is why great bodhisattvas should stay far away from relying on Buddha's views.

(The Buddha explained why great bodhisattvas should not be attached to relying on Buddha's views.)

"Why do great bodhisattvas stay far away from the attachment to relying on the views of the dharma? Well-Appearing One, it is because the great bodhisattvas realize that the real dharma nature is invisible. This is why great bodhisattvas should stay far away from the attachment to relying on the views of the dharma.

(The Buddha explained why great bodhisattvas should not be attached to relying on the views of the dharma.)

"Why do great bodhisattvas stay far away from the attachment to relying on the views of the sangha? Well-Appearing One, it is because the great bodhisattvas realize that the harmonious monastery in which the monastics live and cultivate together is formless, without doing, and invisible. This is why great bodhisattvas should stay far away from relying on the views of the sangha.

(The Buddha explained why great bodhisattvas should not be attached to relying on the views of the sangha.)

"Why do great bodhisattvas stay far away from the attachment to relying on the views of the precept? Well-Appearing One, it is because the great bodhisattvas realize that the natures of sins and blessings are nonexistent. This is why great bodhisattvas should stay far away from the attachment to relying on the views of the precept.

(The Buddha explained why great bodhisattvas should stay away from the attachment to relying on the views of precept.)

"Why do great bodhisattvas stay far away from the attachment to relying on the views of emptiness? Well-Appearing One, it is because the great bodhisattvas have contemplated and

realized that the empty dharmas are nonexistent and invisible. This is why great bodhisattvas should stay far away from the attachment to relying on the views of emptiness.

(The Buddha explained why great bodhisattvas should not be attached to the views of emptiness.)

"Why should great bodhisattvas not be disgusted with and afraid of the nature of emptiness? Well-Appearing One, the great bodhisattvas have contemplated and realized that the self-natures of all dharmas are empty, there is no conflict between emptiness and emptiness, and both disgust and fear are unattainable. This is why great bodhisattvas should not be disgusted with and afraid of the nature of emptiness.

(The Buddha explained why great bodhisattvas should not be disgusted with and afraid of the nature of emptiness.)

"How will great bodhisattvas fully understand emptiness'? Well-Appearing One, the great bodhisattvas should realize that the particular characteristics of all dharmas are empty to fully understand emptiness.

(The Buddha taught the way to fully understand emptiness.)

"How will great bodhisattvas fulfill the realization of formlessness? Well-Appearing One, the great bodhisattvas should reflect on all phenomena to realize formlessness perfectly.

(The Buddha taught the way to fully realize formlessness.)

"How will great bodhisattvas fulfill the realization of nonaspiration? Well-Appearing One, the great bodhisattvas should not initiate and activate the knowledge of the dharmas in the three realms to realize nonaspiration perfectly.

(The Buddha taught the way to fully realize nonaspiration.)

"How will great bodhisattvas fulfill the purity of the three wheels? Well-Appearing One, the great bodhisattvas should be fully equipped with the purity of the path of the ten virtuous karmas to fulfill the purity of the three wheels.

(The Buddha taught the way to fulfill the purity of the three wheels. The denotation of three wheels varies. They are the wheels of the body, speech, and mind. They also refer to impermanence, impurity, and suffering or the giver, the receiver, and the things given.)

"How will great bodhisattvas fulfill compassion to all sentient beings without being attached to them? Well-Appearing One, the great bodhisattvas should achieve great compassion to dignify and purify the lands without attachment, so that they will fulfill compassion to all sentient beings without being attached to them.

(The Buddha taught the way to fulfill compassion to sentient beings without attachment.)

"How will great bodhisattvas view all dharmas equally without attachment? Well-Appearing One, the great bodhisattvas should not insist the dharmas increase or decrease, so that they will view all dharmas equally without attachment.

(The Buddha taught the way to view all dharmas equally without attachment.)

"How will great bodhisattvas view all sentient beings equally without attachment? Well-Appearing One, the great bodhisattvas should not insist that sentient beings increase or decrease, so that they can view them equally without attachment.

(The Buddha taught the way to view all sentient beings equally without attachment.)

"How will great bodhisattvas fully understand the essential meaning of reality without attachment? Well-Appearing One, the great bodhisattvas should grasp the real essential meanings of all dharmas thoroughly as they really are, without concern over incomplete understanding, so that they can fully understand the essential meaning of reality without attachment.

(The Buddha taught the way to fully understand the real essential meaning of reality without attachment.)

"How will great bodhisattvas fulfill the forbearance knowledge of nonarising? Well-Appearing One, the great bodhisattvas should accept with patience the knowledge that all dharmas are without arising, extinction, making, and doing and both the mind and body are

without arising in the final analysis, so that they will fulfill the forbearance knowledge of nonarising.

(The Buddha taught fulfilling the forbearance knowledge of nonarising by realizing that all dharmas are without arising, extinction, making, and doing and both the mind and body are without arising in the final analysis.)

"How will great bodhisattvas teach perfectly that all dharmas have only one form? Well-Appearing One, the great bodhisattvas should not practice dualistic forms in all dharmas, so that they can teach perfectly that all dharmas have only one form.

(The Buddha taught how great bodhisattvas teach that all dharmas have only one form.)

"How will great bodhisattvas fulfill the elimination of differentiation? Well-Appearing One, the great bodhisattvas should not differentiate among all dharmas, so that they can fulfill the elimination of differentiation.

(The Buddha taught the way to eliminate differentiation.)

"How will great bodhisattvas stay away from various kinds of thinking? Well-Appearing One, the great bodhisattvas should not think about the sizes and quantities of things to stay away from various kinds of thinking.

(The Buddha taught the way to avoid various kinds of thinking.)

"How will great bodhisattvas stay far away from incorrect views? Well-Appearing One, the great bodhisattvas should not think and view from the perspectives of voice-hearer and self-enlightened one to stay far away from incorrect views.

(The Buddha taught how great bodhisattvas avoid incorrect views.)

"How will great bodhisattvas stay far away from vexations? Well-Appearing One, the great bodhisattvas should get rid of the enduring flawed disposition to stay far away from vexations.

(The Buddha taught the way to stay away from vexations.)

“How will great bodhisattvas fulfill concentrations (samatha) and contemplation (vipasyana)? Well-Appearing One, the great bodhisattvas should cultivate the perfect knowledge of everything and the perfect knowledge of all phenomena to fulfill concentration and contemplation.

(The Buddha taught the way to fulfill concentration and contemplation.)

“How will great bodhisattvas fulfill taming mind and personality? Well-Appearing One, the great bodhisattvas should not be attached to the three realms to fulfill taming mind and personality.

(The Buddha taught how great bodhisattvas tame their minds and personality.)

“How will great bodhisattvas fulfill tranquility of mind and personality? Well-Appearing One, the great bodhisattvas should take a good care of their six sense roots fulfill tranquility of mind and personality.

(The Buddha taught the way to fulfill tranquility of mind and personality.)

“How will great bodhisattvas fulfill the nature of unhindered knowledge? Well-Appearing One, the great bodhisattvas should cultivate to attain the Buddha eye to fulfill the nature of unhindered knowledge.

(The Buddha taught the way to fulfill the nature of unhindered knowledge.)

“How will great bodhisattvas fulfill the state free from craving and contamination? Well-Appearing One, the great bodhisattvas should get rid of the six spheres to fully remove craving and contamination.

(The Buddha taught the way to become free from craving and contamination.)

“How will great bodhisattvas fulfill the aspiration to go to various Buddha lands as they wish and attend the assemblies held by the Buddhas? Well-Appearing One, the great bodhisattvas should cultivate superior supernatural powers so that they are able to go to various Buddha lands to serve the Buddhas, the World-Honored Ones, make offerings to them, and beseech politely the Buddhas to turn the dharma wheel to deliver sentient beings. This is how

great bodhisattvas fulfill the aspiration to go to various Buddha lands as they wish and attend the assemblies held by the Buddhas.

(The Buddha taught how the great bodhisattvas fulfill the aspiration to visit various Buddha lands and attend the assemblies held by the Buddhas.)

"Well-Appearing One, the great bodhisattvas should refrain from doing the former twenty dharmas while fulfill the latter twenty dharmas when dwelling in the seventh stage.

"How will great bodhisattvas get to fully know insightfully the minds and actions of all sentient beings? Well-Appearing One, the great bodhisattvas should adopt the perfect knowledge of one mind to know the minds and actions of all sentient beings as they really are. This is how the great bodhisattvas get to fully know insightfully the minds and actions of all sentient beings.

(The Budha taught how great bodhisattvas know the minds and actions of all sentient beings. One mind means the mind correspondent with the ultimate reality of emptiness.)

"How will great bodhisattvas fulfill using supernatural powers freely and at ease? Well-Appearing One, the great bodhisattvas should use supernatural powers to visit various Buddha lands to stay close to and make offerings to the Buddhas without thinking of what they are doing. Well-Appearing One, this is how great bodhisattvas fulfill using supernatural powers freely and at ease.

(The Buddha taught the way to use supernatural powers freely and at ease.)

"How will great bodhisattvas fulfill the aspiration of seeing various Buddha lands and dignifying and purifying these lands? Well-Appearing One, when staying in one Buddha land, the great bodhisattvas will also see boundless Buddha nations in the ten directions. They will show up in those lands but will not intend to be reborn there. For the sake of the sentient beings, they will be present in this large three thousand-world as a wheel-turning king to dignify the land; they will also renounce the throne without reluctance and attachment. This is how great bodhisattvas fulfill the aspiration of seeing various Buddha lands and dignifying and purifying these lands.

(The Buddha taught the way to see various Buddha lands and dignify and purify these lands.)

"How will great bodhisattvas serve and make offerings to the Buddhas, the World-Honored Ones, and contemplate and investigate the body of the Thus-Comer carefully and accurately? Well-Appearing One, with an attempt to benefit various sentient beings, the great bodhisattvas should learn to know and discern the meanings and aims of the dharma as it really is. This is the way to serve the Buddhas with correct dharma and make correct dharma as offerings to the Buddhas. They should further carefully contemplate and investigate the dharma body of the Buddha. This is how great bodhisattvas make offerings and offer services to various Buddhas, the World-Honored Ones, and carefully and accurately contemplate and investigate the body of the Thus-Comer.

(The Buddha taught the way to serve and make offerings to the Buddhas and contemplate the Buddha's body carefully and accurately.)

"Well-Appearing One, the great bodhisattvas should diligently cultivate and fulfill these four dharmas when staying in the eighth stage.

"How will great bodhisattvas fulfill the perfect knowledge of the superior and inferior roots of sentient beings? Well-Appearing One, the great bodhisattvas should dwell in Buddha's ten abilities to know accurately sentient beings who have superior roots or inferior ones. This is how great bodhisattvas fulfill the perfect knowledge of the superior and inferior roots.

(The Buddha taught how to identify sentient beings with superior or inferior roots.)

"How will great bodhisattvas fulfill the task of dignifying and purifying the Buddha lands? Well-Appearing One, the great bodhisattvas should adopt nonattainment as skillful means to dignify and purify the minds and actions of all sentient beings. This is how great bodhisattvas fulfill the task of dignifying and purifying the Buddha lands.

(The Buddha taught how to fulfill the task of dignifying and purifying the Buddha lands.)

"How will great bodhisattvas fulfill the illusion-like samadhi and frequently enter various concentrations? Well-Appearing One, when dwelling in this samadhi, the great bodhisattvas will accomplish many things without being moved by the dharmas. Moreover, because they have

mastered samadhi very well, they can do it frequently without additional effort. This is how great bodhisattvas fulfill the illusion-like samadhi and frequently enter various concentrations.

(The Buddha taught how to fulfill the illusion-like samadhi and enter concentrations frequently.)

"How will great bodhisattvas deliberately take on a transformed body to assist sentient beings when their virtuous roots approach maturity? Well-Appearing One, the great bodhisattvas should deliberately take on a transformed body best suits individual sentient beings to help them foster their superior virtuous roots when the time is right. This is how great bodhisattvas deliberately take on a transformed body to assist sentient beings when their virtuous roots approach maturity.

(The Buddha taught how to assist sentient beings when their virtuous roots approach maturity.)

"Well-Appearing One, the great bodhisattvas should diligently cultivate and fulfill these four dharmas when staying in the ninth stage.

"How will great bodhisattvas absorb great aspirations from boundless places to realize their own aspiration as they wish? Well-Appearing One, as the great bodhisattvas have cultivated the six paramitas extremely well, they will be able to dignify and purify the Buddha lands or assist the sentient beings to grow as they wish. This is how great bodhisattvas absorb great aspirations from boundless places and realize their own aspiration as they wish.

(The Buddha taught the way to fulfill their own aspiration after absorbing great aspirations from boundless Buddha lands.)

"How will great bodhisattvas learn and understand the voices and knowledge of heavenly deities, dragons, yaksas, gandharvas, asuras, garudas, kiṃnaras, mahoragas, and human-like nonhumans? Well-Appearing One, after developing superior unhindered ability of understanding, the great bodhisattvas will be able to know the words and sentences pronounced by deities, dragons, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, and human-like nonhumans.

(The Buddha taught the way to learn different languages of heavenly deities, dragons, and so forth.)

“How will great bodhisattvas learn unhindered ability to debate and speak perfectly? Well-Appearing One, the great bodhisattvas should cultivate and learn the superior unhindered ability of debate to teach various sentient beings tirelessly without exhaustion. This is how great bodhisattvas learn unhindered ability to debate and speak perfectly.

(The Buddha taught the way to learn unhindered ability of debate and speak.)

“Why should great bodhisattvas fulfill entering an embryo during birth? Well-Appearing One, the great bodhisattvas are always reborn through transformation, but for the sake of sentient beings, they will enter an embryo to manifest boundless superior things. This is why great bodhisattvas enter an embryo during birth.

(The Buddha explained why great bodhisattvas enter an embryo during birth.)

“Why should great bodhisattvas go through entire process of birth? Well-Appearing One, when the great bodhisattvas come out from the embryo, various rare and wonderful things will happen, and this will make the sentient beings who witness the process rejoice and thus greatly benefit. This is why great bodhisattvas should go through the entire process of birth.

(The Buddha taught why the great bodhisattvas should go through the entire process of birth.)

