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The Great Prajna Paramita Sutra

Volume 25

(Fascicles 481-500)

Translated by

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A Complete English Version of

The 600-fascicle Chinese

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

Translated from Sanskrit by

Master Xuanzang

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Fascicle 481

Chapter 2

Sariputra

Section 3

(In the Third Assembly)

"Furthermore, Sariputra, when cultivating prajna paramita, great bodhisattvas do not think, 'I will be perfectly and universally enlightened in dharma realm quickly or not quickly.' Why? Sariputra, it is because the great bodhisattvas do not see any dharma that manifests perfect and universal enlightenment in dharma realm. When cultivating prajna paramita, great bodhisattvas do not see any dharma apart from dharma realm, or dharma realm apart from the dharmas. They do not see the dharmas being with dharma realm, or dharma realm being with the dharmas. Why? It is because the dharma and the dharma realm neither combine nor separate. The great bodhisattvas do not think, 'Dharma realm can serve as the cause and condition for dharmas.' Nor do they think, 'The dharmas can serve as the cause and condition for dharma realm.' They do not think, 'The dharmas can realize dharma realm.' Why? Sariputra, as great bodhisattvas do not see the dharma, let alone they can see any dharma that realizes dharma realm. Sariputra, great bodhisattvas do not see that dharma realm is correspondent with emptiness or emptiness is correspondent with dharma realm. So do various Buddhas. Why? Sariputra, emptiness and dharma realm neither correspond nor fail to correspond, neither combine nor separate. Sariputra, as great bodhisattvas cultivate prajna paramita and correspond with this principle, they correspond with prajna paramita.

"Furthermore, Sariputra, when cultivating prajna paramita, great bodhisattvas do not view dharma realm as correspondent with emptiness, nor view emptiness as correspondent with dharma realm. Sariputra, great bodhisattvas do not view matter as correspondent with emptiness, nor view emptiness as correspondent with matter; they do not view feeling, thinking, action, and consciousness as correspondent with emptiness, nor view emptiness as correspondent with

feeling, thinking, action, and consciousness. Sariputra, great bodhisattvas do not view the eye sphere as correspondent with emptiness, nor view emptiness as correspondent with the eye sphere; they do not view the ear, nose, tongue, body, and conscious spheres as correspondent with emptiness, nor view emptiness as correspondent with the ear, nose, tongue, body, and conscious spheres. Sariputra, great bodhisattvas do not view the sight sphere as correspondent with emptiness, nor view emptiness as correspondent with the sight sphere; they do not view the sound, smell, taste, touch, and mental-image spheres as correspondent with emptiness, nor view emptiness as correspondent with the sound, smell, taste, touch, and mental-image spheres. Sariputra, great bodhisattvas do not view the eye realm as correspondent with emptiness, nor view emptiness as correspondent with the eye realm; they do not view the ear, nose, tongue, body, and conscious realms as correspondent with emptiness, nor view emptiness as correspondent with the ear, nose, tongue, body, and conscious realms. Sariputra, great bodhisattvas do not view the sight realm as correspondent with emptiness, nor view emptiness as correspondent with the sight realm; they do not view the sound, smell, taste, touch, and mental-image realms as correspondent with emptiness, nor view emptiness as correspondent with the sound, smell, taste, touch, and mental-image realms. Sariputra, great bodhisattvas do not view the eye consciousness realm as correspondent with emptiness, nor view emptiness as correspondent with the eye consciousness realm; they do not view the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as correspondent with emptiness, nor view emptiness is correspondent with the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Sariputra, if great bodhisattvas cultivate prajna paramita and correspond with prajna paramita this way, they are the best ones who are correspondent with emptiness. Sariputra, because they are correspondent with emptiness, they will not fall into the stage of voice-hearer or self-enlightened one. They will rather be able to assist sentient beings to mature, dignify and purify Buddha lands, and realize and attain the unsurpassed, perfect, and universal bodhi quickly.

“Sariputra, as great bodhisattvas cultivate prajna paramita and are correspondent with prajna paramita, they are the best, noblest, superior, uppermost, most wonderful, highest,

unexcelled, and the unequaled ones. Why? Sariputra, those who are correspondent with prajna paramita are also correspondent with emptiness, formlessness, and nonaspiration.

"Sariputra, as great bodhisattvas are correspondent with prajna paramita, they certainly will be conferred or very close to be conferred by Buddha the prophecy of becoming a Buddha in the future. Sariputra, because of the correspondence, they are able to greatly benefit innumerable and countless sentient beings.

"Sariputra, the great bodhisattvas will not think, 'I am correspondent with prajna paramita. I will be conferred the prophecy of becoming a Buddha or very close to be conferred. I can dignify and purify Buddha lands. I will assist sentient beings to grow and mature. I will attain the unsurpassed, perfect, and universal bodhi to turn the wonderful dharma wheel and liberate immeasurable sentient beings.' Why? Sariputra, these great bodhisattvas do not see any dharma apart from dharma realm, nor dharma realm apart from the dharmas. They do not see any dharma can cultivate prajna paramita, can be conferred the prophecy of becoming a Buddha, will attain the unsurpassed, perfect, and universal bodhi, can dignify and purify Buddha lands, or can assist sentient beings to mature. Why? Sariputra, when cultivating prajna paramita, great bodhisattvas do not initiate any thought of the 'I,' the sentient being, and so forth. Why? In the final analysis, the 'I,' the sentient being, and so forth are without arising and extinction, then how can one cultivate prajna paramita? Similarly, the rest of dharmas are also without arising and extinction.

"Sariputra, great bodhisattvas do not see sentient beings and dharmas arise, so they cultivate prajna paramita. They do not see sentient beings and dharmas extinguish, so they cultivate prajna paramita. They know sentient beings and dharmas are empty, so they cultivate prajna paramita. They know sentient beings and dharmas are without selfness, so they cultivate prajna paramita. They know sentient beings and dharmas are unattainable, so they cultivate prajna paramita. They know sentient beings and dharmas are far away, so they cultivate prajna paramita.

"Sariputra, as great bodhisattvas cultivate prajna paramita and are correspondent with emptiness and prajna paramita, they are the noblest, superior, and unequaled ones. Sariputra, as great bodhisattvas achieve such correspondence, they will be able to activate great loving-

kindness, great compassion, and rest of numberless and boundless Buddha dharmas. Because of the powers thus derived, they will ultimately stay away from greed, stinginess, violation of precepts, anger, hatred, laziness, tiredness, restlessness, abuse of wisdom, and contamination."

At that time, Sariputra asked the Buddha, "World-Honored One, where do the great bodhisattvas who are correspondent with prajna paramita come from? Where will they go after this life?"

The Buddha replied to the venerable Sariputra, "Some great bodhisattvas who are correspondent with prajna paramita are reborn here from other Buddha lands, while some from the Heaven of Tusita or human realm.

"Sariputra, the great bodhisattvas reborn from other Buddha lands will become congruent with prajna paramita quickly. Because they are correspondent with prajna paramita, the profound and exquisite dharma gate will be available for them when they are reborn. From that time on, they are always in accordance with prajna paramita. Wherever they are reborn in the future, they will encounter Buddhas and make offerings respectfully to esteem and acclaim them. Sariputra, the great bodhisattvas reborn from the Heaven of Tusita are correspondent with prajna paramita and never lose correct mindfulness of the six paramitas. They can always access the six paramitas effortlessly and benefit. In addition, they never lose correct mindfulness of all dharani gates and all samadhi gates and have easy access to these gates too. Sariputra, the great bodhisattvas reborn from human realm have slow faculties and are not smart, although they may achieve the stage of nonregression, they cannot quickly become correspondent with prajna paramita or freely master dharani gates and samadhi gates.

"Sariputra, as to your question, 'Where will the great bodhisattvas correspondent with prajna paramita go after this life?' Sariputra, these great bodhisattvas will be reborn in Buddha lands, from one to the other. Wherever they are reborn, they will always be privileged to encounter the Buddhas and make offerings respectfully to esteem and acclaim them. They will never stay away from the Buddhas until finally attaining the unsurpassed, perfect, and universal bodhi.

“Furthermore, Sariputra, some great bodhisattvas do not have expedient skillfulness, but they have practiced the fourth meditations and the six paramitas. They will be reborn after this life in the heaven of longevity because of their achievement in meditation. At that, they will be again reborn in human realm, in which they can encounter various Buddhas and make offerings to esteem and acclaim them. Although they have practiced the six paramitas, their sense faculties remain dull and slow, and their minds are not sharp and smart enough.

“Furthermore, Sariputra, some great bodhisattvas have entered meditations and cultivated prajna paramitas, but because they lack expedient skillfulness, they will be reborn in the realm of desire. They have dull sense roots and slow minds.

“Furthermore, Sariputra, some great bodhisattvas have entered four meditations and practiced four immeasurable minds and four formless concentrations. They are also cultivated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, noble eightfold path, Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and the eighteen distinctive features of Buddha’s wisdom and power. Because they possess expedient skillfulness, they do not let the power of meditations, immeasurable minds, or formless concentrations dominate their rebirth; rather, they will choose to be reborn in the worlds where they can encounter Buddhas. They will never stay away from prajna paramita. It is for sure that these great bodhisattvas will attain the unsurpassed, perfect, and universal bodhi during present kalpa of the Sages.

“Furthermore, Sariputra, some great bodhisattvas have elicited the four meditations, four immeasurable minds, and four formless concentrations. Because of possessing expedient skillfulness, they do not let the power of meditations, immeasurable minds, or formless concentrations dominate their rebirth; rather, they will choose to be reborn in the realm of desire in a noble family of Ksatriya, Brahman, elder, or lay believer, assisting sentient beings to mature.

“Furthermore, Sariputra, some great bodhisattvas have entered the four meditations, four immeasurable minds, and four formless concentrations. Because of possessing expedient skillfulness, they do not let the power of meditations, immeasurable minds, or formless concentrations dominate in their rebirth; rather, they will choose to be reborn in the Heaven of

Four Great Kings, Heaven of Thirty-Three Smaller Heavens, Heaven of Yama, the Heaven of Tusita, Heaven of Enjoying Self-Made Changes, or Heaven of Enjoying Other-Made Changes to assist sentient beings to mature and dignify and purify Buddha lands. They can always encounter Buddhas, make offerings respectfully to esteem and acclaim them, and never neglect even once.

"Furthermore, Sariputra, some great bodhisattvas have entered the four meditations, four immeasurable minds, and four formless concentrations. Because of possessing expedient skillfulness, they will be reborn in Brahman world as a great Brahman king or travel from one Buddha land to the other, encouraging and advising great bodhisattvas who have not realized the unsurpassed, perfect, and universal bodhi to work hard to realize it, and those who have realized the unsurpassed, perfect, and universal bodhi to turn dharma wheel in to bring tremendous happiness and benefits to sentient beings.

"Furthermore, Sariputra, some great bodhisattvas have reached the final phase before becoming a Buddha, they elicit with expedient skillfulness the four meditations, four immeasurable minds, and four formless concentrations, cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and the noble eightfold path, and samadhi of emptiness, the samadhi of formlessness, and the samadhi of nonaspiration, but they will not be dominated by the powers of meditations, immeasurable minds, or formless concentrations in their activities. They prefer to offer services, stay close, and make offerings to the present Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and cultivate celibacy diligently at the Buddha's place. After passing away from this life, they will be reborn in the Heaven of Tusita. At the end of their lifespan in Tusita, they will return to this human world again. But this time, they will be already with perfect roots and correct views. They will be ushered and accompanied by innumerable and countless hundreds of thousands of koti nayuta heavenly beings, cultivate ascetic practices and realize the unsurpassed, perfect, and universal bodhi in this human world, and turn the wonderful dharma wheel to liberate immeasurable sentient beings.

"Furthermore, Sariputra, some great bodhisattvas have gained the six supernatural powers, but they choose not to be reborn in the realm of desire, form, or formlessness; instead, they travel from one Buddha land to the other and make offerings to esteem and acclaim

innumerable Buddhas. They cultivate great bodhisattva actions, and realize and attain the unsurpassed, perfect, and universal bodhi that they pursue gradually.

"Furthermore, Sariputra, some Bodhisattvas have attained the six supernatural powers and can use them freely. They travel from one Buddha land to the other, where only the practitioners of one-vehicle, the bodhisattva vehicle, called bodhisattvas, live. The names of voice-hearers and self-enlightened ones are not heard.

"Furthermore, Sariputra, some bodhisattvas have attained the six supernatural powers; they enjoy using them freely to teach and assist sentient beings, and travel from one Buddha land to the other, where the lifespan of sentient beings is countless

"Furthermore, Sariputra, some great bodhisattvas have attained the six supernatural powers; they enjoy playing them freely, traveling from one Buddha land to the other. They go to some places where the names of the Buddha, dharma, and sangha have never been heard. They will praise and propagate the merits and the virtues of the triple gem and thus plant the seeds of pure belief in sentient beings' minds, so that they can enjoy a lasting peaceful and happy life. These great bodhisattvas will be reborn after present life in the world where the Buddha is present. They cultivate all great bodhisattva actions step by step, and will attain the unsurpassed, perfect, and universal bodhi.

"Furthermore, Sariputra, some great bodhisattvas have made great vows and aspired to achieve the four meditations, four immeasurable minds, and four formless concentrations. They have furthermore cultivated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, and Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power. These great bodhisattvas will not be reborn in the realm of desire, form, or formlessness; rather, they will always be reborn in the realms where they can teach sentient beings to bring them benefits, peace, and happiness.

"Furthermore, Sariputra, some great bodhisattvas have, since first aspiring to the bodhi, made great vows and directly entered onto the bodhisattva path of nonarising. They stay on the path until they reach the stage of nonregression.

“Furthermore, Sariputra, some great bodhisattvas have, since first aspiring to the bodhi, made great vows to realize the unsurpassed, perfect, and universal bodhi step by step, turn the wonderful dharma wheel to deliver innumerable sentient beings to let them gain superior benefits, peace, and happiness. They will enter the great nirvana without remainder. After passing into nirvana, the correct dharma that they once taught will remain effective and influential and continually benefit boundless sentient beings for one kalpa or longer.

“Furthermore, Sariputra, some great bodhisattvas have, since first aspiring to the bodhi, made great vows to correspond with prajna paramita, travel along with immeasurable, countless hundreds of thousands of koti nayuta great bodhisattvas from one Buddha land to the other, make offerings respectfully to esteem and acclaim various World-Honored Ones, assist sentient beings to mature, and dignify and purify Buddha lands.

“Furthermore, Sariputra, some great bodhisattvas have cultivated prajna paramita and attained the four meditations, four immeasurable minds, and four formless concentrations. They thus enter and get out of various concentrations freely as enjoying a play. They enter first meditation, rise from the first meditation, and enter the samapatti of extinction. They rise from the samapatti of extinction, enter the second meditation. rise from the second meditation and enter the samapatti of extinction. They again rise from the samapatti of extinction and enter the third meditation. They then rise from the third meditation, enter the samapatti of extinction. They rise from the samapatti of extinction, enter the fourth meditation. They rise from the fourth meditation and enter the samapatti of extinction, rise from the samapatti of extinction and enter the concentration of boundless emptiness. They then rise from the concentration of boundless emptiness and enter the samapatti of extinction, rise from the samapatti of extinction and enter the concentration of boundless consciousness. They rise from the concentration of boundless consciousness and enter the samapatti of extinction, rise from the samapatti of extinction and enter the concentration of nothingness, rise from the concentration of nothingness and enter the samapatti of extinction, rise from the concentration of nothingness and enter the concentration of nonthinking and not nonthinking. They then rise from the concentration of nonthinking and not nonthinking and enter the samapatti of extinction. Sariputra, when cultivating prajna paramita, these great bodhisattvas progress in sequence and enjoy freely the supernatural powers in various concentrations because they possess expedient skillfulness in all kinds of samāpatti.

"Furthermore, 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, and eighteen distinctive features of Buddha's wisdom and power, but they refrain from attaining stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or unsurpassed bodhi of Buddha. They encourage sentient beings to cultivate the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power and further attain the unsurpassed, perfect, and universal bodhi. Sariputra, all perfect knowledge of voice-hearer effect (the effect of sravaka) and self-enlightenment bodhi (the effect of pratyekabuddha) is bodhisattva forbearance. Sariputra, you must know that these bodhisattvas have dwelled in nonregression. They can achieve this because they have dwelled peacefully in prajna paramita.

"Furthermore, Sariputra, some great bodhisattvas have dwelled peacefully in the six paramitas in the pure heavenly palace of the Heaven of Tusita. They definitely will become a Buddha during this Kalpa of the Sages to bring benefits, peace, and happiness to immeasurable sentient beings.

"Furthermore, Sariputra, some great bodhisattvas have cultivated prajna paramita and attained the four meditations, four immeasurable minds, and four formless concentrations. They have cultivated the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They have also cultivated the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power. They have consistently and diligently cultivated the actions leading to the bodhi, but they have not yet thoroughly understood the four noble truths. You must know that these great bodhisattvas still stay in the last stage before becoming a Buddha; they have not yet attained the unsurpassed, perfect, and universal bodhi.

"Furthermore, Sariputra, some great bodhisattvas have cultivated the six paramitas. They have traveled to various worlds to establish sentient beings in unsurpassed enlightenment and

dignify and purify Buddha lands. You must know that these great bodhisattvas will spend immeasurable and countless great kalpas before achieving the unsurpassed, perfect, and universal bodhi.

"Furthermore, Sariputra, some great bodhisattvas have dwelled peacefully in the six paramitas and worked consistently and diligently to benefit various sentient beings. They take care to avoid speaking nonsensical words or creating negative karma in body and mind.

"Furthermore, Sariputra, some great bodhisattvas have cultivated bodhisattva actions based on six paramitas. They give sentient beings living supplies they need. They give food, drinks, clothing, vehicles, fragrant wreaths, beds and bedding, houses, properties, cereals, treasures, rarities, cosmetics, servants, and so forth to sentient beings in need. In the meantime, they advise and encourage sentient beings to cultivate virtuous dharmas and cease negative karmas to let them realize and attain the permanent happiness in nirvana.

"Furthermore, Sariputra, some great bodhisattvas transform themselves to appear as a Buddha and go to hells, the realm of animals, realm of ghosts, human world, or heaven to teach correct dharma for sentient being by using different languages so that they will gain superior benefits, peace, and happiness.

"Furthermore, Sariputra, some great bodhisattvas have dwelled in six paramitas to transform themselves appearing as a Buddha. They travel to as many Buddha lands as the sands of the Ganges to teach sentient beings correct dharma and make offerings respectfully to esteem and acclaim the Buddhas. They will hear and learn correct teachings from the Buddhas at each Buddha's place and work to dignify and purify Buddha lands. After observing the most wonderful and purest forms of Buddha lands in the ten directions, they will build similar most wonderful and purest Buddha lands, and invite all bodhisattvas who have reached the final lifetime before becoming a Buddha to live there, let them attain the unsurpassed, perfect, and universal bodhi soon.

"Furthermore, Sariputra, some great bodhisattvas have cultivated the six paramitas and thus attain the thirty-two perfect major marks and eighty distinguishing minor features, so they look magnificent and perfect. Their sense organs become sharp and efficient, superior and purest

of all. When looking at these great bodhisattvas, sentient beings will adore them with respect so that their pure minds will also be inspired. These great bodhisattvas will guide and encourage sentient beings according to individual dispositions and motivations to realize and attain the nirvana of the three vehicles step by step. Therefore, Sariputra, when cultivating prajna paramita, great bodhisattvas should learn to purify their body, speech, and mind so that they can bring benefits, peace, and happiness to all sentient beings.

"Furthermore, Sariputra, some great bodhisattvas have developed and refined their sense faculties through the cultivation of the six paramitas, they remain humble and refrain from looking down on others.

"Furthermore, Sariputra, some great bodhisattvas have always dwelled in giving paramita and pure-precept paramita since they first made great vows until reaching the stage of nonregression. They will never fall into inferior destinies of rebirth.

"Furthermore, Sariputra, some great bodhisattvas have never stayed away from the path of the ten virtuous karmas since they initially made great vows until reaching the stage of nonregression.

"Furthermore, Sariputra, some great bodhisattvas have dwelled peacefully in giving paramita and pure-precept paramita and thus become wheel-turning kings who possess great virtues and mighty powers. They often give properties and treasures to sentient beings in need and establish them on the path of the ten virtuous karmas.

"Furthermore, Sariputra, some great bodhisattvas have dwelled peacefully in giving paramita and pure-precept paramita and thus gained the rewards of becoming wheel-turning kings for hundreds of thousands of times. They have encountered immeasurable hundreds of thousands of Buddhas, made offerings to esteem and acclaim them, and never neglected a single opportunity to do this.

"Furthermore, Sariputra, some great bodhisattvas have dwelled peacefully in the six paramitas and served as brilliant dharma to illuminate sentient beings' blindness and ignorance in truth. They never stay apart from the bright Buddha dharma until attaining the unsurpassed, perfect, and universal bodhi. Sariputra, the Buddha dharma will consistently be present to these

great bodhisattvas. Therefore, Sariputra, when great bodhisattvas cultivate prajna paramita, they should not allow guilty karmas of the body, speech, and mind to arise."

Meanwhile, Sariputra asked the Buddha, "World-Honored One, what is meant by the guilty karmas of the body, speech, and mind?"

The Buddha replied to Sariputra, "If great bodhisattvas have this thought, 'What is the body? My body karma arises from this body. What is the speech? My speech karma arises from this speech. What is the mind? My mind karma arises from this mind.' Then these great bodhisattvas have committed the guilty karmas of the body, speech, and the mind.

Furthermore, Sariputra, when cultivating prajna paramita, great bodhisattvas should not attain the body and the body karma, the speech and the speech karma, and the mind and the mind karma. Sariputra, if great bodhisattvas cultivate prajna paramita and attain the body, speech, and mind and their karmas, they will have stinginess, greed, precept violation, anger, hatred, tiredness, laziness, distraction, restlessness, and wisdom abuse in their minds. It does not make sense to say that the great bodhisattvas who cultivate prajna paramita will allow these karmas to arise in their minds. Moreover, it does not make sense either to say that the great bodhisattvas who cultivate prajna paramita will allow heavy vexations of body, speech, and mind to arise. Why? Sariputra, when cultivating the six paramitas, the great bodhisattvas will be able to purify all heavy vexations of the body, speech, and mind."

Meanwhile, Sariputra asked the Buddha, "World-Honored One, how will great bodhisattvas purify the three heavy vexations of the body, speech, and mind?"

The Buddha replied to Sariputra, "When cultivating prajna paramita, great bodhisattvas will not attain the body and the heavy vexations of the body, the speech and the heavy vexations of the speech, or the mind and the heavy vexations of the mind. Sariputra, it is through this way that great bodhisattvas are able to purify the three heavy vexations of the body, speech, and the mind. Moreover, Sariputra, some great bodhisattvas have, from first making great vows, practiced and embraced the path of the ten virtuous karmas without having any intention to aspire to the path of voice-hearer or the stage of self-enlightened one; rather, they are always dedicated to relieving sentient beings from suffering and bringing them happiness. Sariputra, I

will also say that these great bodhisattvas are able to remove the three heavy vexations of the body, speech, and the mind. Furthermore, Sariputra, some great bodhisattvas have cultivated the six paramitas to purify the path of the bodhi."

(The Buddha taught Sariputra how great bodhisattvas purify their negative karmas in body, speech, and mind when they cultivate prajna paramita.)

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

The Buddha replied Sariputra, "When cultivating the six paramitas, great bodhisattvas do not attain the body karma and the heavy vexations of the body, the speech karma and the heavy vexations of the speech, or the mind karma and the heavy vexations of the mind. They do not attain giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, or prajna paramita. They do not attain voice-hearer, self-enlightened one, bodhisattva, Thus-Comer, or all dharmas. Sariputra, this is named the path of bodhi for great bodhisattva. Furthermore, Sariputra, some great bodhisattvas have cultivated the six paramitas, and as they progress toward the path of bodhi, nothing can hinder them."

(The explained the meaning of the path of bodhi for great bodhisattvas.)

In the meantime, Sariputra asked the Buddha, "World-Honored One, why is it said that when great bodhisattvas cultivate the six paramitas and move forward on the path of bodhi, nothing can hinder them?'

The Buddha replied, "Sariputra, when cultivating the six paramitas, great bodhisattvas do not grasp matter, or feeling, thinking, action, and consciousness. They do not grasp the eye sphere and the sight sphere, the ear sphere and the sound sphere, the nose sphere and the smell sphere, the tongue sphere and the taste sphere, the body sphere and the touch sphere, and the conscious sphere and the mental-image sphere. They do not grasp the eye realm, sight realm, and eye consciousness realm; 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; the conscious realm, mental-image realm, and conscious consciousness realm. They do not grasp the earth,

water, fire, wind, space, and consciousness realms. They do not grasp the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They do not grasp giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They do not grasp the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power. They do not grasp stream-entry effect, once-return effect, nonreturn effect, and arhat effect. They do not grasp self-enlightenment bodhi. They do not grasp great bodhisattva actions. They do not grasp the unsurpassed, perfect, and universal bodhi. Sariputraa, because of this cause and condition, when cultivating the six paramitas, great bodhisattvas grow and become more powerful and enthusiastic, so that nothing can hinder them on their way toward the bodhi.

(The Buddha explained why and how great bodhisattvas will not be hindered when cultivating prajna paramita.)

"Furthermore, Sariputra, some great bodhisattvas have dwelled peacefully in prajna paramita and can fulfill the perfect knowledge of all perfect knowledge before long. Because of this superior perfect knowledge, all doors leading to bad and perilous destinies are closed and they no more experience poverty of heavenly and human lives. At that time, their sense roots and physical appearance will become perfect and magnificent. All heavenly beings and human beings of the world will adore and esteem them."

Meanwhile, Sariputra asked the Buddha, "World-Honored One, what is the superior knowledge fulfilled by great bodhisattvas?"

The Buddha replied, "Sariputra, as great bodhisattvas have achieved the perfect knowledge of all perfect knowledge, they will be 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. They will universally hear the correct dharma taught by the Buddhas and will see voice-hearers, monastic bodhisattvas, and so forth assemble to listen to Buddhas' teachings. They will see how magnificent and pure those lands are.

"Sariputra, because the great bodhisattvas have achieved such a perfect knowledge, they will not have the thought of the world, the thought of the Buddha, the thought of dharma, the thought of voice-hearer, the thought of monastic bodhisattva, the thought of self-enlightened one, the thought of themselves, the thought of others, or the thought of dignifying and purifying Buddha lands. Sariputra, because of fulfilling this perfect knowledge, the great bodhisattvas will practice giving paramita without attaining giving paramita and practice pure precept, forbearance, diligence, meditation, and prajna paramitas without attaining pure precept, forbearance, diligence, meditation, and prajna paramitas. They will practice the four bases of mindfulness without attaining the four bases of mindfulness and practice the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path without attaining the four correct endeavors, four bases of power, and so forth, and noble eightfold path. They will practice the Buddha's ten abilities without attaining the Buddha's ten abilities and practice the four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power without attaining the four kinds of fearlessness, four unhindered understandings, and eighteen distinctive features of Buddha's wisdom and power. Sariputra, this is the superior perfect knowledge that great bodhisattvas fulfill. Because of this perfect knowledge, great bodhisattvas are able to fulfill all Buddha dharma very soon without grasping Buddha dharma.

(The Buddha explained the meanings of superior perfect knowledge for great bodhisattvas.)

"Furthermore, Sariputra, some great bodhisattvas have cultivated the six paramitas and attained the five pure eyes: physical eye, heavenly eye, wisdom eye, dharma eye, and Buddha eyes."

In the meantime, Sariputra asked the Buddha, "World-Honored One, what will happen when great bodhisattvas attain pure physical eye?"

The Buddha replied to Sariputra, "As great bodhisattvas achieve pure physical eye, they can see clearly as far as on hundred yojanas, two hundred yojanas, three hundred yojanas, or one thousand yojanas. They can see clearly as far as entire continent of Jambudvipa, two continents, four continents, entire small thousand-world, entire middle thousand-world, and even as far as

entire large thousand-world. Sariputra, these are what will happen as great bodhisattvas acquire pure physical eye."

(The Buddha taught about pure physical eye.)

In the meantime, Sariputra asked the Buddha again, "World-Honored One, what other things will happen as great bodhisattvas acquire pure heavenly eye?"

The Buddha replied to Sariputra, "As great bodhisattvas acquire pure heavenly eye, they can see exactly like 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 Heaven of Enjoying Other-Made Changes. They can also see exactly like the heavenly beings of the Heaven of Brahman Followers, Heaven of Brahma Associates, Heaven of Brahma Family, and Heaven of Great Brahma. They can also see exactly like the heavenly beings of the Heaven of light, Heaven of Lesser Light, Heaven of Infinite Light, Heaven of Extremely Great Brightness and Purity. They can also see exactly like the heavenly beings of the Heaven of Expansion, Heaven of Lesser Expansion, Heaven of Infinite Expansion, and Heaven of Extensive Rewards. They can see exactly like the thoughtless sentient beings. They can also see exactly like the heavenly beings of the Heaven of No Aspiration, Heaven of No Affliction, Heaven of Good Appearance, Heaven of Good Sight, and Heaven of Ultimate Form. Sariputra, some great bodhisattvas can see what the heavenly beings of the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and Heaven of Ultimate Form cannot see. Sariputra. Some great bodhisattvas have acquired the pure heavenly eye and can see exactly how all sentient beings in as many worlds of the ten directions as the sands of the Ganges die and how they are to be reborn in other lands. Sariputra, these are what will happen when great bodhisattvas have acquired pure heavenly eye."

(The Buddha taught about pure heavenly eye.)

Meanwhile, Sariputra asked the Buddha again, "World-Honored One, what will happen when great bodhisattvas acquire pure wisdom eye?"

The Buddha replied to Sariputra, "Upon acquiring the pure wisdom eye, great bodhisattvas will not see dharmas as conditioned or unconditioned, virtuous or not virtuous,

guilty or not guilty, flawed or flawless, polluted or unpolluted, of the world or beyond the world, contaminated or purified. Sariputra, these great bodhisattvas with wisdom eye do not see the dharmas can be seen, heard, awakened to, or perceived. Sariputra, this is what will happen when great bodhisattvas acquire pure wisdom eye."

(The Buddha taught about the pure wisdom eye.)