“Why should great bodhisattvas be always born in a perfect family? Well-Appearing One, the great bodhisattvas born in the noble family of Ksatriya or Brahman will have sincere and pure parents. This is why great bodhisattvas should be always born in a perfect family.

(The Buddha taught why the great bodhisattvas should be born in a perfect family.)

“Why will great bodhisattvas be born in a perfect caste? Well-Appearing One, the great bodhisattvas have always been born in the caste of bodhisattva. This is why great bodhisattvas are always born in a perfect caste.

(The Buddha taught why the great bodhisattvas are born in a perfect caste.)

“Why will great bodhisattvas be born with perfect family members and followers? Well-Appearing One, the great bodhisattvas have always chosen innumerable and countless pure great

bodhisattvas as their family members and followers. This is why great bodhisattvas are born with perfect family members and followers.

(The Buddha taught why great bodhisattvas are born with perfect family members and associates.)

"Why will great bodhisattvas be born with perfect features? Well-Appearing One, if the great bodhisattvas are born with perfect physical features, their bodies will emit brilliant lights to shine all over the boundless Buddha lands and make the lands quake in six different ways. The sentient beings who witness these phenomena will greatly benefit. This is why great bodhisattvas are born with perfect features.

(The Buddha taught why the great bodhisattvas should be born with perfect features.)

"Why will great bodhisattvas be ready to renounce family and become a monastic? Well-Appearing One, when the great bodhisattvas become a monastic, they will be surrounded by numberless and countless hundreds of thousands of koti nayuta sentient beings. All these sentient beings will pay homage to, admire, acclaim, and accompany the great bodhisattvas. They will all go to dharma hall together, in which the great bodhisattvas will have hairs cut off, put on the three dharma robes, and receive dharma instruments. These great bodhisattvas now are ready to guide immeasurable and boundless sentient beings to ride the three vehicles and move forward to the ultimate tranquility in nirvana. This is why great bodhisattvas should be ready to renounce family and become a monastic.

(The Buddha taught why great bodhisattvas should be ready to leave family and become a monastic.)

"How should great bodhisattvas be ready to sit under the bodhi tree with magnificent dignity? Well-Appearing One, the great bodhisattvas' powerful and widely influential aspiration with unique and superior virtuous roots will spiritually affect the great bodhi tree to transform its trunk into green gem [lapis lazuli], its roots into gold, and its branches and leaves into most wonderful seven treasures. In the meantime, this tree will grow tall enough to cover entire threefold thousand-world and emit brilliant lights to shine all over as many Buddha worlds as the

sands of the Ganges. This is how great bodhisattvas should be ready to sit under the bodhi tree with magnificent dignity.

(The Buddha explained how great bodhisattvas should be ready to sit under the bodhi tree in great dignity.)

"How should great bodhisattvas be ready to possess the perfect merits and virtues to accomplish all that should be done? Well-Appearing One, the great bodhisattvas should accumulate sufficient unique and superior nourishment of blessing and wisdom, so that they can assist sentient beings to grow and mature and dignify and purify Buddha lands. This is how great bodhisattvas should be equipped with perfect merits and virtues to accomplish all that should be done.

(The Buddha taught how great bodhisattvas should be fully equipped with perfect merits and virtues to do the things that should be done: assist sentient beings to mature and dignify and purify Buddha lands.)

"Well-Appearing One, the great bodhisattvas should cultivate diligently to fulfill these twelve dharmas when dwelling in the tenth stage.

"Why are great bodhisattvas considered nearly equivalent to Thus-Comer when they dwell in the tenth stage? Well-Appearing One, when dwelling in this stage, the great bodhisattvas must have already fulfilled the cultivation of the six paramitas, the four bases of mindfulness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. They must have also possessed the perfect knowledge of everything and the perfect knowledge of all phenomena. If they can further terminate the deeply rooted enduring disposition of vexations permanently, they will reach the stage of Buddhahood. Because of this reason, it is said that the great bodhisattvas in the tenth stage are comparable to the Thus-Comer.

(The Buddha explained the tenth-stage bodhisattvas are nearly identical to the Thus-Comer, except they have not permanently eliminated enduring vexations.)

"Well-Appearing One, how will tenth-stage great bodhisattvas move forward to reach the stage of the Thus-Comer? Well-Appearing One, as the great bodhisattvas dwell in the tenth stage,

they have adopted expedient skills to practice the six paramitas, the four bases of mindfulness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power and transcend the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightenment bodhi, and bodhisattva. If they can further terminate permanently the deeply rooted disposition of vexations, they will reach the stage of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. Well-Appearing One, this is how the tenth-stage great bodhisattvas work toward the stage of the Thus-Comer. Well-Appearing One, based on the conditions mentioned above, we can be sure that these great bodhisattvas have certainly aspired to the great vehicle."

(The Buddha concluded how the tenth-stage bodhisattvas cultivate to reach Buddhahood.)

Chapter 19

Going Out and Dwelling

Section 1

(In the Second Assembly)

"Furthermore, as to the question you asked, 'Where is the great vehicle from and where will it dwell?' Well-Appearing One, I will say that the great vehicle comes from the three realms and will dwell in the perfect knowledge of all perfect knowledge. But based on the skillful means of nondualism, we will realize that the great vehicle has come from nowhere and will dwell nowhere. Why? Well-Appearing One, these two dharmas, the great vehicle and the perfect knowledge of all perfect knowledge, are neither correspondent, nor not correspondent. They are immaterial, invisible, unsubstantial, and with only one form, namely, formlessness. Why? Well-Appearing One, the formless dharma did not go out and dwell, will not go out and dwell, and is not going out and dwelling. Why? Well-Appearing One, any attempt to make the formless

dharmas go out and dwell is equally making empty dharma realm go out and dwell. Empty dharma realm cannot go out of the three realms, nor can it dwell in the perfect knowledge of all perfect knowledge. Why? It is because empty dharma realm and the self-nature of empty dharma realm are empty.

(The Buddha replied to Well-Appearing One that the great vehicle comes from the three realms and will go to dwell in the perfect knowledge of all perfect knowledge, but based on nondualism we should know that it comes from nowhere and dwells nowhere. Why? The only one form of all dharmas is formlessness, and formless dharmas do not go out or dwell.)

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty realness, reality, realm of the inconceivable, realm of tranquility, realm of termination, realm of getting away, and realm of extinction go out and dwell. But empty realness, empty reality, and so forth, and empty realm of extinction cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because empty realness, empty reality, and so forth, and empty realm of extinction and their self-natures are empty.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty matter go out and dwell. But the empty matter cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because matter is empty, and the self-nature of empty matter is empty too.

(The Buddha stated in these paragraphs that any attempt to make formless dharmas go out and dwell is just like making empty dharmas go out and dwell. But empty dharmas cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge because the dharmas and their self-natures are empty.)

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty feeling, thinking, action, and consciousness go out and dwell. But the empty feeling, thinking, action, and consciousness cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because feeling, thinking, action, and consciousness are empty, and the self-natures of empty feeling, thinking, action, and consciousness are empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty eye sphere go out and dwell. But the empty eye sphere cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the eye sphere is empty, and the self-nature of the empty eye sphere is empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty ear, nose, tongue, body, and conscious spheres go out and dwell. But the empty ear, nose, tongue, body, and conscious spheres cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the ear, nose, tongue, body, and conscious spheres are empty, and the self-natures of the empty ear, nose, tongue, body, and conscious spheres are empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty sight sphere go out and dwell. But the empty sight sphere cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the sight sphere is empty, and the self-nature of the empty sight sphere is empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty sound, smell, taste, touch, and mental-image spheres go out and dwell. But the empty sound, smell, taste, touch, and mental-image spheres cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the sound, smell, taste, touch, and mental-image spheres are empty, and the self-natures of the empty sound, smell, taste, touch, and mental-image spheres are empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty eye realm go out and dwell. But the empty eye realm cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the eye realm is empty, and the self-nature of the empty eye realm is empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty ear, nose, tongue, body, and conscious realms go out and dwell. But the empty ear, nose, tongue, body, and conscious realms cannot go out of the three realms and dwell

in the perfect knowledge of all perfect knowledge. Why? It is because the ear, nose, tongue, body, and conscious realms are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty sight realm go out and dwell. But the empty sight realm cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the sight realm is empty, and the self-nature of the empty sight sphere is empty too.

"Well-Appearing One, any attempt to make formless dharmas get out and dwell is just like making empty sound, smell, taste, touch, and mental-image realms go out and dwell. But the empty sound, smell, taste, touch, and mental-image realms cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the sound, smell, taste, touch, and mental-image realms are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty eye consciousness realm go out and dwell. But the empty eye consciousness realm cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the eye consciousness realm is empty, and the self-nature of the empty eye consciousness realm is empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm go out and dwell. But the empty ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty eye contact go out and dwell. But the empty eye contact cannot go out of the

three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the eye contact is empty, and the self-nature of the empty eye contact is empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty ear, nose, tongue, body, and conscious contacts go out and dwell. But the empty ear, nose, tongue, body, and conscious contacts cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the ear, nose, tongue, body, and conscious contacts are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty feelings produced by eye contact go out and dwell. But the empty feelings produced by eye contact cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the feelings produced by eye contact are empty, and the self-natures of the empty feelings produced by eye contact are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty feelings produced by ear, nose, tongue, body, and conscious contacts go out and dwell. But the empty feelings produced by ear, nose, tongue, body, and conscious contacts cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the feelings produced by ear, nose, tongue, body, and conscious contacts are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty dreams go out and dwell. But the empty dreams cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the dreams are empty, and the self-natures of the empty dreams are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty illusions, illusory images of water under sunlight, echoes, images, shadows, flowers in the sky, and transformed things go out and dwell. But the empty illusions, empty images of water under sunlight, and so forth, and the empty transformed things cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because

the illusions, images of water, and so forth, and the transformed things are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty giving paramita go out and dwell. But the empty giving paramita cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because giving paramita is empty, and the self-nature of empty giving paramita is empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty pure precept, forbearance, diligence, meditation, and prajna paramitas go out and dwell. But the empty pure precept, forbearance, diligence, meditation, and prajna paramitas cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because pure precept, forbearance, diligence, meditation, and prajna paramitas are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty internal emptiness go out and dwell. But the empty internal emptiness cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because internal emptiness is empty, and the self-nature of the empty internal emptiness is empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature go out and dwell. But the empty external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because external emptiness, internal-external emptiness, and so forth are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty four bases of mindfulness go out and dwell. But the empty four bases of mindfulness cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the four bases of mindfulness are empty, and the self-natures of the empty four bases of mindfulness are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path go out and dwell. But the empty four correct endeavors, four bases of power, and so forth, and noble eightfold path cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the four correct endeavors, four bases of power, and so forth are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty Buddha's ten abilities go out and dwell. But the empty Buddha's ten abilities cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the empty Buddha's ten abilities and the self-natures of the empty Buddha's ten abilities are empty.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power go out and dwell. But the empty four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the four kinds of fearlessness, four unhindered understandings, and so forth are empty, and their self-natures are empty too.

"Well-Appearing One, any attempt to make formless dharmas go out and dwell is like making stream-enterers be reborn in inferior destinies, once-returners come back several times, nonreturners be reborn in the realm of desire, bodhisattvas be reborn for self-interest, and arhats, self-enlightened ones, and Thus-Comers be not free from birth and death. But these are not the

case. Why? It is because the stream-enterers reborn in inferior destinies, once-returners coming back several times, and so forth, are all unattainable.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty stream-enterers go out and dwell. Why? The empty stream-enterers cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the stream-enterers are empty, and the self-natures of the empty stream-enters are empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty once-returners, nonreturners, and so forth, and Thus-Comers go out and dwell. But the empty once-returners, nonreturners, and so forth, and Thus-Comers cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the once-returners, nonreturners, and so forth, and Thus-Comers are empty, and their self-natures are empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty names, imaginations, provisional establishments, and speeches go out and dwell. But the empty names, imaginations, provisional establishments, and speeches cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because the names, imaginations, provisional establishments, and speeches are empty, and their self-natures are empty too.

“Well-Appearing One, any attempt to make formless dharmas go out and dwell is just like making empty nonarising and nonextinction, empty noncontamination and nonpurification, and empty formlessness and nonaction go out and dwell. But the empty nonarising and nonextinction, empty noncontamination and nonpurification, and empty formlessness and nonaction cannot go out of the three realms and dwell in the perfect knowledge of all perfect knowledge. Why? It is because nonarising and nonextinction, noncontamination and nonpurification, and formlessness and nonaction are empty, and their self-natures are empty too.

“Well-Appearing One, because of this cause and condition, the great vehicle has gotten out of the three realms and will dwell in the perfect knowledge of all perfect knowledge. But as

we view it based on expedient nondualism, the great vehicle neither goes out nor dwells. Why? The formless dharmas do not move or turn, so they cannot go out and dwell."

(The Buddha's conclusion.)

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Chapter 19

Going Out and Dwelling

Section 2

(In the Second Assembly)

"Furthermore, Well-Appearing One, as to your question, 'Where does the great vehicle dwell?' I will say that the great vehicle dwells nowhere because the dharmas dwell nowhere. Why? The places in which the dharmas dwell are unattainable. You must know, Well-Appearing One, the great vehicle adopts nonattainment as skillful means and dwell nowhere.

(The Buddha replied to Well-Appearing One that the great vehicle dwells nowhere because all dharmas dwell nowhere.)

"Well-Appearing One, the dharma realm neither dwells nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of the dharma realm is empty. So is the great vehicle, which neither dwells nor does not dwell.

"Well-Appearing One, realness, reality, the realm of the inconceivable, realm of peace and stability, realm of tranquility, realm of termination, realm of getting away, and the realm of extinction neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of realness, reality, and so forth are empty. So is the great vehicle, which neither dwells nor does not dwell.

"Well-Appearing One, matter neither dwells with nor does not dwell because its self-nature neither dwell nor does not dwell. Why? The self-nature of matter is empty. So is the great vehicle, which neither dwells nor does not dwell.