Meanwhile, Sariputra again asked the Buddha, "World-Honored One, what will happen when great bodhisattvas acquire pure dharma eye?"

The Buddha replied to Sariputra, "When great bodhisattvas acquire pure dharma eye, they understand accurately the differences among individual human beings. They understand accurately about actions in compliance with faith, actions in compliance with dharma, and the formless actions. They understand accurately the dwelling in emptiness, the dwelling in formlessness, and the dwelling in nonaspiration. They understand accurately the five roots arise from the liberation gate of emptiness, consecutive concentration arises from the five roots, the knowledge and views of liberation arise from the consecutive concentrations. They accurately understand that the three bonds of mind are permanently terminated, and stream-entry effect is achieved because of the knowledge and views of liberation. They accurately understand that the three bonds of mind comprise the incorrect view of regarding selfness as permanent and real and invalid belief as precepts, and the skepticism about the truth. They understand accurately that as the practitioners reach the stage of cultivation, their desire, greed, and anger will become slight and thus attain once-return effect; as the practitioners progress further to a higher level of cultivation, their desire, greed, and anger will be eliminated and thus attain nonreturn effect; as the practitioners reach the highest level of voice-hearer cultivation with additional effort, their five upper bonds will be eliminated and thus attain arhat effect. They understand accurately that the five upper bonds refer to the five incorrect views and conducts in the realm of form and the realm of formlessness, comprising craving for form, craving for formlessness, ignorance, arrogance, and wandering and restless mind. They understand accurately that from the liberation gate of formlessness, the five roots arise; from the five roots, the consecutive concentration arise; from the consecutive concentration, the knowledge and correct views of liberation arise; because of the knowledge and correct views of liberation, the three bonds are terminated permanently,

and thus stream-entry effect is achieved. As practitioners progress toward the higher levels in cultivation, they will attain once-return effect, nonreturn effect, and arhat effect. Similarly, the same effects will happen to the practitioners who start with the liberation gate of nonaspiration, the liberation gates of emptiness and formlessness, the liberation gates of formlessness and nonaspiration, and the liberation gates of emptiness and nonaspiration. Sariputra, this is what will happen when one acquires pure dharma eye."

"Furthermore, Sariputra, with dharma-eye great bodhisattvas can accurately know that all dharmas of the causes are also the dharmas of extinction. When realizing this, they will attain five roots. Sariputra, this is what happens when great bodhisattvas acquire the pure dharma eye.

"Furthermore, Sariputra, with the pure dharma eye one will accurately know the initial aspirations of the great bodhisattvas. One will accurately know how great bodhisattvas have cultivated giving paramita and pure-precept paramita and achieved the root of faith and the root of diligence. Because of their expedient skillfulness, they believe that they should receive physical bodies to make their virtuous roots grow. With such a purpose in mind, these great bodhisattva will be reborn either in the noble family of Ksatriya, Brahman, elder, or lay believer, or will be reborn in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and Heaven of Enjoying Other-Made Changes, in which they undertake Buddhist services to benefit sentient beings, assist them to grow and mature, and provide them with the best entertainments as they wish. They will also dignify and purify Buddha lands, make the best offerings to the Buddhas, the World-Honored Ones, and admire and acclaim them. They will never fall back to the stage of the voice-hearer or self-enlightened one, nor will they regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Sariputra, this is what will happen as great bodhisattvas acquire the pure dharma eye.

"Furthermore, Sariputra, as great bodhisattvas acquire the pure dharma eye, they will 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 other great bodhisattvas have not yet been; that some great bodhisattvas have attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, while other great bodhisattvas have not yet; and that some great bodhisattvas have fulfilled the supernatural powers, while other great

bodhisattvas have not yet. They will accurately know that some great bodhisattvas can go to as many Buddha lands of the ten directions as the sands of the Ganges to make offerings respectfully to esteem and acclaim the Buddhas, the World-Honors, while other great bodhisattvas cannot. They will accurately know that some great bodhisattvas have attained supernatural powers, while other great bodhisattvas have not; that some great bodhisattvas have dignified and purified Buddha lands, while other great bodhisattvas have not; that some great bodhisattvas have assisted sentient beings to mature, while other great bodhisattvas have not; that some great bodhisattvas are acclaimed by the Buddhas, while other great bodhisattvas are not; that some great bodhisattvas have stayed close to the Buddhas, while other great bodhisattvas have not; that some great bodhisattvas have unlimited lifespan, while other great bodhisattvas have limited lifespan; that some great bodhisattvas will have immeasurable bhiksu followers when they attain the bodhi, while other great bodhisattvas will have measurable bhiksu followers; that some great bodhisattva will have monastic bodhisattvas in their company when attaining the unsurpassed, perfect, and universal bodhi, while other great bodhisattvas have none; that some great bodhisattvas are practicing difficult, ascetic actions, while other great bodhisattvas are not; that some great bodhisattva have reached the last lifetime before becoming a Buddha, while other great bodhisattvas still have a long way to go; that some great bodhisattvas have sat on the throne of the wonderful bodhi, while other great bodhisattvas have not; and that some great bodhisattvas are not disturbed by demons, while other great bodhisattvas are still harassed by demons. Sariputra, this is what will happen as great bodhisattvas acquire dharma eye.

(The Buddha elaborated on pure dharma eye.)

Meanwhile, Sariputra asked the Buddha again, “World-Honored One, what will happen when great bodhisattvas acquire pure Buddha eye?”

The Buddha replied to Sariputra, “As great bodhisattvas have possessed uninterrupted bodhi mind and entered the diamond-like concentration, they will attain the perfect knowledge of all phenomena and fulfill the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, eighteen distinctive features of Buddha’s wisdom and power, great loving-kindness, great compassion, great joy, and great equanimity. It is at this moment that they will

accomplish the pure Buddha eye. When great bodhisattvas attain the pure Buddha eye, they do not see anything, hear anything, are not awakened to anything, and do not know anything. Sariputra, this is what will happen when great bodhisattvas acquire the pure Buddha eye.

(The Buddha taught about pure Buddha eye.)

"Sariputra, if great bodhisattvas would like to attain such five pure eyes, they should learn the six paramitas. Why? Sariputra, it is because the six paramitas comprise all superior virtuous dharmas, namely, the virtuous dharmas of voice-hearer, the virtuous dharmas of self-enlightened one, the virtuous dharmas of bodhisattva, and the virtuous dharmas of the Thus-Comer.

"Sariputraa, it is right to say the fathomless prajna paramita can absorb and comprise all superior virtuous dharmas. Why? It is because the fathomless prajna paramita is the mother of all virtuous dharmas; it gives birth to all superior merits and virtues, such as the paramitas, the five eyes, and so forth.

"Sariputra, if great bodhisattvas would like to attain such five pure eyes, they should learn prajna paramita. Sariputra, if great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should learn the five eyes. Sariputra, if great bodhisattvas learn the five eyes, they definitely will attain the unsurpassed, perfect, and universal bodhi."

(The Buddha concluded that great bodhisattvas should learn prajna paramita to achieve five eyes. They should learn five eyes to achieve the unsurpassed bodhi.)

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Chapter 2

Sariputra

Section 4

(In the Third Assembly)

"Furthermore, Sariputra, some great bodhisattvas have cultivated prajna paramita thus they are able to activate the six supernatural powers paramita.

"Sariputra, when performing supernatural power of transformation, great bodhisattvas may activate immeasurable tremendous magical changes, for instance, they may shake the objects in as many lands of the ten directions as the sands of Ganges, transform one being into many beings and transform many beings into one being visibly or invisibly and instantaneously without hindrance and difficulty, pass through mountains as if penetrating air, fly as birds, dig into and emerge out of the earth as if diving and surfing in water, walk on the surface of water as if on ground, make fire shoot out of body to burn plateau, make water flow from body into streams to melt snowy hills, cover sun and moon with one hand although the powers and virtues of the sun and moon are irresistible, turn around in the Heaven of Pure Residence in freedom and comfort, and other numberless and boundless similar magical changes. Sariputra, although these great bodhisattvas have possessed such incredible power of transformation, they do not boast about it, nor are attached to its nature and usage or to those who possess it. They even are not attached to attachment and nonattachment. Why? Because these great bodhisattvas understand that the self-nature of all dharmas is empty, the so-called self-nature is apart and inherently unattainable. Sariputra, these great bodhisattvas will not activate the supernatural powers to entertain themselves and others. They do it only for the sake of pursuing the perfect knowledge of all perfect knowledge. Sariputra, this is the supernatural power of transformation paramita that great bodhisattvas activate when they cultivate prajna paramita.

"Sariputra, the great bodhisattvas who have acquired the supernatural power of heavenly ear can hear better and purer than humans and heavenly beings. They can hear accurately all kinds of voices 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 of hells, animals, ghosts, human beings, heavenly beings, voice-hearers, self-enlightened ones, bodhisattvas, Thus-Comers, the rest of sentient beings, and insentient beings. They can hear various kinds of loud and soft sounds without obstacles.

"Sariputra, although possessing the supernatural power of heavenly ear, the great bodhisattvas do not boast about it, nor are attached to its nature and usage or to those who possess it. They even are not attached to attachment or nonattachment. Why? Because these great bodhisattvas know that the self-nature of all dharmas is empty, the so-called self-nature is apart and inherently unattainable. Sariputra, these great bodhisattvas will not activate the supernatural power of heavenly ear to entertain themselves and others. Rather, they activate the supernatural power of heavenly ear only for the sake of attaining the perfect knowledge of all perfect knowledge. Sariputra, this is the supernatural power of heavenly ear paramita that great bodhisattvas activate when they cultivate prajna paramita.

"Sariputra, some great bodhisattvas have acquired the supernatural power of reading others' minds and know accurately sentient beings in as many realms of the ten directions as the sands of the Ganges, including their minds and associated images. They know all sentient beings universally. They know who has a greedy mind and who has been rid of greed, who has an angry mind and who has been rid of anger, who has an ignorant mind and who has been rid of ignorance, who has a craving mind and who has no craving mind, who has a grasping mind and who has no grasping mind, who has an absorbing mind and who has a restless mind, who is narrow-minded and who is broad-minded, who has a boasting mind and who has a humble mind, whose mind is in tranquility and whose mind is not in tranquility, whose mind is wandering and whose mind is not wandering, whose mind is concentrative and whose mind is not concentrative, whose mind is liberated and whose mind is not liberated, whose mind is flawed and whose mind is flawless, whose mind is provocative and whose mind is not provocative, and who is high-minded and who is not high-minded.

"Sariputra, although these great bodhisattvas have possessed the supernatural power of knowing others' minds, they do not boast about it, nor are attached to its nature and usage or to those one who possess it. They even are not attached to attachment or nonattachment. Why? Because these great bodhisattvas know that the self-nature of all dharmas is empty, the so-called self-nature is apart and inherently unattainable. Sariputra, these great bodhisattvas will not activate the supernatural power of knowing others' minds to entertain themselves and others. They activate this supernatural power only for the sake of attaining the perfect knowledge of all perfect knowledge. Sariputra, this is the supernatural power of knowing others' minds paramita that great bodhisattvas activate when they cultivate prajna paramita.

"Sariputra, some great bodhisattvas have acquired the supernatural power of knowing previous lives of all sentient beings and know accurately the events that happened in their past lives in as many realms of the ten directions as the sands of the Ganges. They know all the things that happened in the past lives of themselves and others, through one mindfulness, ten-mindfulness, and so forth, and one hundred-mindfulness instantaneously as they wish. They know the things that happened one day, ten days, and so forth, and one hundred days ago as they wish. They know the things that happened one month, and so forth, and one hundred months ago as they wish. They know the things that happened one year, ten years, and so forth, and one hundred years ago as they wish. They know the things that happened one kalpa, ten kalpas, one hundred kalpas, one thousand kalpas, hundreds of thousands of kalpas, and even numberless and countless hundreds of thousands of koti nayuta kalpas ago as they wish. They know, as they wish, the things that happened previous lives in regard to, for instance, when and where the things happened, who were involved including their first names and last names, what kind they were, the food they ate, the period of time they stayed, their lifespans, the pleasures and sufferings they experienced, where they were reborn from and where they were to be reborn to, and their own and others' appearances and speeches in brief or in detail. Sariputra, although these great bodhisattvas have acquired the supernatural power of knowing previous lives of all sentient beings, they do not boast about it, nor are attached to its nature and usage or those who possess 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, the so-called self-nature is apart and inherently unattainable. Sariputra, these great bodhisattvas will not activate

supernatural power of knowing previous lives of all sentient beings to entertain themselves and others. They activate this supernatural power only for the sake of attaining the perfect knowledge of all perfect knowledge. Sariputra, this is the supernatural power of knowing previous lives of all sentient beings paramita that great bodhisattvas activate when they cultivate prajna paramita.

"Sariputra, some great bodhisattvas have acquired the supernatural power of heavenly eye and are able to see the images of all sentient and insentient beings in as many realms of the ten directions as the sands of the Ganges. They can see sentient beings universally: some are dying while some are alive, some are good looking while some are not good looking, some are superior while some are inferior, some are reborn in superior destinies while some are in inferior destinies, and so forth. They also see that all sentient beings are reborn in accordance with individual different karmas. Some of them have achieved wonderful actions in body, speech, and mind and like to admire the holy ones, and because of this cause and condition, they are reborn in heaven or human world to enjoy all kinds of wonderful pleasures. Some have bad actions in body, speech, and mind and slander holy ones, and because of this cause and condition they are reborn in hells, the realm of animals, realm of ghosts, marginal areas of human world or very low social classes, in which they suffer from poverty and filthy life. Sariputra, although these great bodhisattvas have acquired the supernatural power of heavenly eye, they do not boast about it, nor are attached to its nature and usage or to those who possess it. They even are not attached to attachment or nonattachment. Why? Because these great bodhisattvas know that the self-nature of all dharmas is empty, the so-called self-nature is apart and inherently unattainable. Sariputra, these great bodhisattvas will not activate supernatural power of heavenly eye to entertain themselves and others. They activate this supernatural power only for the sake of attaining the perfect knowledge of all perfect knowledge. Sariputra, this is the supernatural power of heavenly eye paramita that great bodhisattvas activate when they cultivate prajna paramita.

"Sariputra, some great bodhisattvas have acquired the supernatural power of the extinction of flaws and are able to know accurately sentient beings and themselves whether they are flawless or not flawless in as many realms of the ten directions as the sands of the Ganges. Once great bodhisattvas have acquired the supernatural power of flawlessness, they will not regress to the stage of voice-hearer or self-enlightened one, instead they will keep advancing toward the unsurpassed, perfect, and universal bodhi. They will not go astray or look for other

kinds of justice and benefits. Sariputra, although these great bodhisattvas have acquired the supernatural power of flawlessness, they do not boast about it, nor are attached to its nature and usage or to those who possess 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, the so-called self-nature is apart and inherently unattainable. Sariputra, these great bodhisattvas will not activate supernatural power of the extinction of flaws to entertain themselves and others. They activate this supernatural power only for the sake of attaining the perfect knowledge of all perfect knowledge. Sariputra, this is the supernatural power of the extinction of flaws paramita that great bodhisattvas activate when they cultivate prajna paramita.

"Sariputra, when cultivating prajna paramita, great bodhisattvas can fulfill the six pure supernatural powers quickly. Owing to the purification and fulfillment of the six supernatural powers, they are able to realize and attain the perfect knowledge of all perfect knowledge before long.