"Well-Appearing One, feeling, thinking, action, and consciousness neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of

feeling, thinking, action, and consciousness are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the eye sphere neither dwells nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of the eye sphere is empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the ear, nose, tongue, body, and conscious spheres neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the ear, nose, tongue, body, and conscious spheres are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the sight sphere neither dwells nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of the sight sphere is empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the sound, smell, taste, touch, and mental-image spheres neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the sound, smell, taste, touch, and mental-image spheres are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the eye realm neither dwells nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of the eye realm is empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the ear, nose, tongue, body, and conscious realms neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the ear, nose, tongue, body, and conscious realms are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the sight realm neither dwells nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of the sight realm is empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the sound, smell, taste, touch, and mental-image realms neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the sound, smell, taste, touch, and mental-image realms are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the eye consciousness realm neither dwells nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of the eye consciousness realm is empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm neither dwell do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the eye contact neither dwells nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of the eye contact is empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the ear, nose, tongue, body, and conscious contacts neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the ear, nose, tongue, body, and conscious contacts are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the feelings produced by eye contact neither dwells nor does not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the feelings produced by eye contact are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the feelings produced by ear, nose, tongue, body, and conscious contacts neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the feelings produced by ear, nose, tongue, body, and conscious contacts are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, dreams neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of dreams are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, illusions, illusory images of water under sunlight, echoes, images, shadows, flowers in the sky, and transformed things neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of illusion, illusory images of water, and so forth, and transformed things are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, giving paramita neither dwell nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of giving paramita is empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, pure precept, forbearance, diligence, meditation, and prajna paramitas neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of pure precept, forbearance, diligence, meditation, and prajna paramitas are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, internal emptiness neither dwells nor does not dwell because its self-nature neither dwells nor does not dwell. Why? The self-nature of internal emptiness is empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the four bases of mindfulness neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the four bases of mindfulness are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the four correct endeavors, four bases of power, and so forth, and noble eightfold are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the Buddha’s ten abilities neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the Buddha’s ten abilities are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, 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 neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the stream-enterers reborn in inferior destinies neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the stream-enterers reborn in inferior destinies are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the once-returners coming back several times, nonreturners reborn in the realm of desire, great bodhisattvas reborn for self-interest, and arhats, self-enlightened ones, and Thus-Comers not rid of birth and death neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the once-returners coming back several times, nonreturners reborn in the realm of desire, and so forth, and the Thus-Comers not rid of birth and death are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the stream-enterers neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the stream-enterers are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, the once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Thus-Comers neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of the once-returners, nonreturners, and so forth, and Thus-Comers are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, names, imaginations, provisional establishments, and speeches neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of names, imaginations, provisional establishments, and speeches are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, nonarising and nonextinction, noncontamination and nonpurification, and formlessness and nonaction neither dwell nor do not dwell because their self-natures neither dwell nor do not dwell. Why? The self-natures of nonarising and nonextinction, noncontamination and nonpurification, and formlessness and nonaction are empty. So is the great vehicle, which neither dwells nor does not dwell.

“Well-Appearing One, because of this cause and condition, although the great vehicle does not dwell anywhere, it actually resides in nondwelling by adopting nondualism as skillful means .

(As replying to Well-Appearing One’s question: Where does the great vehicle dwell? The Buddha taught that all dharmas neither dwell nor do not dwell because their self-natures are empty. So is the great vehicle; it neither dwells nor does not dwell; it dwells in nondwelling as it dwells nowhere.)

“Furthermore, Well-Appearing One, as to your question: Who will ride the great vehicle and go out? Well-Appearing One, I will say that no one will ride the great vehicle and go out because the vehicle, the one who rides the vehicle, and when and where the ride happens are all nonexistent and unattainable. Why? All dharmas are nonexistent and unattainable. So how can

we say that there are vehicles, riders, and the time and place of the ride? We will not say that someone has ridden the great vehicle and gone out. Why?

"Well-Appearing One, the 'I' is nonexistent and unattainable, so is the rider of the great vehicle. The sentient being, the living one, and so forth, and the viewer are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, dharma realm is nonexistent and unattainable, so is the rider of the great vehicle. Realness, reality, the realm of the inconceivable, and the realm of peace and stability are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

(The Buddha elaborated in this and the following paragraphs that as all dharmas are nonexistent and unattainable, so is the rider of the great vehicle. The rider and other dharmas are pure in final analysis.)

"Well-Appearing One, matter is nonexistent and unattainable, so is the rider of the great vehicle. Feeling, thinking, action, and consciousness are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the eye sphere is nonexistent and unattainable, so is the rider of the great vehicle. The ear, nose, tongue, body, and conscious spheres are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the sight sphere is nonexistent and unattainable, so is the rider of the great vehicle. The sound, smell, taste, touch, and mental-image spheres are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the eye realm is nonexistent and unattainable, so is the rider of the great vehicle. The ear, nose, tongue, body, and conscious realms are also nonexistent and

unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the sight realm is nonexistent and unattainable, so is the rider of the great vehicle. The sound, smell, taste, touch, and mental-image realms are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the eye consciousness realm is nonexistent and unattainable, so is the rider of the great vehicle. The ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the eye contact is nonexistent and unattainable, so is the rider of the great vehicle. The ear, nose, tongue, body, and conscious contacts are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the feelings produced by eye contact are nonexistent and unattainable, so is the rider of the great vehicle. The feelings produced by ear, nose, tongue, body, and conscious contacts are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, giving paramita is nonexistent and unattainable, so is the rider of the great vehicle. Pure precept, forbearance, diligence, meditation, and prajna paramitas are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, internal emptiness is nonexistent and unattainable, so is the rider of the great vehicle. External emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular

and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the four bases of mindfulness are nonexistent and unattainable, so is the rider of the great vehicle. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the Buddha's ten abilities are nonexistent and unattainable, so is the rider of the great vehicle. The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the stream-enterers are nonexistent and unattainable, so is the rider of the great vehicle. The once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Thus-Comers are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the stream-entry effect is nonexistent and unattainable, so is the rider in the large vehicle. The once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, all bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

"Well-Appearing One, the perfect knowledge of everything is nonexistent and unattainable, so is the rider of the great vehicle. The perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena are also nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

“Well-Appearing One, nonarising and nonextinction, noncontamination and nonpurification, and formlessness and nonaction are nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

“Well-Appearing One, the past, future, and present are nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

“Well-Appearing One, coming and going are nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

“Well-Appearing One, walking and staying are nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

“Well-Appearing One, death and birth are nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

“Well-Appearing One, increase and decrease are nonexistent and unattainable, so is the rider of the great vehicle. Why? Because the rider and other dharmas are pure in final analysis.

“Furthermore, Well-Appearing One, what dharmas are called unattainable because they cannot be attained? Well-Appearing One, dharma realm, realness, reality, the realm of the inconceivable, and the realm of peace and stability are called unattainable because they cannot be attained. Why? Dharma realm, realness, and so forth were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

“Well-Appearing One, giving paramita, pure-precept paramita, forbearance paramita, and so forth, and prajna paramita are called unattainable because they cannot be attained. Why? Giving paramita, pure-precept paramita, and so forth were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in the final analysis.

“Well-Appearing One, internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? Internal emptiness, external emptiness, and so forth were not attained

in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

"Well-Appearing One, the four bases of mindfulness, four correct endeavors, four bases of power, and so forth, and noble eightfold path are called unattainable because they cannot be attained. Why? The four bases of mindfulness, four correct endeavors, and so forth were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

"Well-Appearing One, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are called unattainable because they cannot be attained. Why? The Buddha's ten abilities, four kinds of fearlessness, and so forth were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

"Well-Appearing One, the stream-enterers, once-returners, nonreturners, and so forth, and Thus-Comer are called unattainable because they cannot be attained. Why? The stream-enterers, once-returners, and so forth were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

"Well-Appearing One, the stream-entry effect, once-return effect, nonreturn effect, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas are called unattainable because they cannot be attained. Why? The stream-entry effect, once-return effect, and so forth were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

"Well-Appearing One, nonarising and nonextinction, noncontamination and nonpurification, and formlessness and nonaction are called unattainable because they cannot be attained. Why? They were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

"Well-Appearing One, the first stage, second stage, and so forth, and tenth stage of cultivation are called unattainable because they cannot be attained. Why? They were not attained

in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

(The Buddha replied to Well-Appearing One that the dharmas mentioned are called unattainable because they cannot be attained in the past, future, or presently; they are pure in final analysis.)

"Well-Appearing One, what are the ten stages? They are the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from all desires, arhat, self-enlightened one, bodhisattva, and Thus-Comer.

(These are the ten stages of cultivation shared by the three vehicles.)

"Well-Appearing One, in internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, the first stage is called unattainable because it cannot be attained. In internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, the second stage, third stage, and so forth, and tenth stage are called unattainable because they cannot be attained. Why? In these various kinds of emptiness, the first stage, second stage, and so forth were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

"Well-Appearing One, in internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, the bodhisattva action of assisting the sentient beings to mature is called unattainable because it cannot be attained. Why? In these various kinds of emptiness, the action of assisting the sentient beings to mature was not attained in the past, will not be attained in the future, and is not attained presently as it is pure in final analysis.

"Well-Appearing One, in internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, the bodhisattva action of dignifying and purifying the Buddha lands is called unattainable because it cannot be attained. Why? The action of dignifying and purifying the Buddha lands in these various kinds of emptiness was not attained in the past, will not be attained in the future, and is not attained presently as it is pure in final analysis.

"Well-Appearing One, in internal emptiness, external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, the five eyes are called unattainable because they cannot be attained. Why? The five eyes in these various kinds of emptiness were not attained in the past, will not be attained in the future, and are not attained presently as they are pure in final analysis.

"Therefore, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas will contemplate all dharmas and realize that they are nonexistent and unattainable because they are pure in final analysis. Therefore, no one will ride the great vehicle to go out and dwell. But, by adopting nonattainment as skillful means, the great bodhisattvas will ride the great vehicle to get out of the birth and death in the three realms and dwell in the perfect knowledge of all perfect knowledge with an attempt to bring benefits and happiness to all sentient beings endlessly."

(The Buddha concluded the right thinking and right actions that great bodhisattvas should embody.)

Chapter 20

The Superior Vehicle

Section 1

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored one, the great-vehicle practitioners go beyond all heavenly beings, human beings, asuras, and so forth. They are the most venerable, unsurpassed, highest, and most wonderful ones in the world. World-Honored One, the great vehicle equals empty space. Empty space can receive, contain, and embrace innumerable, countless, and boundless sentient beings; so is the

great vehicle. World-Honored One, because of this cause and condition, the great vehicle for the great bodhisattvas is the vehicle of the perfect knowledge of all perfect knowledge.

(Well-Appearing One said that the great-vehicle practitioners are the best who go beyond all heavenly beings, human beings, and so forth. The great vehicle is like limitless empty space which can contain and guide numberless sentient beings to the perfect knowledge of all perfect knowledge.)

"World-Honored One, no coming, going or dwelling can be seen in empty space; the same is the great vehicle. It is named great vehicle because it is without movement and dwelling. World-Honored One, in empty space, no past, future, and present are attainable; the same is the great vehicle. The great vehicle views the three phases of time as equal. As the great vehicle transcends the three phases of time, it is named great vehicle."

(Well-Appearing One continued to say that the great vehicle is like empty space. It is without movement and dwelling; it transcends the three phases of time, so it is named great vehicle.)

The Buddha said to Well-Appearing One, "Yes, it is as you say. Well-Appearing One, the great vehicle that the great bodhisattvas ride is the six paramitas: giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

(The six paramitas are the great vehicle that the great bodhisattvas ride.)

"Furthermore, Well-Appearing One, the great vehicle that the great bodhisattvas ride is internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Furthermore, Well-Appearing One, the great vehicle that the great bodhisattvas ride contains all dharani gates, all samadhi gates, and various kinds of samadhi: the Samadhi of Steady Walk, the Samadhi of Lions' Play, and so forth, and the Samadhi of Empty Space without Contamination and Attachment. Furthermore, Well-Appearing One, the great vehicle that the great bodhisattvas ride also contains the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Well-Appearing One, numberless, countless, and boundless merits and virtues like these are contained in the great vehicle that the great bodhisattvas ride.

(The Buddha taught that numberless superior merits and virtues caused by six paramitas, dharani gates, samadhi gates, and so forth are contained in the great vehicle of great bodhisattva.)

"Furthermore, Well-Appearing One, you said that the great vehicle transcends all heavenly beings, human beings, asuras, and so forth; that it is the most venerable, unsurpassed, highest, and most wonderful vehicle in the world. Yes, it is as you say. Well-Appearing One, what do heavenly beings, human beings, asuras, and so forth in the world mean? They are the three realms: the realms of desire, form, and formlessness.

(The Buddha agreed with what Well-Appearing One said that the great vehicle transcends all heavenly beings, human beings, and so forth. The heavenly beings, human beings, and so forth belong to the three realms.)

"Well-Appearing One, if the realm of desire were the realness, nonillusion, changelessness, not upside down, and reality; and if its nature were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, or transcendent compared to heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the realm of desire is provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the realms of form and formlessness were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, or transcendental compared to heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the realms of form and formlessness are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if matter were the realness, nonillusion, changelessness, not upside down, and real; and if its nature were permanent, enduring, without

change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because matter is provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, if feeling, thinking, action, and consciousness were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend the heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because feeling, thinking, action, and consciousness are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the eye sphere were the realness, nonillusion, changelessness, not upside down, and real; and if its nature were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the eye sphere is provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the ear, nose, tongue, body, and conscious spheres were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the ear, nose, tongue, body, and conscious spheres are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest,

and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the sight sphere were the realness, nonillusion, changelessness, not upside down, and real; and if its nature were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the sight sphere is provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the sound, smell, taste, touch, and mental-image spheres were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the sound, smell, taste, touch, and mental-image spheres are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the eye realm were the realness, nonillusion, changelessness, not upside down, and real; and if its nature were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the eye realm is provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the ear, nose, tongue, body, and conscious realms were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were

permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the ear, nose, tongue, body, and conscious realms are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the sight realm were the realness, nonillusion, changelessness, not upside down, and real; and if its nature were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend the heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the sight realm is provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the sound, smell, taste, touch, and mental-image realms were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the sound, smell, taste, touch, and mental-image realms are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the eye consciousness realm were the realness, nonillusion, changelessness, not upside down, and real; and if its nature were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the eye

consciousness realm is provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the eye contact were the realness, nonillusion, changelessness, not upside down, and real; and if its nature were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the eye contact is provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the ear, nose, tongue, body, and conscious contacts were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the ear, nose, tongue, body, and conscious contacts are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest,

and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the feelings produced by eye contact were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the feelings produced by eye contact are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the feelings produced by ear, nose, tongue, body, and conscious contacts were the realness, nonillusion, changelessness, not upside down, and real; and if their natures were permanent, enduring, without change, without transition, but with reality, then the great vehicle would not be honorable, superior, highest, and most wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the feelings produced by ear, nose, tongue, body, and conscious contacts are provisionally established and in change, and all dharmas are impermanent, changing, and unreal, the great vehicle is honorable, superior, highest, and most wonderful and surpasses heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if dharma realm were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the dharma realm is unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if realness, reality, the realm of the inconceivable, and the realm of peace and stability were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because realness, reality, the realm of the

inconceivable, and the realm of peace and stability are unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if giving paramita were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because giving paramita is unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if pure precept, forbearance, diligence, meditation, and prajna paramitas were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because pure precept, forbearance, diligence, meditation, and prajna paramitas are unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if internal emptiness were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because internal emptiness is unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and

wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the four bases of mindfulness were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the four bases of mindfulness are unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the Buddha's ten abilities were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the Buddha's ten abilities are unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the four

kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world."

(The Buddha said to Well-Appearing One that if the aggregates, spheres, realms, and the superior virtuous dharmas were real and changeless, then the great vehicle would not be honorable, superior, and highest, and transcends heavenly beings, human beings, and so forth in the world. Because these aggregates, spheres, realms, and the superior virtuous dharmas are unreal and without nature, the great vehicle is honorable, superior, and highest and transcends heavenly beings, human beings, and so forth in the world.)

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Chapter 20

The Superior Vehicle

Section 2

(In the Second Assembly)

"Furthermore, Well-Appearing One, if the dharma of the embryonic Buddha nature were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the dharma of the embryonic Buddha nature is unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, if the dharmas of the stages of eight-forbearance, stream-entry, once-return, nonreturn, arhat, self-enlightenment bodhi, bodhisattva, and Thus-Comer were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the dharmas of the stage of eight-forbearance, stage of stream-entry, and so forth, and the stage of Thus-Comer are unreal and without natures, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

"Furthermore, Well-Appearing One, if the individuals of embryonic Buddha nature were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the individuals of embryonic Buddha nature are unreal and have no nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

“Well-Appearing One, if the individuals of the stages of eight-forbearance, stream-entry, once-return, nonreturn, arhat, self-enlightenment bodhi, bodhisattva, and Thus-Comer were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the individuals of the stages of eight-forbearance, stream-entry, and so forth, and Thus-Comer are unreal and have no nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

“Furthermore, Well-Appearing One, if all heavenly beings, human beings, asuras, and so forth in the world were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because all heavenly beings, human beings, asuras, and so forth in the world are unreal and have no nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

“Furthermore, Well-Appearing One, if the immeasurable minds initiated by the great bodhisattvas since beginning to aspire to the bodhi until finally sitting on the throne of the exquisite bodhi were real and not nonexistent, then the great vehicle would not be honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world.. Because the immeasurable minds initiated by the great bodhisattvas are unreal and without natures, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

Furthermore, Well-Appearing One, if the diamond-solid knowledge owned by the great bodhisattva were real and not nonexistent, then the great vehicle would not be the honorable, superior, highest, and wonderful, nor would it transcend heavenly beings, human beings, asuras, and so forth in the world. Because the diamond-solid knowledge owned by the great bodhisattva is unreal and without nature, the great vehicle is honorable, superior, highest, and wonderful and transcends heavenly beings, human beings, asuras, and so forth in the world.

“Furthermore, Well-Appearing One, if the diamond-solid knowledge owned by the great bodhisattva were real and not nonexistent, then the great bodhisattvas would not be able to use this diamond-like knowledge to fully understand the emptiness of the self-natures of all dharmas, permanently terminate the enduring disposition of vexations, and realize the perfect knowledge of all perfect knowledge; nor would they surpass heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the diamond-solid knowledge owned by the great bodhisattva is unreal and without nature, the great bodhisattvas are able to fully understand the emptiness of the self-natures of all dharmas, permanently terminate the enduring disposition of vexations, realize the perfect knowledge of all perfect knowledge, and transcend heavenly beings, human beings, asuras, and so forth in the world.

“Furthermore, Well-Appearing One, if the magnificent bodies of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones dignified by the thirty-two perfect major marks and eighty distinguishing minor features were real and not nonexistent, then the powerful lights and the wonderful merits and virtues of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones would not be superior to the bodies of all heavenly beings, human beings, asuras, and so forth in the world. Because the magnificent bodies of the Thus-Comers, One Worthy of Offerings, Perfectly and Universally Enlightened Ones dignified by the thirty-two perfect major marks and eighty distinguishing minor features are unreal and without natures, the powerful lights and the wonderful merits and virtues of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do surpass all heavenly beings, human beings, asuras, and so forth in the world.

“Furthermore, Well-Appearing One, if the brilliant rays emitted by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and not nonexistent, then the lights would not illumine universally as many worlds of the ten directions as the sands of the Ganges, nor would the Thus-Comers transcend heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the brilliant rays emitted by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are unreal and without natures, the lights can illumine as many worlds of the ten directions as the sands of the Ganges, and the Thus-Comers thus transcend all heavenly beings, human beings, asuras, and so forth in the world.

“Furthermore, Well-Appearing One, if the sixty variable exquisite tones of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and not nonexistent, their beautiful voices would not reach immeasurable and countless worlds of the ten directions to teach sentient beings, nor would they transcend all heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the beautiful voices of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are unreal and have no nature, they are able to reach immeasurable and countless worlds of the ten directions to teach sentient beings, and the Thus-Comers thus transcend all heavenly beings, human beings, asuras, and so forth in the world.

“Furthermore, Well-Appearing One, if the dharma wheel turned by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and not nonexistent, then the dharma wheel would not be extremely pure, nor would it be the dharma wheel that sramanas, Brahmans, and so forth could not turn, so the Thus-Comers would not transcend all heavenly beings, human beings, asuras, and so forth in the world. Well-Appearing One, because the dharma wheel turned by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is extremely pure and cannot be turned by sramanas, Brahmans, and so forth in the world, the Thus-Comers indeed transcend all heavenly beings, human beings, asuras, and so forth in the world.

“Furthermore, Well-Appearing One, if the sentient beings educated and converted by Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and not nonexistent, then the subtlest and most wonderful dharma wheel turned by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones would not assist sentient beings to enter the nirvana without remainder, and the Thus-Comers would not surpass all heavenly beings, human beings, asuras, and so forth in the world. Because the sentient beings educated and converted by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened are unreal and without natures, the subtlest and most wonderful dharma wheel turned by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is able to assist sentient beings to enter the nirvana without remainder, and the Thus-Comers indeed transcend all heavenly beings, human beings, asuras, and so forth in the world.

"Well-Appearing One, because of these causes and conditions, we will say that the great vehicle is the most venerable, supreme, highest, and most wonderful one and transcends all heavenly beings, human beings, asuras, and so forth in the world."

(Because all dharmas, including the aggregates, spheres, realms, superior virtuous dharmas, great-vehicle practitioners, and the holy ones are unreal and without nature, the great vehicle is the supreme and most wonderful vehicle, surpassing all heavenly beings, human beings, asuras, and so forth in the world.)

Chapter 21

Nonexistence

Section 1

(In the Second Assembly)

"Furthermore, Well-Appearing One, you say that the great vehicle is equivalent to empty space. You are right. It is as you say. Why?

"Well-Appearing One, in empty space, the ten directions--east, west, south, north, southeast, northeast, southwest, northwest, the zenith, and the nadir--are unattainable; so is the great vehicle in which the ten directions are also unattainable. Therefore, it is said that the great vehicle is equivalent to empty space.

(The Buddha agreed with what Well-Appearing One said and further elaborated in this and the following paragraphs why the great vehicle is equivalent to empty space.)

"Well-Appearing One, in empty space, all forms and sizes such as long, short, high, low, square, round, irregular, and regular are all unattainable. Similarly, the great vehicle has forms

and sizes that are also unattainable. Therefore, it is said that the great vehicle is equivalent to empty space.

“Well-Appearing One, empty space cannot be manifested by colors such as blue, yellow, dark red, white, red, purple, fresh green, light green, and so forth are nonexistent. The great vehicle cannot be manifested by colors either. Therefore, the great vehicle is said to be like empty space.

“Well-Appearing One, empty space does not have past, future, and present, so does the great vehicle. Therefore, the great vehicle is said to be like empty space.

“Well-Appearing One, empty space neither increases nor decreases, neither advances nor retreats, so does the great vehicle. Therefore, the great vehicle is said to be like empty space.

“Well-Appearing One, empty space is neither contaminated nor purified, so too is the great vehicle. Therefore, the great vehicle is said to be like empty space.

“Well-Appearing One, in empty space there are no arising, extinction, duration, or decay, and the same applies in the great vehicle. Therefore, the great vehicle is said to be like empty space.

“Well-Appearing One, empty space is neither virtuous nor virtuous, neither morally related nor morally unrelated dharmas, the great vehicle is like empty space.

“Well-Appearing One, empty space does not see, hear, awaken, and understand, nor does the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space cannot be known and reached, and it cannot understand universally, remove vexations permanently, and realize, cultivate, or learn; neither can the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

(The Buddha continued to elaborate in these paragraphs how great vehicle is like empty space.)

“Well-Appearing One, empty space is not the dharma or the result of cultivation; it is not the law of maturation with different types at different times, nor can it mature. The great vehicle has similar attribues. Therefore, the great vehicle is said to be like empty space.

“Well-Appearing One, empty space is neither greed nor not greed, neither anger nor not anger, and neither ignorance nor not ignorance. The great vehicle has similar attributes. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space does not initiate the first aspiration, second aspiration, and so forth, and the tenth aspiration; the great vehicle does not initiate these aspirations either. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, like empty space cannot attain the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexation, getting away, arhat, self-enlightened one, bodhisattva, and Thus-Comer. The great vehicle cannot attain these stages either. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space does not fall into the realm of desire, the realm of form, and the realm of formlessness. The great vehicle does not fall into the three realms either. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space cannot attain stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, arhat aspiration and effect, self-enlightenment aspiration and effect, and bodhisattva and Thus-Comer. The great vehicle cannot attain these aspirations and effects either. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space cannot achieve the stages of voice-hearer, self-enlightened one, bodhisattva, and Thus-Comer. The great vehicle cannot achieve these stages either. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space is neither material nor immaterial, neither visible nor invisible, neither substantial nor unsubstantial, and neither correspondent nor not correspondent, so is the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space is neither permanent nor impermanent, neither pleasant or painful, neither with nor without selfness, and neither pure nor impure, so is the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space is neither empty nor not empty, neither with form nor without form, and neither with aspiration nor without aspiration, so is the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space is neither tranquil nor not tranquil, neither faraway nor not far away, so is the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space is neither dark nor bright, so is the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space is neither attainable nor unattainable, so is the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space is neither the aggregates, realms, and spheres, nor apart from the aggregates, realms, and spheres, so is the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, empty space is neither utterable nor unutterable, so is the great vehicle. Therefore, it is said that the great vehicle resembles empty space.

“Well-Appearing One, because of these causes and conditions, it is said that the great vehicle equals empty space.

“Furthermore, Well-Appearing One, you say that the great vehicle is like empty space because it can contain immeasurable, innumerable, and boundless sentient beings. Yes, it is as you say. Why? Well-Appearing One, as the sentient beings are nonexistent, so is empty space. As empty space is nonexistent, so is the great vehicle. Because of this cause and condition, it is said that the great vehicle can contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the sentient beings, the empty space, and the great vehicle are all nonexistent and unattainable.

(The Buddha agreed with what Well-Appearing One said that the great vehicle, like empty space, can contain numberless sentient beings, while the sentient beings, the empty space, and the great vehicle are all nonexistent and unattainable.)

“Furthermore, Well-Appearing One, because the sentient beings are immeasurable, innumerable, and boundless, so is empty space; because empty space is immeasurable, innumerable, and boundless, so is the great vehicle. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the immeasurable, innumerable, and boundless sentient beings; the immeasurable, innumerable, and boundless empty space; and the immeasurable, innumerable, and boundless great vehicle are all nonexistent and unattainable.

“Furthermore, Well-Appearing One, as the sentient beings are nonexistent, so is empty space; as empty space is nonexistent, so is the great vehicle. As the great vehicle is nonexistent, so is immeasurableness; as immeasurableness is nonexistent, so is innumerableness; as innumerableness is nonexistent, so is boundlessness; as boundlessness is nonexistent, so are all dharmas. Because of this cause and condition, the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the sentient beings, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

(The Buddha taught that the great vehicle could contain innumerable sentient beings, while sentient beings, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.)

“Furthermore, Well-Appearing One, as the ‘I’ is nonexistent, so is the sentient being. As the sentient being is nonexistent, so is the living one. As the living one is nonexistent, so is the one who gives birth. As the one who gives birth is nonexistent, so is the one who raises others. As the one who raises others is nonexistent, so is the gentleperson. As the gentleperson is nonexistent, so is the individual in reincarnation. As the individual in reincarnation is nonexistent, so is the mentally born one. As the mentally born one is nonexistent, so is the learned child. As the learned child is nonexistent, so is the maker. As the maker is nonexistent, so is the receiver. As the receiver is nonexistent, so is the knower. As the knower is nonexistent, so is the viewer. As the viewer is nonexistent, so is empty space. As empty space is nonexistent, so is the great vehicle. As the great vehicle is nonexistent, so is immeasurableness. As immeasurableness is nonexistent, so is innumerableness. As innumerableness is nonexistent, so is

boundlessness. As boundlessness is nonexistent, so are all dharmas. Because of this cause and condition, the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, and so forth, and the empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

(Because the "I," the sentient being, and so forth, and empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable, the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings.)