(The Buddha explained the six supernatural powers for great bodhisattvas and how they could use them to attain the perfect knowledge of all perfect knowledge.)

"Furthermore, Sariputra, when cultivating prajna paramita, some great bodhisattvas have dwelled peacefully in giving paramita, dignified and purified the path of the perfect knowledge of all perfect knowledge, and gotten rid of greed and stinginess because of emptiness in the final analysis. When cultivating prajna paramita, some great bodhisattvas have dwelled peacefully in pure-precept paramita, dignified and purified the path of the perfect knowledge of all perfect knowledge, and gotten rid of the violation of pure precept because of emptiness in the final analysis. When cultivating prajna paramita, some great bodhisattvas have dwelled peacefully in forbearance paramita, dignified and purified the path of the perfect knowledge of all perfect knowledge, and gotten rid of anger and hatred because of emptiness in the final analysis. When cultivating prajna paramita, some great bodhisattvas have dwelled peacefully in diligence paramita, dignified and purified the path of the perfect knowledge of all perfect knowledge, and gotten rid of laziness and tiredness because of emptiness in the final analysis. When cultivating prajna paramita, some great bodhisattvas have dwelled peacefully in meditation paramita, dignified and purified the path of the perfect knowledge of all perfect knowledge, and gotten rid

of restlessness and distraction in mind because of emptiness in the final analysis. When cultivating prajna paramita, some great bodhisattvas have dwelled peacefully in prajna paramita, dignified and purified the path of the perfect knowledge of all perfect knowledge, and gotten rid of wisdom abuse because of emptiness in the final analysis.

"Furthermore, Sariputra, when cultivating prajna paramita, some great bodhisattvas have dwelled peacefully in all six paramitas or one of them and dignified and purified the path of the perfect knowledge of all perfect knowledge. They have provisionally established almsgiving, stinginess, pure precept, bad rules, forbearance, anger and hatred, diligence, laziness and tiredness, meditation, restlessness and distraction, prajna, and the abuse of wisdom, but they are not attached to them because of emptiness in the final analysis and the nonexistence of going and coming, grasping and renunciation. Sariputra, they are not attached to almsgiving, stinginess, pure precept, violation of precept, forbearance, anger and hatred, diligence, laziness and tiredness, meditation, prajna, and wisdom abuse, nor are they attached to slander, admiration, contempt, or respect. Why? Sariputra, in the dharmas that are without arising, all slander, admiration, contempt, and respect are nonexistent. Why? The fathomless prajna paramita will eliminate all kinds of attachment.

"Sariputra, through cultivating prajna paramita, the great bodhisattvas will attain the uppermost and the most wonderful merits and virtues that all voice-hearers and self-enlightened ones cannot possess. Sariputra, as these great bodhisattvas fulfill all merits and virtues, assist sentient beings to mature, and dignify and purify Buddha lands, they will realize and attain the perfect knowledge of all perfect knowledge quickly.

"Furthermore, Sariputra, as great bodhisattvas cultivate prajna paramita, they will initiate a mind of treating all sentient beings equally. After treating all sentient beings equally, they will attain the nature of equality of all sentient beings and the nature of equality of all dharmas. After attaining the nature of equality of all sentient beings and of all dharmas, they will further establish all sentient beings peacefully in the nature of equality of all dharmas. Sariputra, because of this cause and condition, these great bodhisattvas will be always protected by and kept in the minds of all the Buddhas in their present lives. They will be adored and esteemed by all great bodhisattvas and respected by all voice-hearers and self-enlightened ones. Wherever they are

reborn, these great bodhisattvas will not see undesirable sights, hear undesirable sounds, smell undesirable odors, taste undesirable flavors, touch undesirable matters, and think undesirable ideas. Sariputra, these great bodhisattvas will never regress in the pursuit of the unsurpassed, perfect, and universal bodhi."

(The Buddha taught how great bodhisattvas initiate and develop the nature of equality of all sentient beings and dharmas to gain various merits and virtues.)

When the Buddha was teaching the superior virtues and merits of the great bodhisattvas caused by cultivating prajna paramita, hundreds of bhiksus (monks) stood up from their seats and made various new and clean clothes as offerings to the Buddha. They all made up their minds to aspire to the unsurpassed, perfect, and universal bodhi. At that time, the World-Honored One smiled and varied colorful lights emitted from his face.

In the meantime, Ananda also stood up from his seat. He knelt before the Buddha with right knee touching ground and left shoulder covered. He put his palms together and asked the Buddha, "World-Honored One, what are the causes and conditions that make you smile? I know Buddhas smile only when special causes and conditions appear."

Meanwhile, the Buddha said 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 be with the same name: the Great Streamer 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 Human and Heavenly Beings, Buddha, and Bhagavat. These bhiksus will be reborn in the country of Eastern Unmovable Buddha after this life and will continue to practice bodhisattva actions there."

(The Buddha explained to Ananda why he smiled and prophesied the monks who would become Buddhas in the kalpa of Constellation.)

At that time, upon hearing the Buddha's teaching correspondent with the fathomless prajna paramita, sixty thousand heavenly sons in the assembly were greatly inspired and joyfully believed in and accepted the dharma. The World-Honored One conferred on them the prophecy

that they will develop pure belief, renounce families, and practice celibacy diligently in the era of Maitreya Buddha by following his dharma teaching. They will terminate all vexations permanently and realize and attain nirvana.

(The Buddha also conferred prophecy on the heavenly sons present in the assembly who would attain nirvana in the era of Maitreya Buddha.)

At that time, with the support of the Buddha's supernatural powers, all participants in the assembly witnessed the meetings in which the Buddhas were giving teachings to their disciples and other sentient beings in each of the thousand-worlds of the ten directions. In those worlds where the Buddhas were present, the virtues and merits were so magnificent and unique that this Barely Tolerable World could not catch up with them.

Meanwhile, in this assembly, ten thousand sentient beings were touched and vowed: "I swear to be reborn in those Buddha lands based on the pure karmas and bliss that I cultivate."

At that time, the World-Honored One knew what they had in their minds, so he smiled. As he smiled, lights of varied colors emitted from his face.

Meanwhile, Ananda rose up from his seat again and asked respectfully about the cause and condition of the Buddha's smile.

The Buddha said to Ananda, "Have you ever seen these ten thousand sentient beings rise up from their seats?"

Ananda replied, "Yes."

The Buddha said, "These ten thousand sentient beings will be reborn after this life to the Buddha lands as each one wishes. From that time on, they will always stay with, make offerings respectfully to esteem and acclaim the Buddhas and cultivate the six paramitas. After fulfilling the six paramitas, they will realize and attain the unsurpassed, perfect, and universal bodhi and 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 again granted prophecy on ten thousand sentient beings who would become Buddhas through cultivating and fulfilling the six paramitas.)

At that time, the long-lived sage Sariputra, the long-lived sage Mahamaudgalyayana, the long-lived sage Mahakasyapa, the long-lived sage Well-Appearing One, the well-known and highly respected great bhiksus, bhiksunis, bodhisattvas, upasakas, and upasikas all stood up from their seats, joined their palms in respect, and said, "World-Honored One, the prajna paramita of the great bodhisattva is the great paramita, the broad paramita, the first paramita, the noble paramita, the superior paramita, the wonderful paramita, the subtle paramita, the high paramita, the paramita good in the extreme, the upper paramita, the unsurpassed paramita, the unsurpassed uppermost paramita, the equal paramita, the unequaled paramita, the unequaled equal paramita, the paramita of empty space, the paramita without counterpart, the paramita of empty particular characteristics, the paramita of empty common characteristics, the paramita of fulfilling all virtues and merits, the invincible paramita, and the paramita capable of subjugating everything.

"World-Honored One, the great bodhisattvas who cultivate prajna paramita are the most venerable, superior, highest, and most wonderful ones. They have great powers to practice unequaled equal giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and fulfill them, and so are well equipped with the unequaled equal giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Thus, they can acquire unequaled equal body, the so-called boundless, unique, perfect, wonderful, and magnificent body. They can realize and attain the unequaled wonderful dharma, namely, the unsurpassed, perfect, and universal bodhi. World-Honored One, because of cultivating prajna paramita to its perfection, the great bodhisattvas can attain the unequaled equal matter, feeling, thinking, action, and consciousness, realize and attain the unequaled equal bodhi, and turn the unequaled equal dharma wheel to bring benefits, peace, and happiness to all sentient beings. It is also through the cultivation of the fathomless prajna paramita that various Buddhas in the past, future, and present can realize and attain the unsurpassed, perfect, and universal bodhi. Therefore, World-Honored One, if great bodhisattvas would like to go to the ultimate other shore of all dharmas, they should learn prajna paramita. World-Honored One, all heavenly beings, human beings, asuras, ghandharvas, and so forth should make offerings respectfully to esteem and acclaim the great bodhisattvas who cultivate prajna paramita."

At that time, the Buddha said to his disciples and the bodhisattvas, “Yes, it is as you say. All heavenly beings, human beings, asuras, ghandarvas, and so forth should make offerings respectfully to esteem, value, and acclaim the great bodhisattvas who are cultivating prajna paramita. Why? It is because of great bodhisattva that the heavenly and human beings, namely, the noble families of ksatriya, Brahman, elder, lay believer, wheel-turning kings, and various small kings can appear in the world and enjoy wealthy, comfortable, and free lives. It is also because of great bodhisattvas that the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and Heaven of Nonthinking and Not Nonthinking can appear in the world. It is because of great bodhisattva that stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, great bodhisattvas, and various Buddhas appear in the world. It is because of great bodhisattva that the Buddha, dharma, and sangha appear in the world. It is because of great bodhisattva that various nourishing materials, namely, food, drinks, clothing, beds, bedding, medicines, properties, cereals, treasures, and lamps appear in the world. In summary, all pleasures of human and heavenly worlds and pleasures of nirvana exist because of great bodhisattva. Why? It is because great bodhisattvas have not only practiced the six paramitas themselves but also encouraged others to do so. Therefore, it is owing to great bodhisattvas who cultivate prajna paramita, all sentient beings gain superior benefits, peace, and happiness.”

(The Buddha confirmed all participants’ acclamation of prajna paramita and great bodhisattva.)

At that time, the World-Honored One displayed his wide and long tongue to spread over the large three thousand-world. From his expanding tongue, immeasurable and countless varied colored rays of light emitted and shone over as many Buddha lands in the ten directions as the sands of the Ganges.

At this time, in as many Buddha lands in the ten directions as the sands of the Ganges, immeasurable and countless great bodhisattvas in each land witnessed the light. They went to each of their Buddha, bowed down to the Buddha’s feet, and asked respectfully, “World-Honored One, from whose supernatural powers and upon what causes and conditions has the great light shone over various Buddha lands?”

Each Buddha replied to each great bodhisattva, “Good gentleman, in a particular direction there is a Buddha land called Barely Tolerable. The Buddha there is named Sakyamuni 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 is currently teaching prajna paramita to great bodhisattvas and displaying a wide and long tongue to spread over the large three thousand-world. It is from this 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. The light originated from his extended tongue.”

Upon hearing this, the great bodhisattva was so rejoiced that he jumped and danced and said to the Buddha, “I would like to go to the world of Barely Tolerable to attend the assembly, make offerings to Sakyamuni Buddha and all the great bodhisattvas there, and listen to the teaching on prajna paramita. I am begging your kind and compassionate permission!”

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

Each great bodhisattva and his followers from each Buddha land bowed down to the ground before the Buddha’s feet respectively and walked around the Buddha clockwise to say goodbye. They left the Buddha and carried in solemnity immeasurable treasure pennants, canopies, garlands, jewel necklaces, rarities, treasures, and the flowers made of gold and silver. They played various kinds of most wonderful music, and before long they arrived at the Sakyamuni Buddha’s place. They made offerings respectfully to esteem and acclaim the Buddha and the great bodhisattvas there, then they walked around the Buddha hundreds of thousands times, bowed down to the ground before the Buddha’s feet, and sat to one side.

At that time, the heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and Heaven of Ultimate Form each carried various fragrant wreaths and immeasurable kinds of most wonderful heavenly flowers to the Buddha’s place and made them as offerings respectfully to esteem and acclaim the Buddha and great bodhisattvas. Then they walked around the Buddha for hundreds of thousands of times, bowed down before the Buddha’s feet, and stood to one side.

At that time, the great bodhisattvas of the ten directions and the heavenly beings from the rest of the heavens in the realm of desire and the realm of form also came to the Buddha's place. They presented various treasure pennants, canopies, clothing, jewel necklaces, fragrant flowers, rarities, treasures, and various kinds of music to the Buddha as offerings. Tossed by the Buddha's supernatural powers, all these beautiful matters flew high up in sky and formed a platform as large as the threefold thousand-world, and at each corner of the platform, pretty treasure pennants were displayed. All were so well decorated that they looked loveable and enjoyable.

At that time, the World-Honored One knew that the bodhisattvas from the ten directions and the heavenly beings present had pure and pleasant minds. They had attained the forbearance of nonarising in all dharmas and thoroughly understood that all dharmas are without making and doinga, arising and extinction. The Buddha thus smiled and varied colorful lights emitted from his face.

Meanwhile, Ananda stood up from his seat and said respectfully to the Buddha with his palms joined together, "World-Honored One, why did you smile? The grand holy one as you will not smile without cause and condition."

At that time, the Buddha replied to Ananda, "Today in this assembly, hundreds of thousands of koti nayuta of sentient beings have attained the forbearance of nonarising in all dharmas. They have thoroughly understood that all dharmas are without making and doing, arising and extinction. Because of this cause and condition, all the offerings they presented flew high up in sky and formed a platform beautifully decorated with treasure pennants at four corners, and all look so loveable and enjoyable."

At that time, hundreds of thousands of koti nayuta of sentient beings in the assembly stood up from their seats and said respectfully to the Buddha with their palms joined, "World-Honored One, we vow to become the 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 glorious as yours, and in the land, voice-hearers, great bodhisattvas, heavenly and human beings gather, and the dharma wheel that we are going to turn will be as the Buddha you have now."

The Buddha said to the long-lived sage Ananda, “Each of the hundreds of thousands of koti nayuta of sentient beings who just rose from their seats will become a Buddha after sixty-eight koti great kalpas of cultivation in bodhisattva actions in the coming era of Flower-Accumulation Kalpa. 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.”

(The Buddha conferred the sentient beings present the prophecy of attaining Buddhahood in the kalpa of Flower-Accumulation.)

Chapter 3

Well-Appearing One

Section 1

(In the Third Assembly)

At that time, the Bhagavat said to Well-Appearing One, “Because you have excellent talent in debate, you should teach and caution great bodhisattvas in prajna paramita so that they can cultivate and learn prajna paramita and understand it thoroughly.”

Meanwhile, various great bodhisattvas, senior voice-hearers, and heavenly sons in the assembly had this question in their minds, “Venerable Well-Appearing One now is going to teach great bodhisattva about prajna paramita. Does he do this relying on his own wisdom and talent or the supernatural powers of the Buddha?”