"Furthermore, Well-Appearing One, as the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, so is dharma realm. As the dharma realm is nonexistent, so is empty space. As empty space is nonexistent, so is the great vehicle. As the great vehicle is nonexistent, so is immeasurableness. As immeasurableness is nonexistent, so is innumerableness. As innumerableness is nonexistent, so is boundlessness. As boundlessness is nonexistent, so are all dharmas. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the dharma realm, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, realness, reality, the realm of the inconceivable, the realm of peace and stability, and so forth are nonexistent. Because the realness, reality, the realm of the inconceivable, the realm of peace and stability, and so forth are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, because

the ‘I,’ the sentient being, the living one, and so forth, as well as realness, reality, the realm of the inconceivable, the realm of peace and stability, empty space, great vehicle, immeasurableness, innumerableness, boundless, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, matter is nonexistent. Because matter is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, and so forth, as well as matter, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, feeling, thinking, action, and consciousness are nonexistent. Because feeling, thinking, action, and consciousness are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, and so forth, as well as feeling, thinking, action, consciousness, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, the eye sphere is nonexistent. Because the eye sphere is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great

vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the eye sphere, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the ear, nose, tongue, body, and conscious spheres are nonexistent. Because the ear, nose, tongue, body, and conscious spheres are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the ear sphere, nose sphere, tongue sphere, body sphere, conscious sphere, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the sight sphere is nonexistent. Because the sight sphere is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the

sight sphere, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the sound, smell, taste, touch, and mental-image spheres are nonexistent. Because the sound, smell, taste, touch, and mental-image spheres are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the sound sphere, smell sphere, taste sphere, touch sphere, mental-image sphere, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the eye realm is nonexistent. Because the eye realm is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the eye realm, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the ear, nose, tongue, body, and conscious realms are nonexistent. Because the ear, nose, tongue, body, and conscious realms are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent.

Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the ear realm, nose realm, tongue realm, body realm, conscious realm, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the sight realm is nonexistent. Because the sight realm is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the sight realm, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the sound, smell, taste, touch, and mental-image realms are nonexistent. Because the sound, smell, taste, touch, and mental-image realms are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the sound realm, smell realm,

taste realm, touch realm, mental-image realm, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the eye consciousness realm is nonexistent. Because the eye consciousness realm is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the eye consciousness realm, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are nonexistent. Because the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, conscious consciousness realm, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, the eye contact is nonexistent. Because the eye contact is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, and so forth, as well as the eye contact, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, the ear, nose, tongue, body, and conscious contacts are nonexistent. Because the ear, nose, tongue, body, and conscious contacts are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, and so forth, as well as the ear contact, nose contact, tongue contact, body contact, conscious contacts, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, the feelings produced by eye contact are nonexistent. Because the feelings produced by eye contact are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent.

Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, and so forth, as well as the feelings produced by eye contact, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, the feelings produced by ear, nose, tongue, body, and conscious contacts are nonexistent. Because the feelings produced by ear, nose, tongue, body, and conscious contacts are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, and so forth; the feelings produced by ear, nose, tongue, body, and conscious contacts; as well as empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, giving paramita is nonexistent. Because giving paramita is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, as well as giving paramita, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, pure precept, forbearance, diligence, meditation, and prajna paramitas are nonexistent. Because pure precept, forbearance, diligence, meditation, and prajna paramitas are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, and so forth, as well as pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, prajna paramita, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, internal emptiness is nonexistent. Because internal emptiness is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the ‘I,’ the sentient being, the living one, and so forth, as well as internal emptiness, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, the living one, and so forth, and the viewer are nonexistent, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas,

emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are nonexistent. Because external emptiness, internal emptiness, and so forth, and emptiness of selfless self-nature are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as various kinds of emptiness, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the four bases of mindfulness are nonexistent. Because the four bases of mindfulness are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the four bases of mindfulness, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are nonexistent. Because the four correct endeavors, four bases of power, and so forth, and noble eightfold path are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because

innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the various aids to enlightenment, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable."

(The Buddha taught that because the "I,' the sentient beings and so forth are nonexistent, the five aggregates, six sense roots, twelve realms, feelings, as well as various superior virtuous dharmas are nonexistent. Because these dharmas are nonexistent, empty space is nonexistent, the great vehicle is nonexistent, and immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent. The great vehicle thus can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because all these dharmas are nonexistent and unattainable. This implies the idea that the great vehicle can contain numberless sentient beings is also nonexistent.)

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Chapter 21

Nonexistence

Section 2

(In the Second Assembly)

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the Buddha's ten abilities are nonexistent. Because the Buddha's ten abilities are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the Buddha's ten abilities, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, 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 nonexistent. Because the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this

cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the 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, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the stage of embryonic Buddha nature is nonexistent. Because the stage of embryonic Buddha nature is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the stage of embryonic Buddha nature, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the stages of eight-forbearance, stream-entry, once-return, nonreturn, arhat, self-enlightened one, bodhisattva, and Thus-Comer are nonexistent. Because the stages of eight-forbearance, stream-entry, and so forth, and Thus-Comer are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the stage of eight-forbearance,

stage of stream-entry, stage of once-return, stage of nonreturn, stage of arhat, stage of self-enlightened one, stage of bodhisattva, stage of Thus-Comer, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the stream-enterers are nonexistent. Because the stream-enterers are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the stream-enterers, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Thus-Comers are nonexistent. Because the once-returners, nonreturners, and so forth, and Thus-Comers are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, Thus-Comers, empty space, great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, the living one, and so forth, and the viewer are nonexistent, the voice-hearers are nonexistent. Because the voice-hearers are nonexistent, the self-enlightened ones are nonexistent. Because the self-enlightened ones are nonexistent, the perfectly and universally enlightened ones are nonexistent. Because the perfectly and universally enlightened ones are nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, the vehicle of self-enlightened one is nonexistent. Because the vehicle of self-enlightened one is nonexistent, the vehicle of voice-hearer is nonexistent. Because the vehicle of voice-hearer is nonexistent, the Thus-Comer is nonexistent. Because the Thus-Comer is nonexistent, the perfect knowledge of all phenomena is nonexistent. Because the perfect knowledge of all phenomena is nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness is nonexistent. Because immeasurableness is nonexistent, innumerableness is nonexistent. Because innumerableness is nonexistent, boundlessness is nonexistent. Because boundlessness is nonexistent, all dharmas are nonexistent. Because of this cause and condition, it is said that the great vehicle can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? Well-Appearing One, the 'I,' the sentient being, the living one, and so forth, as well as the voice-hearers, the self-enlightened ones, the perfectly and universally enlightened ones, the great vehicle, the vehicle of self-enlightened one, the vehicle of voice-hearer, the Thus-Comer, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are nonexistent and unattainable.

(The Buddha concluded the nonexistence and nonattainment of all holy effects, all sentient beings, and the related cultivation of various vehicles.)

"Furthermore, Well-Appearing One, like the realm of nirvana that can universally receive and contain immeasurable, innumerable, and boundless sentient beings, so the great vehicle can universally receive and contain immeasurable, innumerable, and boundless sentient beings. Because of this cause and condition, it is said that the great vehicle, like empty space, can universally receive and contain immeasurable, innumerable, and boundless sentient beings.

(The Buddha taught that the great vehicle is like the realm of nirvana that can universally receive and contain numberless and boundless sentient beings.)

"Furthermore, Well-Appearing One, you are right when you say that the great vehicle, like empty space, does not come, go, or stay. Why? It is because all dharmas do not come, go, or stay. Why? Well-Appearing One, the dharmas are supposed that they can move and stay, but that is not the truth. Moving and staying are unattainable. Based on this cause and condition, the great vehicle will come from nowhere, go nowhere, and stay nowhere. Why? Well-Appearing One, matter, feeling, thinking, action, and consciousness do not come, go, or stay. Well-Appearing One, the original natures of matter, feeling, thinking, action, and consciousness do not come, go, or stay. Well-Appearing One, the realness of matter, feeling, thinking, action, and consciousness does not come, go, or stay. Well-Appearing One, the self-natures of matter, feeling, thinking, action, and consciousness do not come, go, or stay. Well-Appearing One, the particular characteristics of matter, feeling, thinking, action, and consciousness do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of matter, feeling, thinking, action, and consciousness neither move nor stay.

(The Buddha agreed to what Well-Appearing One stated and further elaborated that the original natures, realness, self-natures, and particular characteristics of matter, feeling, thinking, and so forth, and the rest of dharmas neither move nor stay. Moving and staying are unattainable. The great vehicle thus does not come, go, or stay; it comes from nowhere, will go nowhere, and stays nowhere.)

"Furthermore, Well-Appearing One, the eye, ear, nose, tongue, body, and conscious spheres do not come, go, or stay. Well-Appearing One, the original natures of the eye, ear, nose, tongue, body, and conscious spheres do not come, go, or stay. Well-Appearing One, the realness of the eye, ear, nose, tongue, body, and conscious spheres does not come, go, or stay. Well-Appearing One, the self-natures of the eye, ear, nose, tongue, body, and conscious spheres do not come, go, or stay. Well-Appearing One, the particular characteristics of the eye, ear, nose, tongue, body, and conscious spheres do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the eye sphere, ear sphere, and so forth, and conscious sphere neither move nor stay.

“Furthermore, Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image spheres do not come, go, or stay. Well-Appearing One, the original natures of the sight, sound, smell, taste, touch, and mental-image spheres do not come, go, or stay. Well-Appearing One, the realness of the sight, sound, smell, taste, touch, and mental-image spheres does not come, go, or stay. Well-Appearing One, the self-natures of the sight, sound, smell, taste, touch, and mental-image spheres do not come, go, or stay. Well-Appearing One, the particular characteristics of the sight, sound, smell, taste, touch, and mental-image spheres do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the sight sphere, sound sphere, and so forth, and mental-image sphere neither move nor stay.

“Furthermore, Well-Appearing One, the eye, ear, nose, tongue, body, and conscious realms do not come, go, or stay. Well-Appearing One, the original natures of the eye, ear, nose, tongue, body, and conscious realms do not come, go, or stay. Well-Appearing One, the realness of the eye, ear, nose, tongue, body, and conscious realms does not come, go, or stay. Well-Appearing One, the self-natures of the eye, ear, nose, tongue, body, and conscious realms do not come, go, or stay. Well-Appearing One, the particular characteristics of the eye, ear, nose, tongue, body, and conscious realms do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the eye realm, ear realm, and so forth, and conscious realm neither move nor stay.

“Furthermore, Well-Appearing One, the sight, sound, smell, taste, touch, and mental-image realms do not come, go, or stay. Well-Appearing One, the original natures of the sight, sound, smell, taste, touch, and mental-image realms do not come, go, or stay. Well-Appearing One, the realness of the sight, sound, smell, taste, touch, and mental-image realms does not come, go, or stay. Well-Appearing One, the self-natures of the sight, sound, smell, taste, touch, and mental-image realms do not come, go, or stay. Well-Appearing One, the particular characteristics of the sight, sound, smell, taste, touch, and mental-image realms do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the sight realm, sound realm, and so forth, and mental-image realm neither move nor stay.

“Furthermore, Well-Appearing One, the eye consciousness realm, ear consciousness realm, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not come, go, or stay. Well-Appearing One, the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not come, go, or stay. Well-Appearing One, the realness of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms does not come, go, or stay. Well-Appearing One, the self-natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not come, go, or stay. Well-Appearing One, the particular characteristics of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm neither move nor stay.

“Furthermore, Well-Appearing One, the eye, ear, nose, tongue, body, and conscious contacts do not come, go, or stay. Well-Appearing One, the original natures of the eye, ear, nose, tongue, body, and conscious contacts do not come, go, or stay. Well-Appearing One, the realness of the eye, ear, nose, tongue, body, and conscious contacts does not come, go, or stay. Well-Appearing One, the self-natures of the eye, ear, nose, tongue, body, and conscious contacts do not come, go, or stay. Well-Appearing One, the particular characteristics of the eye, ear, nose, tongue, body, and conscious contacts do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the eye contact, ear contact, and so forth, and conscious contact neither move nor stay.

“Furthermore, Well-Appearing One, the feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not come, go, or stay. Well-Appearing One, the original natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not come, go, or stay. Well-Appearing One, the realness of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts does not come, go, or stay. Well-Appearing One, the self-natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not come, go, or

stay. Well-Appearing One, the particular characteristics of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts do not come, go, or stay. Why? Well-Appearing One, because the original natures, realness, self-natures, and particular characteristics of the feelings produced by eye contact, ear contact, and so forth, and conscious contact neither move nor stay.

"Furthermore, Well-Appearing One, the earth, water, fire, wind, space, and consciousness realms do not come, go, or stay. Well-Appearing One, the original natures of the earth, water, fire, wind, space, and consciousness realms do not come, go, or stay. Well-Appearing One, the realness of the earth, water, fire, wind, space, and consciousness realms does not come, go, or stay. Well-Appearing One, the self-natures of the earth, water, fire, wind, space, and consciousness realms do not come, go, or stay. Well-Appearing One, the particular characteristics of the earth, water, fire, wind, space, and consciousness realms do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the earth realm, water realm, and so forth, and consciousness realm neither move nor stay.

"Furthermore, Well-Appearing One, dharma realm, realness, reality, the realm of the inconceivable, and the realm of peace and stability do not come, go, or stay. Well-Appearing One, the original natures of dharma realm, realness, reality, the realm of the inconceivable, and the realm of peace and stability do not come, go, or stay. Well-Appearing One, the realness of dharma realm, realness, reality, the realm of the inconceivable, and the realm of peace and stability does not come, go, or stay. Well-Appearing One, the self-natures of dharma realm, realness, reality, the realm of the inconceivable, and the realm of peace and stability do not come, go, or stay. Well-Appearing One, the particular characteristics of dharma realm, realness, reality, the realm of the inconceivable, and the realm of peace and stability do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of dharma realm, realness, and so forth, and the realm of peace and stability neither move nor stay.

"Furthermore, Well-Appearing One, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not come, go, or stay. Well-Appearing One, the original natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not come, go, or stay. Well-Appearing One, the realness of giving, pure precept, forbearance,

diligence, meditation, and prajna paramitas does not come, go, or stay. Well-Appearing One, the self-natures of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not come, go, or stay. Well-Appearing One, the particular characteristics of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas neither move nor stay.

"Furthermore, Well-Appearing One, the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path do not come, go, or stay. Well-Appearing One, the original 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 do not come, go, or stay. Well-Appearing One, the realness of the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path does not come, go, or stay. Well-Appearing One, 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 do not come, go, or stay. Well-Appearing One, the particular characteristics 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 not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path neither move nor stay.