Well-Appearing One, with the support of the Buddha’s supernatural powers, knew the thought the great bodhisattvas, senior voice-hearers, and the heavenly sons had in their minds, so

said to the long-lived sage Sariputra, “All Buddha’s disciples teach the dharma based on the supernatural powers bestowed by the Buddha. Why? Sariputra, as Buddhas teach essential meaning of the dharma to disciples, the disciples will receive the teachings, learn and cultivate them assiduously and tirelessly, and finally attain the reality of all dharmas. These disciples then teach the dharma to others in accordance with dharma nature because the Buddhas have taught them expediently and skillfully. Sariputra, I will teach various great bodhisattvas in prajna paramita with the support of the Buddha’s supernatural powers. I do not rely on my wisdom and talent of debate to teach. Why? The profound prajna paramita is not at the level of the voice-hearer or self-enlightened one.”

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, you have mentioned ‘various bodhisattvas.’ Which dharma is named ‘bodhisattva’? World-Honored One, I cannot see any dharma that is named great bodhisattva, or any dharma that is named prajna paramita. Why do you want me to teach prajna paramita to great bodhisattvas? World-Honored One, what prajna paramita will I teach? What great bodhisattvas will I teach and caution so that they will be able to study and learn prajna paramita thoroughly?”

At that time, the Buddha replied to the long-lived sage Well-Appearing One, “Prajna paramita is just a provisional name, and great bodhisattva is also a provisional name. Such provisionally established names do not arise or extinguish. They are not inside, outside, or in between because they are unattainable.

“Well-Appearing One, you must know that ‘I’ is a provisional name, and such a name has no arising and no extinction. It is only a concept expressed in language that is called I. The other names, such as sentient being, living one, one who gives birth, one who raises others, gentleperson (purusa), individual in reincarnation (pudgala), mentally born one (mano-maya-kaya), learned child (manava), maker, receiver, knower, and viewer are just provisional names; they have no arising or extinction; they are the concepts expressed in created language and are given the names sentient being, living one, and so forth, and knower and viewer. These are all created names that are unattainable. Such provisional names are without arising and extinction; they are the concepts expressed with designated names. They are not inside, outside, or in

between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and their names are unreal dharmas. The unreal dharmas have no arising or extinction; they are provisionally established names. They are not inside, outside, or in between because they are unattainable.

"Furthermore, Well-Appearing One, matter is merely an unreal dharma. The unreal dharma has no arising or extinction, but is a concept expressed in language. Feeling, thinking, action, and consciousness are also unreal dharmas. The unreal dharmas have no arising or extinction, but are the concepts expressed in language. All these unreal names are not inside, outside, or in between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and these two names are unreal dharmas. The unreal dharmas have no arising or extinction; they are provisionally established names. They are not inside, outside, or in between because they are unattainable.

"Furthermore, Well-Appearing One, the eye sphere is merely an unreal dharma. The unreal dharma has no arising or extinction, but is a concept expressed in language. The ear, nose, tongue, body, and conscious spheres are also unreal dharmas. The unreal dharmas have no arising or extinction, but are the concepts expressed in language. All these unreal names are not inside, outside, or in between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and these two names are unreal dharmas. The unreal dharmas have no arising or extinction; they are the provisionally established names. They are not inside, outside, or in between because they are unattainable.

"Furthermore, Well-Appearing One, the sight sphere is merely an unreal dharma. The unreal dharma has no arising or extinction, but is a concept expressed in language. The sound, smell, taste, touch, and mental-image spheres are also unreal dharmas. The unreal dharmas have no arising or extinction, but are the concepts expressed in language. All these unreal names are not inside, outside, or in between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and these two names are unreal dharmas. The unreal dharmas have no arising or extinction; they are the provisionally established names. They are not inside, outside, or in between because they are unattainable.

“Furthermore, Well-Appearing One, the eye realm, sight realm, and eye consciousness realm are only unreal dharmas. The unreal dharmas have no arising or extinction, but are the concepts expressed in language. 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 are only unreal dharmas. The unreal dharmas have no arising or extinction, but are the concepts expressed in language. All these dharmas are merely provisionally established names, and the provisional names are not inside, outside, or in between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and these two names are unreal dharmas. The unreal dharmas have no arising or extinction but are the provisionally established names. They are not inside, outside, or in between because they are unattainable.

“Furthermore, Well-Appearing One, head, neck, shoulder, upper arm, forearm, stomach, back, chest, waist, spine, thigh, knee, calf, shin, and foot are only provisionally established names. The provisional names have no arising or extinction, but are the concepts expressed in language. The provisional names are not inside, outside, or in between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and these two names are unreal dharmas. The unreal dharmas have no arising or extinction; they are the provisionally established names. They are not inside, outside, or in between because they are unattainable.

“Furthermore, Well-Appearing One, all kinds of grasses, trees, roots, stems, branches, leaves, flowers, and fruits are only provisionally established names. The provisional names have no arising or extinction, but are the concepts expressed in language. The provisional names are not inside, outside, or in between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and these two names are unreal dharmas. The unreal dharmas have no arising or extinction; they are provisionally established names. They are not inside, outside, or in between because they are unattainable.

“Furthermore, Well-Appearing One, various Buddhas in the past and future are only provisionally established names. The provisional names have no arising or extinction, but are the

concepts expressed in language. The provisional names are not inside, outside, or in between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and these two names are unreal dharmas. The unreal dharmas have no arising or extinction but are the provisionally established names. They are not inside, outside, or in between because they are unattainable.

"Furthermore, Well-Appearing One, dreams, echoes, shadows, illusions, illusory images of water under sunlight, moon in the waters, and transformed things are only provisionally established names. The provisional names have no arising or extinction, but are the concepts expressed in language. The provisional names are not inside, outside, or in between because they are unattainable. Therefore, Well-Appearing One, prajna paramita, great bodhisattva, and these two names are unreal dharmas. The unreal dharmas have no arising or extinction but are the provisionally established names. They are not inside, outside, or in between because they are unattainable.

"Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should correctly cultivate and learn the unreal dharmas and the provisionally established names of the dharmas.

(The Buddha taught Well-Appearing One that all dharmas are provisionally established names, which do not arise or extinguish and are unattainable. Great bodhisattvas should realize this truth when they cultivate prajna paramita.)

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not contemplate matter as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away, conditioned or unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana. They should not contemplate feeling, thinking, action, and consciousness as permanent or impermanent, pleasant or painful, and so forth, and belonging to birth and death or belonging to nirvana either.

“Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not contemplate the eye sphere as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away, conditioned or unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana. They should not contemplate the ear, nose, tongue, body, and conscious spheres as permanent or impermanent, pleasant or painful, and so forth, and belonging to birth and death or belonging to nirvana either.

“Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not contemplate the sight sphere as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away, conditioned or unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana. They should not contemplate the sound, smell, taste, touch, and mental-image spheres as permanent or impermanent, pleasant or painful, and so forth, and belonging to birth and death or belonging to nirvana either.

“Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not contemplate the eye realm as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away, conditioned or unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana. They should not contemplate the ear, nose, tongue, body, and conscious realms as permanent or impermanent, pleasant or painful, and so forth, and belonging to birth and death or belonging to nirvana either.

“Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not contemplate the sight realm as permanent or impermanent, pleasant or painful, with or

without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away, conditioned or unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana. They should not contemplate the sound, smell, taste, touch, and mental-image realms as permanent or impermanent, pleasant or painful, and so forth, and belonging to birth and death or belonging to nirvana either.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not contemplate the eye consciousness realm as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away, conditioned or unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana. They should not contemplate the ear, nose, tongue, body, and conscious consciousness realms as permanent or impermanent, pleasant or painful, and so forth, and belonging to birth and death or belonging to nirvana either.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not contemplate the eye contact as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away, conditioned or unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana. They should not contemplate the ear, nose, tongue, body, and conscious contacts as permanent or impermanent, pleasant or painful, and so forth, and belonging to birth and death or belonging to nirvana either.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not contemplate the feelings produced by eye contact as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away, conditioned or

unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana. They should not contemplate the feelings produced by ear, nose, tongue, body, and conscious contacts as permanent or impermanent, pleasant or painful, and so forth, and belonging to birth and death or belonging to nirvana either.

(The Buddha taught that when cultivating prajna paramita, great bodhisattvas should not contemplate various dharmas as permanent or impermanent, pleasant or painful, with or without forms, features, and so forth.)

"Why? Well-Appearing One, when cultivating prajna paramita, great bodhisattvas do not see prajna paramita, great bodhisattva, and these two names either in conditioned realm or in unconditioned realm. Why? Well-Appearing One, when cultivating prajna paramita, great bodhisattvas do not distinguish among all dharmas, while they are not apart from distinction.

"Well-Appearing One, when cultivating prajna paramita, great bodhisattvas dwell in nondistinction of all dharmas. In order to cultivate the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path, they practice prajna paramita but do not see prajna paramita or the name of prajna paramita; they do not see great bodhisattva or the name of great bodhisattva; they do not see the Buddhas or the names of the Buddhas. They are wholeheartedly dedicated to the pursuit of the perfect knowledge of all perfect knowledge.

(The Buddha further taught great bodhisattvas should dwell in nondistinction of all dharmas while not apart from distinction. They do not see Buddha, prajna paramita, or great bodhisattvas and their names when cultivating various superior dharmas.)

"Well-Appearing One, when cultivating prajna paramita, great bodhisattvas dwell in nondistinction of all dharmas. In order to cultivate the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power, they practice prajna paramita but do not see prajna paramita or the name of prajna paramita; they do not see great bodhisattva or the name of great bodhisattva; they do not see the Buddhas or the

names of the Buddhas. They are wholeheartedly dedicated to the pursuit of the perfect knowledge of all perfect knowledge.

"Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should thoroughly understand the reality of all dharmas; namely, they should fully understand that there is neither contamination nor purification in all dharmas."

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Chapter 3

Well-Appearing One

Section 2

(In the Third Assembly)

"Thus, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should be awakened to unreal names and unreal dharmas as they really are.

"Well-Appearing One, upon awakening to all unreal names and unreal dharmas, great bodhisattvas will not grasp or be attached to matter, or to feeling, thinking, action, and consciousness. They will not grasp or be attached to the eye sphere and the sight sphere, the ear sphere and the sound sphere, the nose sphere and the smell sphere, the tongue sphere and the taste sphere, the body sphere and the touch sphere, and the conscious sphere and the mental-image sphere. They will not grasp or be attached to the eye realm, sight realm, eye consciousness realm, eye contact, and various feelings produced by eye contact as pleasant, painful, or neither pleasant nor painful. They will not grasp or be attached to the ear realm, sound realm, ear consciousness realm, ear contact, and various feelings produced by ear contact as pleasant, painful, or neither pleasant nor painful. They will not grasp or be attached to the nose realm, smell realm, nose consciousness realm, nose contact, and various feelings produced by nose contact as pleasant, painful, or neither pleasant nor painful. They will not grasp or be attached to the tongue realm, taste realm, tongue consciousness realm, tongue contact, and various feelings produced by tongue contact as pleasant, painful, or neither pleasant nor painful. They will not grasp or be attached to the body realm, touch realm, body consciousness realm, body contact, and various feelings produced by body contact as pleasant, painful, or neither pleasant nor painful. They will not grasp or be attached to the conscious realm, mental-image realm, conscious consciousness realm, conscious contact, and various feelings produced by conscious contact as pleasant, painful, or neither pleasant nor painful. They will not grasp or be attached to

the conditioned realm or unconditioned realm. They will not grasp or be attached to giving, pure-precept, forbearance, diligence, meditation, and prajna paramitas. They will not grasp or be attached to names or forms. They will not grasp or be attached to the body of bodhisattva. They will not grasp or be attached to the physical eye, heavenly eye, wisdom eye, dharma eye, and Buddha eye. They will not grasp or be attached to the perfect knowledge paramita and supernatural powers paramita. They will not grasp or be attached to internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of nondeconstruction, emptiness of original nature, emptiness of phenomena, emptiness of all dharmas, emptiness of selflessness, and emptiness of selfless self-nature. They will not grasp or be attached to realness, reality, and dharma realm. They will not grasp or be attached to assisting sentient beings to mature and dignifying and purifying Buddha Lands. They will not grasp or be attached to expedient skillfulness. Why? Well-Appearing One, it is because the ones who grasp, the ones to be grasped, and the times and places of attachment or grasping are nonexistent.

(The Buddha taught Well-Appearing One that as great bodhisattvas become awakened and realize that all dharmas and their names are unreal, they will not grasp or be attached to them.)

"Thus, Well-Appearing One, when cultivating prajna paramita without attachment to and grasping all dharmas, various great bodhisattvas are able to foster their cultivation in giving, pure-precept, forbearance, diligence, meditation, and prajna paramitas. They are also able to enter onto definitive correct status of bodhisattva, dwell in the bodhisattva stage of nonregression, and fulfill superior supernatural powers of bodhisattva. Upon fulfilling the supernatural powers, the great bodhisattvas can travel from one Buddha country to the other, make offerings respectfully to esteem and acclaim various Buddhas, the World-Honored Ones. They can assist sentient beings to mature, dignify and purify Buddha lands, and see Thus-comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and thus initiate various superior virtuous roots. After that, they can hear and accept correct dharma of various Buddhas as they wish. They will never forget what they have heard, nor discontinue their connection with the correct dharma gate until they sit peacefully on the throne of the wonderful bodhi. They will master all dharani gates and all samadhi gates freely and perfectly. Well-

Appearing One, this is how great bodhisattvas, when cultivating prajna paramita, are awakened to unreal names and unreal dharmas without attachment and grasping.

(The Buddha instructed the dharma gate through which great bodhisattvas can become awakened to unreal names and dharmas.)

"Furthermore, Well-Appearing One, what do you think about bodhisattva? Is bodhisattva the same as matter, feeling, and so forth, and consciousness? Is bodhisattva different from matter, feeling, and so forth, and consciousness? Is there bodhisattva in matter, feeling, and so forth, and consciousness? Are there matter, feeling, and so forth, and consciousness in bodhisattva? Is there bodhisattva apart from matter, feeling, and so forth, and consciousness?"

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

"Furthermore, Well-Appearing One, what do you think about bodhisattva? Is bodhisattva the same as the eye sphere, ear sphere, and so forth, and conscious sphere? Is bodhisattva different from the eye sphere, ear sphere, and so forth, and conscious sphere? Is there bodhisattva in the eye sphere, ear sphere, and so forth, and conscious sphere? Are there the eye sphere, ear sphere, and so forth, and conscious sphere in the bodhisattva? Is there bodhisattva apart from the eye sphere, ear sphere, and so forth, and conscious sphere?"

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

"Furthermore, Well-Appearing One, what do you think about bodhisattva? Is bodhisattva the same as the sight sphere, sound sphere, and so forth, and mental-image sphere? Is bodhisattva different from the sight sphere, sound sphere, and so forth, and mental-image sphere? Is there bodhisattva in the sight sphere, sound sphere, and so forth, and mental-image sphere? Are there the sight sphere, sound sphere, and so forth, and mental-image sphere in bodhisattva? Is there bodhisattva apart from the sight sphere, sound sphere, and so forth, and mental-image sphere?"

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

"Furthermore, Well-Appearing One, what do you think about bodhisattva? Is bodhisattva the same as the eye realm, ear realm, and so forth, and conscious realm? Is bodhisattva different from the eye realm, ear realm, and so forth, and conscious realm? Is there bodhisattva in the eye

realm, ear realm, and so forth, and conscious realm? Are there the eye realm, ear realm, and so forth, and conscious realm in bodhisattva? Is there bodhisattva apart from the eye realm, ear realm, and so forth, and conscious realm?"

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

"Furthermore, Well-Appearing One, what do you think about bodhisattva? Is bodhisattva the same as the sight realm, sound realm, and so forth, and mental-image realm? Is bodhisattva different from the sight realm, sound realm, and so forth, and mental-image realm? Is there bodhisattva in the sight realm, sound realm, and so forth, and mental-image realm? Are there the sight realm, sound realm, and so forth, and mental-image realm in bodhisattva? Is there bodhisattva apart from the sight realm, sound realm, and so forth, and mental-image realm?"

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

"Furthermore, Well-Appearing One, what do you think about bodhisattva? Is bodhisattva the same as the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm? Is bodhisattva different from the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm? Is there bodhisattva in the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm? Are there the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm in bodhisattva? Is there bodhisattva apart from the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm?"

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

"Furthermore, Well-Appearing One, what do you think about bodhisattva? Is bodhisattva the same as the earth realm, water realm, and so forth, and consciousness realm? Is bodhisattva different from the earth realm, water realm, and so forth, and consciousness realm? Is there bodhisattva in the earth realm, water realm, and so forth, and consciousness realm? Are there the earth realm, water realm, and so forth, and consciousness realm in bodhisattva? Is there bodhisattva apart from the earth realm, water realm, and so forth, and consciousness realm?"

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

“Furthermore, Well-Appearing One, what do you think about bodhisattva? Is bodhisattva the same as ignorance, action, and so forth, and old age and death? Is bodhisattva different from ignorance, action, and so forth, and old age and death? Is there bodhisattva in ignorance, action, and so forth, and old age and death? Are there ignorance, action, and so forth, and old age and death in bodhisattva? Is there bodhisattva apart from ignorance, action, and so forth, and old age and death?”

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

The Buddha asked Well-Appearing One, “Based on what reason do you say that bodhisattva is not the same as matter, bodhisattva is not different from matter, there is no bodhisattva in matter, there is no matter in bodhisattva, and there is no bodhisattva apart from matter?”

Well-Appearing One replied, “World-Honored One, the dharmas, such as bodhi (awakening), sattva (sentient beings), and matter are in the final analysis nonexistent and unattainable, how can we say that bodhisattva is existent? Given this truth, how can we say that bodhisattva is the same as matter, bodhisattva is different from matter, there is bodhisattva in matter, there is matter in bodhisattva, and there is bodhisattva apart from matter?”

The Buddha said to Well-Appearing One, “Very good, very good. Yes, it is as you say. Well-Appearing One, because bodhi, sattva, matter, and so forth, are unattainable, various bodhisattvas are also unattainable. Because various bodhisattvas are unattainable, prajna paramita that they are practicing is also unattainable. Well-Appearing One, when cultivating prajna paramita, various great bodhisattvas should learn diligently this meaning.

(The Buddha confirmed the statement of Well-Appearing One and concluded that as bodhi, sattva, and matter or other dharmas are unattainable and so is bodhisattva, we should not say that bodhisattva is the same as or different from other dharmas. This is the truth great bodhisattvas should learn, the Buddha added.)

"Furthermore, Well-Appearing One, what do you think about this? Is bodhisattva the same as realness of matter, and so forth, and consciousness? Is bodhisattva different from realness of matter, and so forth, and consciousness? Is there bodhisattva in realness of matter, and so forth, and consciousness? Is there realness of matter, and so forth, and consciousness in bodhisattva? Is there bodhisattva apart from realness of matter, and so forth, and consciousness?"

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

"Furthermore, Well-Appearing One, what do you think about this? Is bodhisattva the same as realness of the eye sphere, and so forth? Is bodhisattva different from realness of the eye sphere, and so forth? Is there bodhisattva in realness of the eye sphere, and so forth? Is there realness of the eye sphere, and so forth in bodhisattva? Is there bodhisattva apart from realness of the eye sphere, and so forth?"

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

"Furthermore, Well-Appearing One, what do you think about this? Is bodhisattva the same as realness of the sight sphere, and so forth, and mental-image sphere? Is bodhisattva different from realness of the sight sphere, and so forth, and mental-image sphere? Is there bodhisattva in realness of the sight sphere, and so forth, and mental-image sphere? Is there realness of the sight sphere, and so forth, and mental-image sphere in bodhisattva? Is there bodhisattva apart from realness of the sight sphere, and so forth, and mental-image sphere?"

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

"Furthermore, Well-Appearing One, what do you think about this? Is bodhisattva the same as realness of the eye realm, and so forth, and conscious realm? Is bodhisattva different from realness of the eye realm, and so forth, and conscious realm? Is there bodhisattva in realness of the eye realm, and so forth, and conscious realm? Is there realness of the eye realm, and so forth, and conscious realm in bodhisattva? Is there bodhisattva apart from realness of the eye realm, and so forth, and conscious realm?"

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

"Furthermore, Well-Appearing One, what do you think about this? Is bodhisattva the same as realness of the sight realm, and so forth, and mental-image realm? Is bodhisattva different from realness of the sight realm, and so forth, and mental-image realm? Is there bodhisattva in realness of the sight realm, and so forth, and mental-image realm? Is there realness of the sight realm, and so forth, and mental-image realm in bodhisattva? Is there bodhisattva apart from realness of the sight realm, and so forth, and mental-image realm?"

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

"Furthermore, Well-Appearing One, what do you think about this? Is bodhisattva the same as realness of the eye consciousness realm, and so forth, and conscious consciousness realm? Is bodhisattva different from realness of the eye consciousness realm, and so forth, and conscious consciousness realm? Is there bodhisattva in realness of the eye consciousness realm, and so forth, and conscious consciousness realm? Is there realness of the eye consciousness realm, and so forth, and conscious consciousness realm in bodhisattva? Is there bodhisattva apart from realness of the eye consciousness realm, and so forth, and conscious consciousness realm?"

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

"Furthermore, Well-Appearing One, what do you think about this? Is bodhisattva the same as realness of the earth realm, and so forth, and consciousness realm? Is bodhisattva different from realness of the earth realm, and so forth, and consciousness realm? Is there bodhisattva in realness of the earth realm, and so forth, and consciousness realm? Is there realness of the earth realm, and so forth, and consciousness realm in bodhisattva? Is there bodhisattva apart from realness of the earth realm, and so forth, and consciousness realm?"

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

"Furthermore, Well-Appearing One, what do you think about this? Is bodhisattva the same as realness of ignorance, and so forth, and old age and death? Is bodhisattva different from realness of ignorance, and so forth, and old age and death? Is there bodhisattva in realness of ignorance, and so forth, and old age and death? Is there realness of ignorance, and so forth, and old age and death in bodhisattva? Is there bodhisattva apart from realness of ignorance, and so forth, and old age and death?"

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

The Buddha asked Well-Appearing One, “Based on what reasons do you say that being the realness of matter and so forth is not the bodhisattva, being different from the realness of matter and so forth is not the bodhisattva, there is no bodhisattva in the realness of matter and so forth, there is no realness of matter and so forth in the bodhisattva, there is no bodhisattva apart from the realness of matter and so forth?”

Well-Appearing One replied, “World-Honored One! As the dharmas such as matter and so forth are all nonexistent and unattainable in the final analysis, how can we say that the realness of matter and so forth is existent? Given the truth that the realness is not existent, how can we say that the realness of matter, and so forth, is the bodhisattva, that being different from the realness of matter, and so forth, is the bodhisattva, that there is the bodhisattva in the realness of matter, and so forth, that there is the realness of matter, and so forth, in the bodhisattva, and that there is the bodhisattva apart from the realness of matter, and so forth?”

The Buddha said to Well-Appearing One, “Very good, very good. It is as you say. Well-Appearing One, because matter and all other dharmas are unattainable, their realness is also unattainable. Because the dharmas and their realness are unattainable, various bodhisattvas are also unattainable. Because various bodhisattvas are unattainable, the prajna paramita that they practice is also unattainable. Well-Appearing One! When cultivating prajna paramita, great bodhisattvas should learn diligently by following this meaning.”

(The Buddha confirmed Well-Appearing One’s statements and instructed that because all dharmas and their realness are unattainable, bodhisattvas are also unattainable. This is the truth that bodhisattvas should realize.)

“Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of matter, and so forth, and consciousness the bodhisattva? Is the designated name of permanent or impermanent matter, and so forth, and consciousness the bodhisattva? Is the designated name of pleasant or painful matter, and so forth, and consciousness the bodhisattva? Is the designated name of matter, and so forth, and consciousness with or without selfness the bodhisattva? Is the designated name of pure or impure matter, and so forth, and consciousness the bodhisattva? Is

the designated name of empty or not empty matter, and so forth, and consciousness the bodhisattva? Is the designated name of matter, and so forth, and consciousness with or without form the bodhisattva? Is the designated name of matter, and so forth, and consciousness with or without aspiration the bodhisattva? Is the designated name of tranquil or not tranquil matter, and so forth, and consciousness the bodhisattva? Is the designated name of faraway or not faraway matter, and so forth, and consciousness the bodhisattva? Is the designated name of conditioned or unconditioned matter, and so forth, and consciousness the bodhisattva? Is the designated name of flawed or flawless matter, and so forth, and consciousness the bodhisattva? Is the designated name of arising or extinguishing matter, and so forth, and consciousness the bodhisattva? Is the designated name of virtuous or not virtuous matter, and so forth, and consciousness the bodhisattva? Is the designated name of guilty or not guilty matter, and so forth, and consciousness the bodhisattva? Is the designated name of matter, and so forth, and consciousness with or without vexations the bodhisattva? Is the designated name of matter, and so forth, and consciousness of the world or beyond the world the bodhisattva? Is the designated name of contaminated or purified matter, and so forth, and consciousness the bodhisattva? Is the designated name of matter, and so forth, and consciousness belonging to birth and death or belonging to nirvana the bodhisattva?"

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

"Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of the eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the permanent or impermanent eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the pleasant or painful eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the eye sphere, and so forth, and conscious sphere with or without selfness the bodhisattva? Is the designated name of the pure or impure eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the empty or not empty eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the eye sphere, and so forth, and conscious sphere with or without form the bodhisattva? Is the designated name of the eye sphere, and so forth, and conscious sphere with or without aspiration the bodhisattva? Is the designated name of the tranquil or not tranquil eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the faraway or not faraway eye

sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the conditioned or unconditioned eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the flawed or flawless eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the arising or extinguishing eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the virtuous or not virtuous eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the guilty or not guilty eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the eye sphere, and so forth, and conscious sphere with or without vexations the bodhisattva? Is the designated name of the eye sphere, and so forth, and conscious sphere of the world or beyond the world the bodhisattva? Is the designated name of the contaminated or purified eye sphere, and so forth, and conscious sphere the bodhisattva? Is the designated name of the eye sphere, and so forth, and conscious sphere belonging to birth and death or belonging to nirvana the bodhisattva?"

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

"Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of the sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the permanent or impermanent sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the pleasant or painful sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the sight sphere, and so forth, and mental-image sphere with or without selfness the bodhisattva? Is the designated name of the pure or impure sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the empty or not empty sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the sight sphere, and so forth, and mental-image sphere with or without form the bodhisattva? Is the designated name of the sight sphere, and so forth, and mental-image sphere with or without aspiration the bodhisattva? Is the designated name of the tranquil or not tranquil sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the faraway or not faraway sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the conditioned or unconditioned sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the flawed or flawless sight sphere, and so forth, and mental-image sphere

the bodhisattva? Is the designated name of the arising or extinguishing sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the virtuous or not virtuous sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the guilty or not guilty sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the sight sphere, and so forth, and mental-image sphere with or without vexations the bodhisattva? Is the designated name of the sight sphere, and so forth, and mental-image sphere of the world or beyond the world the bodhisattva? Is the designated name of the contaminated or purified sight sphere, and so forth, and mental-image sphere the bodhisattva? Is the designated name of the sight sphere, and so forth, and mental-image sphere belonging to birth and death or belonging to nirvana the bodhisattva?"

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

"Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of the eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the permanent or impermanent eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the pleasant or painful eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the eye realm, and so forth, and conscious realm with or without selfness the bodhisattva? Is the designated name of the pure or impure eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the empty or not empty eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the eye realm, and so forth, and conscious realm with or without form the bodhisattva? Is the designated name of the eye realm, and so forth, and conscious realm with or without aspiration the bodhisattva? Is the designated name of the tranquil or not tranquil eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the faraway or not faraway eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the conditioned or unconditioned eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the flawed or flawless eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the arising or extinguishing eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the virtuous or not virtuous eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the guilty or not guilty eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name

of the eye realm, and so forth, and conscious realm with or without vexations the bodhisattva? Is the designated name of the eye realm, and so forth, and conscious realm of the world or beyond the world the bodhisattva? Is the designated name of the contaminated or purified eye realm, and so forth, and conscious realm the bodhisattva? Is the designated name of the eye realm, and so forth, and conscious realm belonging to birth and death or belonging to nirvana the bodhisattva?"

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

"Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of the sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the permanent or impermanent sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the pleasant or painful sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the sight realm, and so forth, and mental-image realm with or without selfness the bodhisattva? Is the designated name of the pure or impure sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the empty or not empty sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the sight realm, and so forth, and mental-image realm with or without form the bodhisattva? Is the designated name of the sight realm, and so forth, and mental-image realm with or without aspiration the bodhisattva? Is the designated name of the tranquil or not tranquil sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the faraway or not faraway sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the conditioned or unconditioned sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the flawed or flawless sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the arising or extinguishing sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the virtuous or not virtuous sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the guilty or not guilty sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the sight realm, and so forth, and mental-image realm with or without vexations the bodhisattva? Is the designated name of the sight realm, and so forth, and mental-image realm of the world or beyond the world the bodhisattva? Is the designated name of the contaminated or purified sight realm, and so forth, and mental-image realm the bodhisattva? Is the designated name of the sight realm,

and so forth, and mental-image realm belonging to birth and death or belonging to nirvana the bodhisattva?"

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

"Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of the eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the permanent or impermanent eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the pleasant or painful eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the eye consciousness realm, and so forth, and conscious consciousness realm with or without selfness the bodhisattva? Is the designated name of the pure or impure eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the empty or not empty eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the eye consciousness realm, and so forth, and conscious consciousness realm with or without form the bodhisattva? Is the designated name of the eye consciousness realm, and so forth, and conscious consciousness realm with or without aspiration the bodhisattva? Is the designated name of the tranquil or not tranquil eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the faraway or not faraway eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the conditioned or unconditioned eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the flawed or flawless eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the arising or extinguishing eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the virtuous or not virtuous eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the guilty or not guilty eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the eye consciousness realm, and so forth, and conscious consciousness realm with or without vexations the bodhisattva? Is the designated name of the eye consciousness realm, and so forth, and conscious consciousness realm of the world or beyond the world the bodhisattva? Is the

designated name of the contaminated or purified eye consciousness realm, and so forth, and conscious consciousness realm the bodhisattva? Is the designated name of the eye consciousness realm, and so forth, and conscious consciousness realm belonging to birth and death or belonging to nirvana the bodhisattva?"