"Furthermore, Well-Appearing One, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power do not come, go, or stay. Well-Appearing One, the original 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 do not come, go, or stay. Well-Appearing One, the realness of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy,

great equanimity, and eighteen distinctive features of Buddha's wisdom and power does not come, go, or stay. Well-Appearing One, the self-natures of the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power do not come, go, or stay. Well-Appearing One, the particular characteristics 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 do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power neither move nor stay.

"Furthermore, Well-Appearing One, the bodhi and Buddha do not come, go, or stay. Well-Appearing One, the original natures of the bodhi and Buddha do not come, go, or stay. Well-Appearing One, the realness of the bodhi and Buddha does not come, go, or stay. Well-Appearing One, the self-natures of the bodhi and Buddha do not come, go, or stay. Well-Appearing One, the particular characteristics of the bodhi and Buddha do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the bodhi and Buddha neither move nor stay.

"Furthermore, Well-Appearing One, the conditioned and unconditioned realms do not come, go, or stay. Well-Appearing One, the original natures of the conditioned and unconditioned realms do not come, go, or stay. Well-Appearing One, the realness of the conditioned and unconditioned realms does not come, go, or stay. Well-Appearing One, the self-natures of the conditioned and unconditioned realms do not come, go, or stay. Well-Appearing One, the particular characteristics of the conditioned and unconditioned realms do not come, go, or stay. Why? Well-Appearing One, the original natures, realness, self-natures, and particular characteristics of the conditioned and unconditioned realms neither move nor stay.

"Well-Appearing One, because of this cause and condition, it is said that the great vehicle, like empty space, comes from nowhere, goes nowhere, and dwells nowhere.

(The Buddha taught that because the original natures, realness, self-natures, and particular characteristics of all dharmas neither move nor stay, the great vehicle comes from nowhere, goes nowhere, and stays nowhere.)

"Furthermore, Well-Appearing One, you are right when you said that the past, future, and present in great vehicle, like in empty space, are unattainable. You also say that in the great vehicle the three phases of time are equal. Because the great vehicle transcends the three phases of time, it is named great vehicle. Why? Well-Appearing One, the past is empty, the future is empty, the present is empty, the equality of the three phases of time is empty, the transcendence of the three phases of time is empty, the great vehicle is empty, and the bodhisattva is empty too. Why? Well-Appearing One, in emptiness, no different forms exist among the numbers one, two, three, four, and five. Therefore, the equality of the three phases of time in the great vehicle transcends the three phases of time.

(The Buddha taught that like in empty space, the past, future, and present in great vehicle are unattainable. They are equal. Besides, the great vehicle transcends the three phases of time, so it is named great vehicle.)

"Well-Appearing One, in the great vehicle, the form of equality and the form of inequality are unattainable; the form of greed and the form of freedom from greed are unattainable; the form of anger and the form of freedom from anger are unattainable; the form of ignorance and the form of freedom from ignorance are unattainable; and the form of arrogance and the form of freedom from arrogance are unattainable. And so forth, the forms of the virtuous and the not virtuous dharmas are unattainable; the forms of the morally related and morally unrelated dharmas are unattainable; the forms of permanence and impermanence are unattainable; the forms of pleasure and pain are unattainable; the forms of selfness and selflessness are unattainable; the forms of purity and impurity are unattainable; the forms of the realm of desire and getting out of the realm of desire are unattainable; the forms of the realm of form and getting out of the realm of form are unattainable; and the forms of the realm of formlessness and getting out of the realm of formlessness are unattainable. Why? Well-Appearing One, it is because in great vehicle, the self-natures of all dharmas are unattainable.

(The Buddha taught that in the great vehicle, the forms of equality and inequality, greed and no greed, the virtuous and not virtuous dharmas, and so forth are unattainable. Why? In the great vehicle, the self-natures of all dharmas are unattainable.)

"Furthermore, Well-Appearing One, matter in the past is empty; matter in the future or present is empty too. Feeling, thinking, action, and consciousness in the past are empty; feeling, thinking, action, and consciousness in the future or present are empty too.

"Well-Appearing One, in emptiness, matter in the past is unattainable. Why? The matter in the past is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, matter in the past is attainable? Well-Appearing One, in emptiness, matter in the future or present is unattainable. Why? Matter in the future or present is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, matter in the future or present is attainable? Well-Appearing One, in emptiness, feeling, thinking, action, and consciousness in the past are unattainable. Why? Feeling, thinking, action, and consciousness in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, feeling, thinking, action, and consciousness in the past are attainable? Well-Appearing One, in emptiness, feeling, thinking, action, and consciousness in the future or present are unattainable. Why? Feeling, thinking, action, and consciousness in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, feeling, thinking, action, and consciousness in the future or present are attainable?

(The Buddha elaborated that in emptiness, the five aggregates in the past, future, or present are unattainable. Why? The five aggregates in the past, future, or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the five aggregates in the past, future, or present are attainable? This principle also applies to the six inner spheres, six outer spheres, twelve realms, and so forth, as taught by the Buddha in the following.)

"Furthermore, Well-Appearing One, the eye sphere in the past is empty, and the eye spheres in the future or present are empty too. The ear, nose, tongue, body, and conscious spheres

in the past are empty; the ear, nose, tongue, body, and conscious spheres in the future or present are empty too.

"Well-Appearing One, in emptiness, the eye sphere in the past is unattainable. Why? The eye sphere in the past is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the eye sphere in the past is attainable? Well-Appearing One, in emptiness, the eye sphere in the future or present is unattainable. Why? The eye sphere in the future or present is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the eye sphere in the future or present is attainable? Well-Appearing One, in emptiness, the ear, nose, tongue, body, and conscious spheres in the past are unattainable. Why? The ear, nose, tongue, body, and conscious spheres in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ear, nose, tongue, body, and conscious spheres in the past are attainable? Well-Appearing One, in emptiness, the ear, nose, tongue, body, and conscious spheres in the future or present are unattainable. Why? The ear, nose, tongue, body, and conscious spheres in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ear, nose, tongue, body, and conscious spheres in the future or present are attainable?

"Furthermore, Well-Appearing One, the sight sphere in the past is empty, and the sight spheres in the future or present are empty too. The sound, smell, taste, touch, and mental-image spheres in the past are empty; the sound, smell, taste, touch, and mental-image spheres in the future or present are empty too.

"Well-Appearing One, in emptiness, the sight sphere in the past is unattainable. Why? The sight sphere in the past is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the sight sphere in the past is attainable? Well-Appearing One, in emptiness, the sight sphere in the future or present is unattainable. Why? The sight sphere in the future or present is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the sight sphere in the future or present is attainable? Well-Appearing One, in

emptiness, the sound, smell, taste, touch, and mental-image spheres in the past are unattainable. Why? The sound, smell, taste, touch, and mental-image spheres in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the sound, smell, taste, touch, and mental-image spheres in the past are attainable? Well-Appearing One, in emptiness, the sound, smell, taste, touch, and mental-image spheres in the future or present are unattainable. Why? The sound, smell, taste, touch, and mental-image spheres in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the sound, smell, taste, touch, and mental-image spheres in the future or present are attainable?

"Furthermore, Well-Appearing One, the eye realm in the past is empty, and the eye realms in the future or present are empty too. The ear, nose, tongue, body, and conscious realms in the past are empty; the ear, nose, tongue, body, and conscious realms in the future or present are empty too.

"Well-Appearing One, in emptiness, the eye realm in the past is unattainable. Why? The eye realm in the past is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the eye realm in the past is attainable? Well-Appearing One, in emptiness, the eye realm in the future or present is unattainable. Why? The eye realm in the future or present is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the eye realm in the future or present is attainable? Well-Appearing One, in emptiness, the ear, nose, tongue, body, and conscious realms in the past are unattainable. Why? The ear, nose, tongue, body, and conscious realms in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ear, nose, tongue, body, and conscious realms in the past are attainable? Well-Appearing One, in emptiness, the ear, nose, tongue, body, and conscious realms in the future or present are unattainable. Why? The ear, nose, tongue, body, and conscious realms in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ear, nose, tongue, body, and conscious realms in the future or present are attainable?

“Furthermore, Well-Appearing One, the sight realm in the past is empty, and the sight realms in the future or present are empty too. The sound, smell, taste, touch, and mental-image realms in the past are empty; the sound, smell, taste, touch, and mental-image realms in the future or present are empty too.

“Well-Appearing One, in emptiness, the sight realm in the past is unattainable. Why? The sight realm in the past is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the sight realm in the past is attainable? Well-Appearing One, in emptiness, the sight realm in the future or present is unattainable. Why? The sight realm in the future or present is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the sight realm in the future or present is attainable? Well-Appearing One, in emptiness, the sound, smell, taste, touch, and mental-image realms in the past are unattainable. Why? The sound, smell, taste, touch, and mental-image realms in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the sound, smell, taste, touch, and mental-image realms in the past are attainable? Well-Appearing One, in emptiness, the sound, smell, taste, touch, and mental-image realms in the future or present are unattainable. Why? The sound, smell, taste, touch, and mental-image realms in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the sound, smell, taste, touch, and mental-image realms in the future or present are attainable?

“Furthermore, Well-Appearing One, the eye consciousness realm in the past is empty, and the eye consciousness realm in the future or present is empty too. The ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the past are empty; the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the future or present are empty too.

“Well-Appearing One, in emptiness, the eye consciousness realm in the past is unattainable. Why? The eye consciousness realm in the past is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in

emptiness, the eye consciousness realm in the past is attainable? Well-Appearing One, in emptiness, the eye consciousness realm in the future or present is unattainable. Why? The eye consciousness realm in the future or present is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the eye consciousness realm in the future or present is attainable? Well-Appearing One, in emptiness, the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the past are unattainable. Why? The ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the past are attainable? Well-Appearing One, in emptiness, the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the future or present are unattainable. Why? The ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the future or present are attainable?

“Furthermore, Well-Appearing One, the eye contact in the past is empty, and the eye contacts in the future or present are empty too. The ear, nose, tongue, body, and conscious contacts in the past are empty; the ear, nose, tongue, body, and conscious contacts in the future or present are empty too.

“Well-Appearing One, in emptiness, the eye contact in the past is unattainable. Why? The eye contact in the past is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the eye contact in the past is attainable? Well-Appearing One, in emptiness, the eye contact in the future or present is unattainable. Why? The eye contact in the future or present is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the

eye contact in the future or present is attainable? Well-Appearing One, in emptiness, the ear, nose, tongue, body, and conscious contacts in the past are unattainable. Why? The ear, nose, tongue, body, and conscious contacts in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ear, nose, tongue, body, and conscious contacts in the past are attainable? Well-Appearing One, in emptiness, the ear, nose, tongue, body, and conscious contacts in the future or present are unattainable. Why? The ear, nose, tongue, body, and conscious contacts in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ear, nose, tongue, body, and conscious contacts in the future or present are attainable?

"Furthermore, Well-Appearing One, the feelings produced by eye contact in the past are empty, and the feelings produced by eye contact in the future or present are empty too. The feelings produced by ear, nose, tongue, body, and conscious contacts in the past are empty; the feelings produced by ear, nose, tongue, body, and conscious contacts in the future or present are empty too.

"Well-Appearing One, in emptiness, the feelings produced by eye contact in the past are unattainable. Why? It is because the feelings produced by eye contact in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the feelings produced by eye contact in the past are attainable? Well-Appearing One, in emptiness, the feelings produced by eye contact in the future or present are unattainable. Why? The feelings produced by eye contact in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the feelings produced by eye contact in the future or present are attainable? Well-Appearing One, in emptiness, the feelings produced by ear, nose, tongue, body, and conscious contacts in the past are unattainable. Why? The feelings produced by ear, nose, tongue, body, and conscious contacts in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the feelings produced by ear, nose, tongue, body, and conscious contacts in the past are attainable? Well-Appearing One, in emptiness, the feelings produced by ear, nose, tongue, body, and conscious contacts in the future or present are unattainable. Why? The feelings produced by ear, nose, tongue, body, and

conscious contacts in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the feelings produced by ear, nose, tongue, body, and conscious contacts in the future or present are attainable?”

Fascicle 420

Chapter 21

Nonexistence

Section 3

(In the Second Assembly)

"Furthermore, Well-Appearing One, giving paramita in the past is empty, and giving paramita in the future or present is empty too. Pure precept, forbearance, diligence, meditation, and prajna paramitas in the past are empty; pure precept, forbearance, diligence, meditation, and prajna paramitas in the future or present are empty too.

"Well-Appearing One, in emptiness, giving paramita in the past is unattainable. Why? Giving paramita in the past is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, giving paramita in the past is attainable? Well-Appearing One, in emptiness, giving paramita in the future or present is unattainable. Why? Giving paramita in the future or present is empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, giving paramita in the future or present is attainable? Well-Appearing One, in emptiness, pure precept, forbearance, diligence, meditation, and prajna paramitas in the past are unattainable. Why? Pure precept, forbearance, diligence, meditation, and prajna paramitas in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, pure precept, forbearance, diligence, meditation, and prajna paramitas in the past are attainable? Well-Appearing One, in emptiness, pure precept, forbearance, diligence, meditation, and prajna paramitas in the future or present are unattainable. Why? Pure precept, forbearance, diligence, meditation, and prajna paramitas in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, pure precept, forbearance, diligence, meditation, and prajna paramitas in the future or present are attainable?

“Furthermore, Well-Appearing One, the four bases of mindfulness in the past are empty, and the four bases of mindfulness in the future or present are empty too. The four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path in the past are empty; the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the future or present are empty too.

“Well-Appearing One, in emptiness, the four bases of mindfulness in the past are unattainable. Why? The four bases of mindfulness in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the four bases of mindfulness in the past are attainable? Well-Appearing One, in emptiness, the four bases of mindfulness in the future or present are unattainable. Why? The four bases of mindfulness in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the four bases of mindfulness in the future or present are attainable? Well-Appearing One, in emptiness, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path in the past are unattainable. Why? The four correct endeavors, four bases of power, and so forth, and noble eightfold path in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the past are attainable? Well-Appearing One, in emptiness, the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the future or present are unattainable. Why? The four correct endeavors, four bases of power, and so forth, and noble eightfold path in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the future or present are attainable?