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

"Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of the eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the permanent or impermanent eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the pleasant or painful eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the eye contact, and so forth, and conscious contact with or without selfness the bodhisattva? Is the designated name of the pure or impure eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the empty or not empty eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the eye contact, and so forth, and conscious contact with or without form the bodhisattva? Is the designated name of the eye contact, and so forth, and conscious contact with or without aspiration the bodhisattva? Is the designated name of the tranquil or not tranquil eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the faraway or not faraway eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the conditioned or unconditioned eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the flawed or flawless eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the arising or extinguishing eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the virtuous or not virtuous eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the guilty or not guilty eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the eye contact, and so forth, and conscious contact with or without vexations the bodhisattva? Is the designated name of the eye contact, and so forth, and conscious contact of the world or beyond the world the bodhisattva? Is the designated name of the contaminated or purified eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the eye contact, and so forth, and conscious contact belonging to birth and death or belonging to nirvana the bodhisattva?"

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

“Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the permanent or impermanent various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the pleasant or painful various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of various feelings produced by eye contact, and so forth, and conscious contact with or without selfness the bodhisattva? Is the designated name of the pure or impure various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the empty or not empty various feelings produced eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of various feelings produced by eye contact, and so forth, and conscious contact with or without form the bodhisattva? Is the designated name of various feelings produced by eye contact, and so forth, and conscious contact with or without aspiration the bodhisattva? Is the designated name of tranquil or not tranquil various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the faraway or not faraway various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the conditioned or unconditioned various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the flawed or flawless various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the arising or extinguishing various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the virtuous or not virtuous various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of the guilty or not guilty various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of various feelings produced by eye contact, and so forth, and conscious contact with or without vexations the bodhisattva? Is the designated name of various feelings produced eye contact, and so forth, and conscious contact of the world or beyond the world the bodhisattva? Is the designated name of the contaminated or purified various feelings produced by eye contact, and so forth, and conscious contact the bodhisattva? Is the designated name of various feelings produced by eye

contact, and so forth, and conscious contact belonging to birth and death or belonging to nirvana the bodhisattva?"

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

"Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of the earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the permanent or impermanent earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the pleasant or painful earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the earth realm, and so forth, and consciousness realm with or without selfness the bodhisattva? Is the designated name of the pure or impure earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the empty or not empty earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the earth realm, and so forth, and consciousness realm with or without form the bodhisattva? Is the designated name of the earth realm, and so forth, and consciousness realm with or without aspiration the bodhisattva? Is the designated name of the tranquil or not tranquil earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the faraway or not faraway earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the conditioned or unconditioned earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the flawed or flawless earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the arising or extinguishing earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the virtuous or not virtuous earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the guilty or not guilty earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the earth realm, and so forth, and consciousness realm with or without vexations the bodhisattva? Is the designated name of the earth realm, and so forth, and consciousness realm of the world or beyond the world the bodhisattva? Is the designated name of the contaminated or purified earth realm, and so forth, and consciousness realm the bodhisattva? Is the designated name of the earth realm, and so forth, and consciousness realm belonging to birth and death or belonging to nirvana the bodhisattva?"

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

“Furthermore, Well-Appearing One, what does bodhisattva mean? Is the designated name of ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the permanent or impermanent ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the pleasant or painful ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of ignorance, and so forth, and old age and death with or without selfness the bodhisattva? Is the designated name of the pure or impure ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the empty or not empty ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of ignorance, and so forth, and old age and death with or without form the bodhisattva? Is the designated name of ignorance, and so forth, and old age and death with or without aspiration the bodhisattva? Is the designated name of the tranquil or not tranquil ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the faraway or not faraway ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the conditioned or unconditioned ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the flawed or flawless ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the arising or extinguishing ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the virtuous or not virtuous ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of the guilty or not guilty ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of ignorance, and so forth, and old age and death with or without vexations the bodhisattva? Is the designated name of ignorance, and so forth, and old age and death of the world or beyond the world the bodhisattva? Is the designated name of the contaminated or purified ignorance, and so forth, and old age and death the bodhisattva? Is the designated name of ignorance, and so forth, and old age and death belonging to birth and death or belonging to nirvana the bodhisattva?”

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

At that time, the Buddha said to Well-Appearing One, “Based on what reasons do you say that the statement of ‘matter and so forth’ is not great bodhisattva, and the statement of

‘matter and so forth that are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, faraway or not far away, conditioned or unconditioned, flawed or flawless, with arising or with extinction, virtuous or not virtuous, guilty or not guilty, with or without vexations, of the world or beyond the world, contaminated or purified, and belonging to birth and death or belonging to nirvana’ is not bodhisattva?”

Well-Appearing One replied, “World-Honored One, as matter and so forth are in the final analysis unattainable, how can we say that the statement of matter and so forth is existent? Given the truth that the statement is nonexistent, how can we say that the statement of matter and so forth is great bodhisattva? World-Honored One, as matter and so forth are in the final analysis unattainable, how can we say that the dharmas such as matter and so forth that are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil faraway or not far away, with or without vexations, of the world or beyond the world, contaminated or purified, belonging to birth and death or belonging to nirvana are existent? Given the truth that these dharmas are nonexistent, how can we say that the statement of matter and so forth that are permanent or impermanent, and so forth, and belonging to birth and death or belonging to nirvana is existent? As this statement is nonexistent, how can we say that the statement of matter and so forth that are permanent or impermanent, and so forth, and belonging to birth and death or belonging to nirvana is the bodhisattva?”

The Buddha said to Well-Appearing One, “Very good, very good. It is as you say. You must know, Well-Appearing One, the dharmas such as matter and so forth that are permanent or impermanent and so forth are unattainable, so their designated names are also unattainable. Because the dharmas and their designated names are unattainable, bodhisattvas are also unattainable. Because bodhisattvas are unattainable, the prajna paramita that they practice is also unattainable. Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should cultivate and learn diligently by following this meaning.

(The Buddha confirmed Well-Appearing One's reply and summarized that great bodhisattvas should realize the designated name of "bodhisattvas" are unattainable because the designated names of all dharmas are unattainable.)

"Furthermore, Well-Appearing One, you mentioned earlier that 'not a dharma named great bodhisattva can be seen'. You are correct. It is as you say. Well-Appearing One, you must know that dharmas do not see dharma realm, and dharma realm does not see dharmas. Dharmas do not see dharmas, and dharma realm does not see dharma realm. Well-Appearing One, you must know that matter realm does not see dharma realm, and dharma realm does not see matter realm; feeling, thinking, action, and consciousness realms do not see dharma realm, and dharma realm does not see feeling, thinking, action, and consciousness realms either. Well-Appearing One, you must know that the eye realm does not see dharma realm, and dharma realm does not see the eye realm; the ear, nose, tongue, body, and conscious realms do not see dharma realm, and dharma realm does not see the ear, nose, tongue, body, and conscious realms. The sight realm does not see dharma realm, and dharma realm does not see the sight realm; the sound, smell, taste, touch, and mental-image realms do not see dharma realm, and dharma realm does not see the sound, smell, taste, touch, and mental-image realms. The eye consciousness realm does not see dharma realm, and dharma realm does not see the eye consciousness realm; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not see dharma realm, and dharma realm does not see the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Well-Appearing One, you must know that the earth realm does not see dharma realm, and dharma realm does not see the earth realm; the water, fire, wind, space, and consciousness realms do not see dharma realm, and dharma realm does not see the water, fire, wind, space, and consciousness realms. Well-Appearing One, you must know that the conditioned realm does not see the unconditioned realm, and the unconditioned realm does not see the conditioned realm. Well-Appearing One, you must know that the unconditioned realm cannot be established apart from the conditioned realm, while the conditioned realm cannot be established apart from the unconditioned realm.

"Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas do not see all dharmas. Because they do not see all dharmas, they are not shocked, terrified, or

scared, nor are their minds sinking, drowned, worried, or regretful. Why? Well-Appearing One, when cultivating fathomless prajna paramita, great bodhisattvas do not see matter, or feeling, thinking, action, and consciousness; they do not see the eye sphere, or the ear, nose, tongue, body, and conscious spheres; they do not see the sight sphere, or the sound, smell, taste, touch, and mental-image spheres; they do not see the eye realm, or the ear, nose, tongue, body, and conscious realms; they do not see the sight realm, or the sound, smell, taste, touch, and mental-image realms; they do not see the eye consciousness realm, or the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; they do not see the earth realm, or the water, fire, winds, space, and consciousness realms; they do not see ignorance, or action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death; they do not see greed, 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-hearers and their dharmas, self-enlightened ones and their dharmas, bodhisattvas and their dharmas, the Thus-comers and their dharmas, and the bodhi and nirvana. Well-Appearing One, when cultivating prajna paramita, great bodhisattvas thus do not see any dharma. Because they do not see any dharma, they are not shocked, frightened, or scared, nor are their minds sinking, drowned, worried, or regretful."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, why are great bodhisattvas' minds not sinking, drowned, worried, and regretful in all dharmas when they cultivate prajna paramita?"

The Buddha replied, "Well-Appearing One, when cultivating prajna paramita, great bodhisattvas do not see minds and associated images. Owing to this cause and condition, they are not sinking, drowned, worried, or regretful in all dharmas."

The long-lived sage Well-Appearing One asked the Buddha again, "Why are great bodhisattvas not shocked, frightened, or scared when they cultivate prajna paramita?"

The Buddha replied, “Well-Appearing One, when cultivating prajna paramita, great bodhisattvas do not see or attain the conscious realm and conscious consciousness realm. Therefore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas are not shocked, frightened, or scared in all dharmas.

(The Buddha explained why great bodhisattvas are not scared or overwhelmed in all dharmas when practicing prajna paramita.)

“Furthermore, Well-Appearing One, great bodhisattvas should practice prajna paramita if they do not want to see or attain dharmas. Namely, they do not want to see or attain matter, feeling, thinking, action, and consciousness. They do not want to see or attain 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; various feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, winds, space, and consciousness realms; and ignorance, action, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. They do not want to see or attain giving, pure-precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of original nature, emptiness of form, emptiness of all dharma, emptiness of selflessness, and emptiness of selfless-nature; realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, and reality; the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the liberation gates of emptiness, formlessness, and nonaspiration;

all dharani gates and all samadhi gates; the stages of ecstasy, freedom from defilements, emitting lights, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena; stream-entry effect, once-return effect, nonreturn effect, and arhat effect; self-enlightenment bodhi; all bodhisattva actions; and the unsurpassed, perfect, and universal bodhi of the Buddhas. Well-Appearing One, great bodhisattvas should practice prajna paramita if they do not want to see or attain all dharmas.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, great bodhisattvas should not attain prajna paramita and the name of prajna paramita at all times and in all places. They should not attain great bodhisattva and the name of great bodhisattva. Well-Appearing One, you should caution and teach great bodhisattvas this approach so that they can fulfill prajna paramita."

(The Buddha cautioned that great bodhisattvas should not attain all dharmas and their designated names to fulfill prajna paramita.)

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Chapter 3

Well-Appearing One

Section 3

(In the Third Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, great bodhisattvas should learn prajna paramita if they would like to fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Great bodhisattvas should learn prajna paramita if they would like to comprehensively know matter, feeling, thinking, action, and consciousness. Great bodhisattvas should learn prajna paramita if they would like to comprehensively know the eye, ear, nose, tongue, body, and conscious spheres. Great bodhisattvas should learn prajna paramita if they would like to comprehensively know the sight, sound, smell, taste, touch, and mental-image spheres. Great bodhisattvas should learn prajna paramita if they would like to comprehensively know the eye, ear, nose, tongue, body, and conscious realms. Great bodhisattvas should learn prajna paramita if they would like to comprehensively know the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Great bodhisattvas should learn prajna paramita if they would like to comprehensively know the eye, ear, nose, tongue, body, and conscious contacts. Great bodhisattvas should learn prajna paramita if they would like to comprehensively know the feelings produced by eye, ear, nose, tongue, body, and conscious contacts.

“Great bodhisattvas should learn prajna paramita if they would like to comprehensively know the earth, water, fire, wind, space, and consciousness realms. Great bodhisattvas should learn prajna paramita if they would like to comprehensively know ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. Great bodhisattvas should learn prajna paramita if they

would like to permanently terminate greed, anger, and ignorance. Great bodhisattvas should learn prajna paramita if they would like to permanently terminate the thinking that self is permanent and real, the thinking that practicing invalid precepts will lead to liberation or other positive results, skepticism about the truth, and greedy craving and hatred. Great bodhisattvas should learn prajna paramita if they would like to permanently terminate the craving for form, craving for formlessness, ignorance, arrogance, and the wandering and restless mind.

"Great bodhisattvas should learn prajna paramita if they would like to permanently terminate all hidden roots of vexations and bonds. Great bodhisattvas should learn prajna paramita if they would like to permanently terminate the four kinds of food, four fetters, four raging currents, four bondages, and four upside-down views. Great bodhisattvas should learn prajna paramita if they would like to stay far away from the path of the ten not virtuous karmas and stay with the path of the ten virtuous karmas. Great bodhisattvas should learn prajna paramita if they would like to fulfill the four meditations, four immeasurable minds, and four formless concentrations. Great bodhisattvas should learn prajna paramita if they would like to fulfill the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. Great bodhisattvas should learn prajna paramita if they would like to fulfill the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. Great bodhisattvas should learn prajna paramita if they would like to enter freely and easily the Samadhi with Factors for Enlightenment and attain freedom in all dharani and samadhi gates.

"Great bodhisattvas should learn prajna paramita if they would like to freely and easily enter and get out of the Samadhi of Steady Walk, Samadhi of Treasure Seal, Samadhi of Moonlight, Samadhi of Moon Streamer, Samadhi of Entering All Dharma Seals, Samadhi of Contemplation Seal, Samadhi of Definitive Dharma Realm, Samadhi of Definitive Streamer Form, Samadhi of Solid Diamond, Samadhi of Entering Dharma Gates, Samadhi of King's Samadhi, Samadhi of King's Seal, Samadhi of Dignified Power, Samadhi of Treasure Box, Samadhi of Definitively Entering All Words and Speeches, Samadhi of Knowing and Accepting All Dharmas, Samadhi of Taking Care of All Directions, Samadhi of All Dharma Seal Dharani Gates, Samadhi Without Forgetting, Samadhi of Equally Flowing Mental Images Seal of All

Dharmas, Samadhi of Dwelling in Empty Space, Samadhi of Pure Three-Wheel, Samadhi of Nonregressive Supernatural Powers, Samadhi of Flowing from Container, Samadhi of Superior Concentration Streamer Form, Samadhi of Subjugating Vexations, Samadhi of Overcoming Four Demonic Armies, Samadhi of Fulfilling Ten Abilities, and the rest of numberless and boundless samadhi. Great bodhisattvas should learn prajna paramita if they would like to satisfy the wishes of all sentient beings. Great bodhisattvas should learn prajna paramita if they would like to fulfill all superior roots so that they will not fall in various bad destinies, will not be reborn in a poor family, will not regress to the stage of voice-hearer or self-enlightened one, and will not fall from the top stage of bodhisattva."

(Well-Appearing One said that great bodhisattvas should learn prajna paramita if they would like to accomplish many superior virtuous dharmas and remove various negative enduring habits.)

In the meantime, Sariputra asked Well-Appearing One, "What is meant by falling from the top stage of bodhisattva?"