“Furthermore, Well-Appearing One, the Buddha’s ten abilities in the past are empty, and the Buddha’s ten abilities in the future or present are empty too. The four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power in the past are empty; the four kind of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power in the future or present are empty too.

"Well-Appearing One, in emptiness, the Buddha's ten abilities in the past are unattainable. Why? The Buddha's ten abilities in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the Buddha's ten abilities in the past are attainable? Well-Appearing One, in emptiness, the Buddha's ten abilities in the future or present are unattainable. Why? The Buddha's ten abilities in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the Buddha's ten abilities in the future or present are attainable? Well-Appearing One, in emptiness, the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past are unattainable. Why? The four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past are attainable? Well-Appearing One, in emptiness, the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the future or present are unattainable. Why? The four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the future or present are attainable?

"Furthermore, Well-Appearing One, the ordinary sentient beings in the past are empty, and the ordinary sentient beings in the future or present are empty too. The voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past are empty; the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the future or present are empty too.

"Well-Appearing One, in emptiness, ordinary sentient beings in the past are unattainable. Why? The ordinary sentient beings in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ordinary sentient beings in the past are attainable? Well-Appearing One, in emptiness, ordinary sentient

beings in the future or present are unattainable. Why? The ordinary sentient beings in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the ordinary sentient beings in the future or present are attainable? Well-Appearing One, in emptiness, the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past are unattainable. Why? The voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past are attainable? Well-Appearing One, in emptiness, the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the future or present are unattainable. Why? The voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the future or present are empty, and the nature of emptiness is empty too. As in emptiness, emptiness is unattainable, how can we say that in emptiness, the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the future or present are attainable?

(The Buddha taught that in emptiness, emptiness is unattainable; in emptiness, various superior dharmas and the holy effects in the past, future, or present are also unattainable.)

"Furthermore, Well-Appearing One, matter in the past is unattainable; matter in the future or present is unattainable; matter in the equality of the three phases of time is unattainable too. Why? Well-Appearing One, in equality, matter in the past, future, or present is unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that matter in the past, future, or present is attainable? Well-Appearing One, feeling, thinking, action, and consciousness in the past are unattainable; feeling, thinking, action, and consciousness in the future or present are unattainable; and feeling, thinking, action, and consciousness in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, feeling, thinking, action, and consciousness in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that feeling, thinking, action, and consciousness in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the eye sphere in the past is unattainable; the eye sphere in the future or present is unattainable; the eye sphere in the equality of the three phases

of time is unattainable too. Why? Well-Appearing One, in equality, the eye sphere in the past, future, or present is unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the eye sphere in the past, future, or present is attainable? Well-Appearing One, the ear, nose, tongue, body, and conscious spheres in the past are unattainable; the ear, nose, tongue, body, and conscious spheres in the future or present are unattainable; the ear, nose, tongue, body, and conscious spheres in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the ear, nose, tongue, body, and conscious spheres in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the ear, nose, tongue, body, and conscious spheres in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the sight sphere in the past is unattainable; the sight sphere in the future or present is unattainable; the sight sphere in the equality of the three phases of time is unattainable too. Why? Well-Appearing One, in equality, the sight sphere in the past, future, or present is unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the sight sphere in the past, future, or present is attainable? Well-Appearing One, the sound, smell, taste, touch, and mental-image spheres in the past are unattainable; the sound, smell, taste, touch, and mental-image spheres in the future or present are unattainable; the sound, smell, taste, touch, and mental-image spheres in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the sound, smell, taste, touch, and mental-image spheres in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the sound, smell, taste, touch, and mental-image spheres in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the eye realm in the past is unattainable; the eye realm in the future or present is unattainable; the eye realm in the equality of the three phases of time is unattainable too. Why? Well-Appearing One, in equality, the eye realm in the past, future, or present is unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the eye realm in the past, future, or present is attainable? Well-Appearing One, the ear, nose, tongue, body, and conscious realms in the past are unattainable; the ear, nose, tongue, body, and conscious realms in the future or present are unattainable; the ear, nose, tongue, body, and conscious realms in the equality of the three phases of time are unattainable too. Why? Well-

Appearing One, in equality, the ear, nose, tongue, body, and conscious realms in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the ear, nose, tongue, body, and conscious realms in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the sight realm in the past is unattainable; the sight realm in the future or present is unattainable; the sight realm in the equality of the three phases of time is unattainable too. Why? Well-Appearing One, in equality, the sight realm in the past, future, or present is unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the sight realm in the past, future, or present is attainable? Well-Appearing One, the sound, smell, taste, touch, and mental-image realms in the past are unattainable; the sound, smell, taste, touch, and mental-image realms in the future or present are unattainable; the sound, smell, taste, touch, and mental-image realms in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the sound, smell, taste, touch, and mental-image realms in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the sound, smell, taste, touch, and mental-image realms in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the eye consciousness realm in the past is unattainable; the eye consciousness realm in the future or present is unattainable; the eye consciousness realm in the equality of the three phases of time is unattainable too. Why? Well-Appearing One, in equality, the eye consciousness realm in the past, future, or present is unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the eye consciousness realm in the past, future, or present is attainable? Well-Appearing One, the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the past are unattainable; the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the future or present are unattainable; the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body

consciousness realm, and conscious consciousness realm in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the eye contact in the past is unattainable; the eye contact in the future or present is unattainable; the eye contact in the equality of the three phases of time is unattainable too. Why? Well-Appearing One, in equality, the eye contact in the past, future, or present is unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the eye contact in the past, future, or present is attainable? Well-Appearing One, the ear, nose, tongue, body, and conscious contacts in the past are unattainable; the ear, nose, tongue, body, and conscious contacts in the future or present are unattainable; the ear, nose, tongue, body, and conscious contacts in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the ear, nose, tongue, body, and conscious contacts in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the ear, nose, tongue, body, and conscious contacts in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the feelings produced by eye contact in the past are unattainable; the feelings produced by eye contact in the future or present are unattainable; the feelings produced by eye contact in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the feelings produced by eye contact in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the feelings produced by eye contact in the past, future, or present are attainable? Well-Appearing One, the feelings produced by ear, nose, tongue, body, and conscious contacts in the past are unattainable; the feelings produced by ear, nose, tongue, body, and conscious contacts in the future or present are unattainable; the feelings produced by ear, nose, tongue, body, and conscious contacts in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the feelings produced by ear, nose, tongue, body, and conscious contacts in the past, future, or present are unattainable. Why? As in equality, the nature

of equality is unattainable, how can we say that the feelings produced by ear, nose, tongue, body, and conscious contacts in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, giving paramita in the past is unattainable; giving paramita in the future or present is unattainable; giving paramita in the equality of the three phases of time is unattainable too. Why? Well-Appearing One, in equality, giving paramita in the past, future, or present is unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that giving paramita in the past, future, or present is attainable? Well-Appearing One, pure precept, forbearance, diligence, meditation, and prajna paramitas in the past are unattainable; pure precept, forbearance, diligence, meditation, and prajna paramitas in the future or present are unattainable; pure precept, forbearance, diligence, meditation, and prajna paramitas in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, pure precept, forbearance, diligence, meditation, and prajna paramitas in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that pure precept, forbearance, diligence, meditation, and prajna paramitas in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the four bases of mindfulness in the past are unattainable; the four bases of mindfulness in the future or present are unattainable; the four bases of mindfulness in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the four bases of mindfulness in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the four bases of mindfulness in the past, future, or present are attainable? Well-Appearing One, the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path in the past are unattainable; the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the future or present are unattainable; the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the four correct endeavors, four bases of power, and so forth, and noble eightfold path in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, the Buddha's ten abilities in the past are unattainable; the Buddha's ten abilities in the future or present are unattainable; the Buddha's ten abilities in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the Buddha's ten abilities in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the Buddha's ten abilities in the past, future, or present are attainable? Well-Appearing One, the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power in the past are unattainable; the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the future or present are unattainable; the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the four kinds of fearlessness, four bases of power, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the four kinds of fearlessness, four bases of power, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past, future, or present are attainable?

"Furthermore, Well-Appearing One, ordinary sentient beings in the past are unattainable; ordinary sentient beings in the future or present are unattainable; the ordinary sentient beings in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the ordinary sentient beings in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the ordinary sentient beings in the past, future, or present are attainable? Well-Appearing One, the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past are unattainable; the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the future or present are unattainable; the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the equality of the three phases of time are unattainable too. Why? Well-Appearing One, in equality, the voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past, future, or present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the

voice-hearers, self-enlightened ones, bodhisattvas, and the Thus-Comers in the past, future, or present are attainable?

"Thus, Well-Appearing One, when cultivating prajna paramita, the great bodhisattvas should dwell in this nature of equality of the three phases of time to attentively and diligently study and learn the perfect knowledge of all phenomena. Because they are not attached to or grasping anything, they will fulfill it quickly. Well-Appearing One, that is why it is named the great vehicle of the equal three phases of time for great bodhisattvas. This is how the great bodhisattvas should dwell in great vehicle, transcend all heavenly beings, human beings, asuras, and so forth in the world, and realize and attain the perfect knowledge of all phenomena to bring benefits, peace, and happiness to all sentient beings."

(The Buddha concluded that in the equality of the three phases of time, various dharmas, such as the five aggregates, the superior virtuous dharmas, and the holy effects are unattainable. The great bodhisattvas should stay in the equality of the three phases of time to learn and cultivate prajna paramita free from attachment, so that they can realize the perfect knowledge quickly to benefit all sentient beings.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, it is excellent, it is excellent! The Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One can teach the great vehicle of great bodhisattva so excellently. World-Honored One, the great vehicle is the most venerable, highest, and most wonderful vehicle; it is superior to other vehicles. From the great vehicle, great bodhisattvas in the past learned, realized, and attained the perfect knowledge of all phenomena to bring benefits, peace, and happiness to all sentient beings. From the great vehicle, the great bodhisattvas will learn, realize, and attain the perfect knowledge of all phenomena to bring benefits, peace, and happiness to all sentient beings. From the great vehicle, the great bodhisattvas in immeasurable, innumerable, and boundless worlds of the ten directions are learning and realizing and attaining the perfect knowledge of all phenomena to bring benefits, peace, and happiness to all sentient beings. Therefore, the great vehicle is the most venerable, highest, and most wonderful vehicle; it is superior to other vehicles. All great bodhisattvas can rely on it to achieve a real triumph in

realizing and attaining the perfect knowledge of all phenomena and thus bring benefits, peace, and happiness to all sentient beings."

The Buddha said to Well-Appearing One, "Yes, it is as you say. Well-Appearing One, various great bodhisattvas had cultivated and learned attentively and diligently in the past, will cultivate and learn attentively and diligently in the future, and are cultivating and learning attentively and diligently at present based on great vehicle to quickly realize and attain the unsurpassed, perfect, and universal bodhi, so that they can bring benefits, peace, and happiness to all sentient beings. Therefore, the great vehicle is the most venerable, highest, and most wonderful vehicle; it is superior to other vehicles. It transcends and surpasses all heavenly beings, human beings, asuras, and so forth in the world."

(The Buddha agree to Well-Appearing One that the great vehicle is the best and most valuable vehicle; it transcends all other vehicles. The great bodhisattvas should diligently learn correct dharma based on this great vehicle to realize the perfect knowledge of all perfect knowledge quickly, so that they can bring benefits, peace, and happiness to all sentient beings.)

Chapter 22

In Compliance with Prajna Paramita

(In the Second Assembly)

At that time, the long-lived sage Fully Loving-Kind One [Purna] asked the Buddha, "World-Honored One, the Thus-Comer once asked the venerable Well-Appearing One to lecture on prajna paramita to various great bodhisattvas earlier, but why do you now want him to speak about the great vehicle?"

The long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, what I speak about the great vehicle should not be contrary to prajna paramita.”

The Buddha replied to Well-Appearing One, “What you say about the great vehicle is compliant with prajna paramita; there is not a little bit in conflict. Why? Well-Appearing One, all virtuous dharmas and the factors for the bodhi, either the dharma of voice-hearer, self-enlightened one, bodhisattva or the dharma of Thus-Comer, are absorbed in the fathomless prajna paramita.”

(The Buddha taught that all virtuous dharmas and the factors for the bodhi are contained in prajna paramita. Therefore, the great vehicle is congruent with prajna paramita.)

At that time, Well-Appearing One asked the Buddha again, “World-Honored One, what virtuous dharmas and factors for the bodhi, such as the dharma of voice-hearer, self-enlightened one, bodhisattva, and the dharma of Thus-Comer, are absorbed in the fathomless prajna paramita?”

The Buddha said to Well-Appearing One, “The virtuous dharmas, the factors for the bodhi, and the dharmas of voice-hearer, self-enlightened one, bodhisattva, and Thus-Comer, such as 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; 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 perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and staying in correct mindfulness and dwelling in equanimity at all times are absorbed in the fathomless prajna paramita.

(The Buddha explained to Well-Appearing One what dharmas are absorbed in prajna paramita.)

“Furthermore, Well-Appearing One, the dharmas, such as the great vehicle; prajna, medication, diligence, forbearance, pure precept, and giving paramitas; 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 four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the liberation gates of emptiness, formlessness, and nonaspiration; the virtuous dharmas and the not virtuous dharmas; the morally related dharmas and the morally unrelated dharmas; the flawed dharmas and the flawless dharmas; the conditioned dharmas and the unconditioned dharmas; the dharmas in the world and the dharmas beyond the world; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the realms of desire, form, and formlessness; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature; dharma realm, realness, reality, the realm of the inconceivable, and the realm of peace and stability; the dharani gates and samadhi gates; the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power; the dharma and the laws taught by various Thus-Comers, the Buddhas; and the bodhi and nirvana, are neither correspondent nor not correspondent. They are immaterial, invisible, and unsubstantial. They have only one form, namely, formlessness. Well-Appearing One, because of this cause and condition, the various meanings of the great vehicle that you talked about earlier are all congruent with prajna paramita, and there is no conflict. Why?

(The Buddha further taught that the six aggregates, six inner spheres, six outer spheres, six inner realms, six outer realms, six consciousness realms, six contacts, the feelings produced by six sense contacts, the four meditations and so forth, the thirty-seven aids to enlightenment, the three liberation gates, the virtuous and not virtuous dharmas, morally related and morally unrelated dharmas, flawed and flawless dharmas, conditioned and unconditioned dharmas, the four noble truths, three realms, various kinds of emptiness, realness and so forth, dharani gates and samadhi gates, the Buddha's ten abilities and so forth, the bodhi and nirvana, and the great vehicle are neither correspondent nor not correspondent. They are immaterial, invisible, and unsubstantial. They have only one form, that is, formlessness. Thus, the great vehicle is not contrary to prajna paramita.)

"Well-Appearing One, the great vehicle is not different from prajna paramita, and prajna paramita is not different from the great vehicle. The great vehicle is not different from meditation, diligence, forbearance, pure precept, and giving paramitas; meditation, diligence, forbearance, pure precept, and giving paramitas are not different from the great vehicle. Why? The natures of the great vehicle, prajna paramita, and meditation, diligence, forbearance, pure precept, and giving paramitas are not different or separate.

"Well-Appearing One, the great vehicle is not different from the four bases of mindfulness, and the four bases of mindfulness are not different from the great vehicle. The great vehicle is not different from the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the four correct endeavors, four bases of power, and so forth, and noble eightfold path are not different from the great vehicle. Why? The natures of the great vehicle, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are not different or separate.

"Well-Appearing One, the great vehicle is not different from the Buddha's ten abilities, and the Buddha's ten abilities are not different from the great vehicle. The great vehicle is not different from the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; the four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha's wisdom and power are not different from

the great vehicle. Why? The natures of the great vehicle, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are not different or separate.

"Well-Appearing One, because of this cause and condition, the meanings of the great vehicle that you spoke of earlier are all in compliance with prajna paramita; there is no conflict between them. As we talk about the great vehicle, we also talk about prajna paramita. As we talk about prajna paramita, we also talk about the great vehicle. The meanings of these two names are not different."

(The Buddha concluded that the great vehicle is not different from the six paramitas and the rest of superior holy dharmas.)

Chapter 23

Boundlessness

Section 1

(In the Second Assembly)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, the great bodhisattvas in the past were nonexistent and unattainable; the great bodhisattvas in the future will be nonexistent and unattainable; the great bodhisattvas in the present are nonexistent and unattainable.

(Well-Appearing One said that the great bodhisattvas in the past, future, or present are nonexistent and unattainable.)

“World-Honored One, because matter is boundless, the great bodhisattva is boundless. Because feeling, thinking, action, and consciousness are boundless, the great bodhisattva is boundless.

“World-Honored One, because the eye sphere is boundless, the great bodhisattva is boundless. Because the ear, nose, tongue, body, and conscious spheres are boundless, the great bodhisattva is boundless.

“World-Honored One, because the sight sphere is boundless, the great bodhisattva is boundless. Because the sound, smell, taste, touch, and mental-image spheres are boundless, the great bodhisattva is boundless.

“World-Honored One, because the eye realm is boundless, the great bodhisattva is boundless. Because the ear, nose, tongue, body, and conscious realms are boundless, the great bodhisattva is boundless.

“World-Honored One, because the sight realm is boundless, the great bodhisattva is boundless. Because the sound, smell, taste, touch, and mental-image realms are boundless, the great bodhisattva is boundless.

“World-Honored One, because the eye consciousness realm is boundless, the great bodhisattva is boundless. Because the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are boundless, the great bodhisattva is boundless.

“World-Honored One, because the eye contact is boundless, the great bodhisattva is boundless. Because the ear, nose, tongue, body, and conscious contacts are boundless, the great bodhisattva is boundless.

“World-Honored One, because the feelings produced by eye contact are boundless, the great bodhisattva is boundless. Because the feelings produced by ear, nose, tongue, body, and conscious contacts are boundless, the great bodhisattva is boundless.

“World-Honored One, because giving paramita is boundless, the great bodhisattva is boundless. Because pure precept, forbearance, diligence, meditation, and prajna paramitas are boundless, the great bodhisattva is boundless.

“World-Honored One, because the four bases of mindfulness are boundless, the great bodhisattva is boundless. Because the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are boundless, the great bodhisattva is boundless.

“World-Honored One, because the liberation gate of emptiness is boundless, the great bodhisattva is boundless. Because the liberation gates of formlessness and nonaspiration are boundless, the great bodhisattva is boundless.

“World-Honored One, because the Buddha’s ten abilities are boundless, the great bodhisattva is boundless. Because the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power are boundless, the great bodhisattva is boundless.

“World-Honored One, because internal emptiness is boundless, the great bodhisattva is boundless. Because external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are boundless, the great bodhisattva is boundless.

“World-Honored One, because dharma realm is boundless, the great bodhisattva is boundless. Because realness, reality, the realm of the inconceivable, and the realm of peace and stability are boundless, the great bodhisattva is boundless.

“World-Honored One, because the vehicle of voice-hearer is boundless, the great bodhisattva is boundless. Because the vehicle of self-enlightened one and the great vehicle are boundless, the great bodhisattva is boundless.

(Well-Appearing One further said that because the five aggregates, six inner spheres, six inner realms, six outer spheres, six outer realms, six consciousness realms, six contacts, the feelings produced by six contacts, the six paramitas, thirty-seven aids to enlightenment, three liberation gates, the Buddha's ten abilities and so forth, various kinds of emptiness, dharma realm and so forth, and various holy effects are boundless, the great bodhisattva is boundless.)

"World-Honored One, as connected with matter, the great bodhisattva is nonexistent and unattainable; as apart from matter, the great bodhisattva is also nonexistent and unattainable. As connected with feeling, thinking, action, and consciousness, the great bodhisattva is nonexistent and unattainable; as apart from feeling, thinking, action, and consciousness, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the eye sphere, the great bodhisattva is nonexistent and unattainable; as apart from the eye sphere, the great bodhisattva is also nonexistent and unattainable. As connected with the ear, nose, tongue, body, and conscious spheres, the great bodhisattva is nonexistent and unattainable; as apart from the ear, nose, tongue, body, and conscious spheres, the great bodhisattva is also nonexistent and unattainable.

"World-Honored one, as connected with the sight sphere, the great bodhisattva is nonexistent and unattainable; as apart from the sight sphere, the great bodhisattva is also nonexistent and unattainable. As connected with the sound, smell, taste, touch, and mental-image spheres, the great bodhisattva is nonexistent and unattainable; as apart from the sound, smell, taste, touch, and mental-image spheres, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the eye realm, the great bodhisattva is nonexistent and unattainable; as apart from the eye realm, the great bodhisattva is also nonexistent and unattainable. As connected with the ear, nose, tongue, body, and conscious realms, the great bodhisattva is nonexistent and unattainable; as apart from the ear, nose, tongue, body, and conscious realms, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the sight realm, the great bodhisattva is nonexistent and unattainable; as apart from the sight realm, the great bodhisattva is also

nonexistent and unattainable. As connected with the sound, smell, taste, touch, and mental-image realms, the great bodhisattva is nonexistent and unattainable; as apart from the sound, smell, taste, touch, and mental-image realms, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the eye consciousness realm, the great bodhisattva is nonexistent and unattainable; as apart from the eye consciousness realm, the great bodhisattva is also nonexistent and unattainable. As connected with the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm, the great bodhisattva is nonexistent and unattainable; as apart from the ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the eye contact, the great bodhisattva is nonexistent and unattainable; as apart from the eye contact, the great bodhisattva is also nonexistent and unattainable. As connected with the ear, nose, tongue, body, and conscious contacts, the great bodhisattva is nonexistent and unattainable; as apart from the ear, nose, tongue, body, and conscious contacts, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the feelings produced by eye contact, the great bodhisattva is nonexistent and unattainable; as apart from the feelings produced by eye contact, the great bodhisattva is also nonexistent and unattainable. As connected with the feelings produced by ear, nose, tongue, body, and conscious contacts, the great bodhisattva is nonexistent and unattainable; as apart from the feelings produced by ear, nose, tongue, body, and conscious contacts, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with giving paramita, the great bodhisattva is nonexistent and unattainable; as apart from giving paramita, the great bodhisattva is also nonexistent and unattainable. As connected with pure precept, forbearance, diligence, meditation, and prajna paramitas, the great bodhisattva is nonexistent and unattainable; as apart from pure precept, forbearance, diligence, meditation, and prajna paramitas, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the four bases of mindfulness, the great bodhisattva is nonexistent and unattainable; as apart from the four bases of mindfulness, the great bodhisattva is also nonexistent and unattainable. As connected with the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, the great bodhisattva is nonexistent and unattainable; as apart from the four correct endeavors, four bases of power, and so forth, and noble eightfold path, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the liberation gate of emptiness, the great bodhisattva is nonexistent and unattainable; as apart from the liberation gate of emptiness, the great bodhisattva is also nonexistent and unattainable. As connected with the liberation gates of formlessness and nonaspiration, the great bodhisattva is nonexistent and unattainable; as apart from the liberation gates of formlessness and nonaspiration, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the Buddha's ten abilities, the great bodhisattva is nonexistent and unattainable; as apart from the Buddha's ten abilities, the great bodhisattva is also nonexistent and unattainable. As connected with the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, the great bodhisattva is nonexistent and unattainable; as apart from the four kinds of fearlessness, four unhindered understandings, and so forth, and noble eightfold path, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with internal emptiness, the great bodhisattva is nonexistent and unattainable; as apart from internal emptiness, the great bodhisattva is also nonexistent and unattainable. As connected with external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction and nondeconstruction, emptiness of original nature, emptiness of particular and common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of

selfless self-nature, the great bodhisattva is nonexistent and unattainable; as apart from external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with dharma realm, the great bodhisattva is nonexistent and unattainable; as apart from dharma realm, the great bodhisattva is also nonexistent and unattainable. As connected with realness, reality, the realm of the inconceivable, and the realm of peace and stability, the great bodhisattva is nonexistent and unattainable; as apart from realness, reality, the realm of the inconceivable, and the realm of peace and stability, the great bodhisattva is also nonexistent and unattainable.

"World-Honored One, as connected with the vehicle of voice-hearer, the great bodhisattva is nonexistent and unattainable; as apart from the vehicle of voice-hearer, the great bodhisattva is also nonexistent and unattainable. As connected with the vehicle of self-enlightened one and the great vehicle, the great bodhisattva is nonexistent and unattainable; as apart from the vehicle of self-enlightened one and the great vehicle, the great bodhisattva is also nonexistent and unattainable.

(Well-Appearing One further said that as connected with the five aggregates, twelve spheres, twelve realms, the feelings produced by six contacts, six paramitas, thirty-seven aids to enlightenment, three liberation gates, the Buddha' ten abilities and so forth, various kinds of emptiness, dharma realm and so forth, and the three vehicles, the great bodhisattva is nonexistent and unattainable. As apart from all the dharmas mentioned above, the great bodhisattva is also nonexistent and unattainable.)

"World-Honored One, I have searched for great bodhisattvas in all dharmas, using all methods, in all places, and at all times, but I have not seen or found one. How can I teach prajna paramita and provide cautions for great bodhisattvas as you have instructed me? World-Honored One, great bodhisattva is merely a provisional name which has no self-nature. Like the 'I,' the sentient being, and so forth, that are merely the provisional names without self-natures and arising in the final analysis, so all dharmas are merely the provisional names without self-natures and arising in the final analysis.

“World-Honored One, what matter is without arising in the final analysis? What feeling, thinking, action, and consciousness are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named matter, feeling, thinking, action, and consciousness.

(Well-Appearing One asked what kinds of dharmas are without arising in the final analysis.)

“World-Honored One, what eye sphere is without arising in the final analysis? What ear, nose, tongue, body, and conscious spheres are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named eye, ear, nose, tongue, body, and conscious spheres.

“World-Honored One, what sight sphere is without arising in the final analysis? What sound, smell, taste, touch, and mental-image spheres are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named sight sound, smell, taste, touch, and mental-image spheres.

“World-Honored One, what eye realm is without arising in the final analysis? What ear, nose, tongue, body, and conscious realms are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named eye, ear, nose, tongue, body, and conscious realms.

“World-Honored One, what sight realm is without arising in the final analysis? What sound, smell, taste, touch, and mental-image realms are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named sight sound, smell, taste, touch, and mental-image realms.

“World-Honored One, what eye consciousness realm is without arising in the final analysis? What ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named eye consciousness realm, ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm.

“World-Honored One, what eye contact is without arising in the final analysis? What ear, nose, tongue, body, and conscious contacts are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named eye, ear, nose, tongue, body, and conscious contacts.

“World-Honored One, what feelings produced by eye contact are without arising in the final analysis? What feelings produced by ear, nose, tongue, body, and conscious contacts are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“World-Honored One, what giving paramita is without arising in the final analysis? What pure precept, forbearance, diligence, meditation, and prajna paramitas are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named giving, pure precept, forbearance, diligence, meditation, and prajna paramitas.

“World-Honored One, what four bases of mindfulness are without arising in the final analysis? What four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path.

“World-Honored One, what liberation gate of emptiness is without arising in the final analysis? What liberation gates of formlessness and nonaspiration are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named the liberation gates of emptiness, formlessness, and nonaspiration.

“World-Honored One, what Buddha’s ten abilities are without arising in the final analysis? What four kinds of fearlessness, four unhindered understandings, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.

"World-Honored One, what internal emptiness is without arising in the final analysis? What external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

"World-Honored One, what dharma realm is without arising in the final analysis? What realness, reality, realm of the inconceivable, realm of peace and stability, and so forth are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named dharma realm, realness, reality, the realm of the inconceivable, the realm of peace and stability, and so forth.

"World-Honored One, what vehicle of voice-hearer is without arising in the final analysis? What vehicle of self-enlightened one and what great vehicle are without arising in the final analysis? World-Honored One, if they are without arising in the final analysis, they should not be named the vehicle of voice-hearer, the vehicle of self-enlightened one, and the great vehicle.

"World-Honored One, how can I teach and provide cautions for great bodhisattvas without arising in the final analysis about prajna paramita, which is also without arising in the final analysis?

"World-Honored One, no great bodhisattva can practice the unsurpassed, perfect, and universal bodhi apart from nonarising in the final analysis.

"World-Honored One, if the great bodhisattvas are not sunk, drowned, regretful, worried, shocked, frightened, and scared when hearing these words, they must be the great bodhisattvas who are able to really practice prajna paramita."

(Well-Appearing One concluded that those who were not shocked or overwhelmed by the statements above could really practice prajna paramita.)