Well-Appearing One replied, "If great bodhisattvas cultivate six paramitas and dwell in the samadhi of emptiness, formlessness, and nonaspiration without possessing expedient skillfulness, they will regress to the stage of voice-hearer or self-enlightened one, and will not be able to reach correct bodhisattva state and enter the bodhisattva nature of nonarising, they thus are called falling from the top stage of bodhisattva."

(Well-Appearing One explained the meanings of various terms for Sariputra, such as falling back from the top stage of bodhisattva, arising, craving for dharmas, and so forth.)

Meanwhile, Sariputra asked Well-Appearing One again, "What is meant by arising?"

Well-Appearing One replied, "Arising means bodhisattvas stay with the craving for dharmas."

Sariputra said, "What is meant by craving for dharmas?"

Well-Appearing One replied, "When cultivating prajna paramita, great bodhisattvas dwell in empty matter, feeling, thinking, action, and consciousness with attachment. They dwell in formless matter, feeling, thinking, action, and consciousness with attachment. They dwell in

nonaspiring matter, feeling, thinking, action, and consciousness with attachment. They dwell in tranquil matter, feeling, thinking, action, and consciousness with attachment. They dwell in faraway matter, feeling, thinking, action, and consciousness with attachment. They dwell in impermanent matter, feeling, thinking, action, and consciousness with attachment. They dwell in painful matter, feeling, thinking, action, and consciousness with attachment. They dwell in selfless matter, feeling, thinking, action, and consciousness with attachment. They dwell in impure matter, feeling, thinking, action, and consciousness with attachment. Sariputra, these great bodhisattvas are staying with the craving for dharmas, and the craving for dharmas is called arising.

"Furthermore, Sariputra, some bodhisattvas think, 'Matter, feeling, thinking, action, and consciousness should be terminated because of this or that reason. Suffering should be comprehensively known because of this or that reason. The cause of suffering should be terminated because of this or that reason. The cessation of suffering should be realized because of this or that reason. And the path for the cessation of suffering should be cultivated because of this or that reason. This is contamination and that is purification. We should stay close to this but should not stay close to that. We should practice this but should not practice that. This is the path while that is not the path. This should be cultivated but that should not be cultivated. This should be learned but that should not be learned. This is giving paramita, while that is not giving paramita. These are pure precept, forbearance, diligence, meditation, and prajna paramitas, while those are not. This is expedient skillfulness of bodhisattva, while that is not. This is the arising of bodhisattva, while that is the nonarising of bodhisattva.' Sariputra, if great bodhisattvas cultivate prajna paramita and dwell in these various dharma gates with such thoughts and attachments, they are staying with the craving for dharmas. This craving for dharmas is arising. It is like ancient people who ate raw food and easily got sick, and getting rid of this habit is to get rid of arising."

Meanwhile, Sariputra asked Well-Appearing One, "What is meant by entering correct bodhisattva nature of nonarising?"

Well-Appearing One replied, "When cultivating prajna paramita, 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 or internal-external emptiness based on external emptiness. They do not see internal-external emptiness, so they do not contemplate external emptiness or emptiness of space based on internal-external emptiness. They do not see emptiness of space, so they do not contemplate internal-external emptiness or emptiness of emptiness based on emptiness of space. They do not see emptiness of emptiness, so they do not contemplate emptiness of space or emptiness of ultimate truth based on emptiness of emptiness. They do not see emptiness of ultimate truth, so they do not contemplate emptiness of emptiness or 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 or 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 or emptiness in the final analysis based on emptiness of unconditioned reality. They do not see emptiness in the final analysis, so they contemplate emptiness of unconditioned reality or 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 or emptiness of nondeconstruction based on emptiness of nontemporality. They do not see emptiness of nondeconstruction, so they do not contemplate emptiness of nontemporality or emptiness of original nature based on emptiness of nondeconstruction. They do not see emptiness of original nature, so they do not contemplate emptiness of nondeconstruction or emptiness of phenomena based on emptiness of original nature. They do not see emptiness of phenomena, so they do not contemplate emptiness of original nature or emptiness of all dharmas based on emptiness of phenomena. They do not see emptiness of all dharmas, so they do not contemplate emptiness of phenomena or emptiness of selflessness based on emptiness of all dharmas. They do not see emptiness of selflessness, so they do not contemplate emptiness of all dharmas or emptiness of selfness self-nature based on emptiness of selflessness. They do not see emptiness of selfless self-nature, so they do not contemplate emptiness of selflessness based on emptiness of selfless self-nature. Sariputra, if great bodhisattvas cultivate prajna paramita and contemplate this way, they are named entering the correct bodhisattva nature of nonarising.

(Well-Appearing One explained the meaning of entering the correct bodhisattva nature of nonarising.)

"Furthermore, Sariputra, great bodhisattvas should learn the fathomless prajna paramita this way; namely, they should know but should not be attached to matter, feeling, thinking, action, and consciousness and their names. They should know but should not be attached to the eye, ear, nose, tongue, body, and conscious spheres and their names. They should know but should not be attached to the sight, sound, smell, taste, touch, and mental-image spheres and their names. They should know but should not be attached to the eye, ear, nose, tongue, body, and conscious realms and their names. They should know but should not be attached to the sight, sound, smell, taste, touch, and mental-image realms and their names. They should know but should not be attached to the sight, sound, smell, taste, touch, and mental-image realms and their names. They should know but should not be attached to the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and their names. They should know but should not be attached to giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and their names. They should know but should not be attached to the four meditations, four immeasurable minds, and four formless concentrations and their names. They should know but should not be 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 and their names. They should know but should not be attached to the five eyes and six supernatural powers and their names. They should know but should not be attached to the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power and their names. Sariputra, when cultivating prajna paramita, great bodhisattvas should know but should not be attached to bodhi mind, the unequaled equal mind, and the great mind and their names. Why? Sariputra, the mind is not mind because its original nature is pure."

(Well-Appearing One further stated that great bodhisattvas should get to know all dharmas but should not be attached to them and their names.)

Meanwhile, Sariputra asked Well-Appearing One, “Why is the original nature of the mind pure?”

Well-Appearing One replied, “The original nature of the mind is neither correspondent nor not correspondent with greed, anger, and ignorance. It is neither correspondent nor not correspondent with various bondages, hidden roots of vexations, incorrect views, and obstructions. It is neither correspondent nor not correspondent with the minds of voice-hearers and self-enlightened ones. Sariputra, this is how great bodhisattvas know that the original nature of the mind is pure.”

(Well-Appearing One explained the pure original nature of the mind is neither correspondent with nor not correspondent with various negative dharmas or inferior vehicles.)

At that time, Sariputra asked Well-Appearing One again, “Does the mind have nonmind nature?”

Well-Appearing One said, “Are both nature and nonnature attainable in the nonmind nature?”

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

Well-Appearing One said, “As both nature and nonnature are not attainable in the nonmind nature, how can we ask if the mind has nonmind nature?”

In the meantime, Sariputra asked Well-Appearing One, “What is meant by nonmind nature?”

Well-Appearing One replied, “The mind without change and differentiation toward all dharmas is the nonmind nature of the mind.”

(Well-Appearing One explained the nonmind nature of the mind.)

Sariputra asked: “Is only the mind without change and differentiation? Are the rest of dharmas also without change and differentiation?”

Well-Appearing One replied, “Like one’s mind that is without change and differentiation, so matter, feeling, thinking, action, and consciousness are without change and differentiation; the eye sphere, ear sphere, and so forth, and conscious sphere are without change and differentiation; the sight sphere, sound sphere, and so forth, and mental-image sphere are without change and differentiation; the eye realm, ear realm, and so forth, and conscious realm are without change and differentiation; the sight realm, sound realm, and so forth, and mental-image realm are without change and differentiation; the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are without change and differentiation; the earth realm, water realm, and so forth, and consciousness realm are without change and differentiation; ignorance, action, consciousness, and so forth, and old age and death are without change and differentiation; giving paramita, pure-precept paramita, and so forth, and prajna paramita are without change and differentiation; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are without change and differentiation; the five eyes and six supernatural powers are without change and differentiation; the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are without change and differentiation; and the unsurpassed, perfect, and universal bodhi is also without change and differentiation.”

(Well-Appearing One said that all dharmas are without change and differentiation.)

In the meantime, Sariputra said to Well-Appearing One, “Excellent! It is as you say. You really are the Buddha’s son: you are born from the Buddha’s mind and from the Buddha’s mouth; you are born from the Buddha dharma and are transformed from the dharma. You have inherited the Buddha dharma instead of the worldly property. You have realized all dharmas by yourself; you have witnessed with your wisdom eye and are able to stand up and speak. The Buddha often says that among all voice-hearers, you are the very best one who dwells in concentration free from controversial arguments. The Buddha has really told the truth. Well-Appearing One, great bodhisattvas should learn the fathomless prajna paramita this way. Well-Appearing One, if great bodhisattvas can learn the fathomless prajna paramita this way, they must have already dwelled in the stage of nonregression and are not apart from prajna paramita; they can accurately contemplate the real nature of all dharmas.

"Furthermore, Well-Appearing One, if good gentlemen, gentlewomen, and so forth would like to learn the dharma of the voice-hearer, they should hear, accept, read, recite, embrace, reflect reasonably on, contemplate, and investigate the fathomless prajna paramita diligently, carefully, and thoroughly. If they would like to learn the self-enlightenment bodhi, they should hear, accept, read, recite, embrace firmly, reflect reasonably on, contemplate, and investigate the fathomless prajna paramita diligently, carefully, and thoroughly. If they would like to learn the dharma of the bodhisattva and the Thus-Comer dharma, they should hear, accept, read, recite, embrace firmly, reflect reasonably on, contemplate, and investigate the fathomless prajna paramita diligently, carefully, and thoroughly. Why? Well-Appearing One, it is because in the fathomless sutras of prajna paramita, the dharmas of the three vehicles are comprehensively taught and manifested. If great bodhisattvas learn prajna paramita, they equally learn the dharmas of the three vehicles comprehensively and will attain the expedient skillfulness."

(Sariputra admired Well-Appearing One and further said that in prajna paramita, the dharmas of three vehicles are comprehensively taught and manifested, those who learn prajna paramita equally learn the dharmas of three vehicles.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, I do not know, attain, or see prajna paramita and great bodhisattva, why do you want me to caution and teach great bodhisattvas about prajna paramita?"

"World-Honored One, I do not know, attain, or see prajna paramita. I am afraid that if I caution and teach great bodhisattvas about prajna paramita, I will regret what I do.

"World-Honored One, I do not know, attain, or see various dharmas. I am afraid that if I caution and teach great bodhisattvas about various dharmas, I will regret what I do.

"World-Honored One, I do not know, attain, or see the increase or decrease of various dharmas, how can I say that this is called great bodhisattva and that is called prajna paramita?

"World-Honored One, the names of great bodhisattva and prajna paramita neither dwell nor not dwell. Why? As these two meanings are nonexistent, these two names neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of matter, feeling, and so forth, and consciousness, how can I say that these are matter, feeling, and so forth, and consciousness? Why? As the meanings of matter, feeling, and so forth are nonexistent, the names of matter, feeling, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the eye sphere, ear sphere, and so forth, and conscious sphere, how can I say that these are the eye sphere, ear sphere, and so forth, and conscious sphere? The names of the eye sphere, ear sphere, and so forth neither dwell nor not dwell. Why? As the meanings of the eye sphere, ear sphere, and so forth are nonexistent, the names of the eye sphere, ear sphere, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the sight sphere, sound sphere, and so forth, and mental-image sphere, how can I say that these are the sight sphere, sound sphere, and so forth, and mental-image sphere? The names of the sight sphere, sound sphere, and so forth neither dwell nor not dwell. Why? As the meanings of the sight sphere, sound sphere, and so forth are nonexistent, the names of the sight sphere, sound sphere, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the eye realm, ear realm, and so forth, and conscious realm, how can I say that these are the eye realm, ear realm, and so forth, and conscious realm? The names of the eye realm, ear realm, and so forth neither dwell nor not dwell. Why? As the meanings of the eye realm, ear realm, and so forth are nonexistent, the names of the eye realm, ear realm, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the sight realm, sound realm, and so forth, and mental-image realm, how can I say that these are the sight realm, sound realm, and so forth, and mental-image realm? The names of the sight realm, sound realm, and so forth neither dwell nor not dwell. Why? As the meanings of the sight realm, sound realm, and so forth are nonexistent, the names of the sight realm, sound realm, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm, how can I say that these are the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm? The names of the eye consciousness realm, ear consciousness realm, and so forth neither dwell nor not dwell. Why? As the meanings of the eye consciousness realm, ear consciousness realm, and so forth are nonexistent, the names of the eye consciousness realm, ear consciousness realm, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the eye contact, ear contact, and so forth, and conscious contact, how can I say that these are the eye contact, ear contact, and so forth, and conscious contact? The names of the eye contact, ear contact, and so forth neither dwell nor not dwell. Why? As the meanings of the eye contact, ear contact, and so forth are nonexistent, the names of the eye contact, ear contact, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the feelings produced by eye contact, ear contact, and so forth, and conscious contact, how can I say that these are the feelings produced by eye contact, ear contact, and so forth, and conscious contact? The names of the feelings produced by eye contact, ear contact, and so forth neither dwell nor not dwell. Why? As the meanings of the feelings produced by eye contact, ear contact, and so forth are nonexistent, the names of the feelings produced by eye contact, ear contact, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of ignorance, action, consciousness, and so forth, and old age and death, how can I say that these are ignorance, action, consciousness, and so forth, and old age and death? The names of ignorance, action, consciousness, and so forth neither dwell nor not dwell. Why? As the meanings of ignorance, action, consciousness, and so forth are nonexistent, the names of ignorance, action, consciousness, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the extinction of ignorance, action, consciousness, and so forth, and old age and death, how can I say that this is the extinction of ignorance, action, consciousness, and so forth, and old age and

death? The name of the extinction of ignorance, action, consciousness, and so forth neither dwells nor not dwells. Why? As the meaning of the extinction of ignorance, action, consciousness, and so forth is nonexistent, the name of the extinction of ignorance, action, consciousness, and so forth neither dwells nor not dwells.

"World-Honored One, I do not know, attain, or see the increase or decrease of greed, anger, ignorance, various bondages, the hidden roots of vexations, and incorrect views, how can I say that these are greed, anger, and so forth? The names of greed, anger, and so forth neither dwell nor not dwell. Why? As the meanings of greed, anger, and so forth are nonexistent, the names of greed, anger, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of giving paramita, pure-precept paramita, and so forth, and prajna paramita, how can I say that these are giving paramita, pure-precept paramita, and so forth, and prajna paramita? The names of giving paramita, pure-precept paramita, and so forth neither dwell nor not dwell. Why? As the meanings of giving paramita, pure-precept paramita, and so forth are nonexistent, the names of giving paramita, pure-precept paramita, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the 'I,' the sentient being, and so forth, and the viewer, how can I say that these are the 'I,' the sentient being, and so forth, and the viewer? The names of the 'I,' the sentient being, and so forth, and the viewer neither dwell nor not dwell. Why? As the meanings of the 'I,' the sentient being, and so forth are nonexistent, the names of the 'I,' the sentient being, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path, how can I say that these are the four bases of mindfulness, the four correct endeavors, and so forth, and noble eightfold path? The names of the four bases of mindfulness, four correct endeavors, and so forth neither dwell nor not dwell. Why? As the meanings of the four bases of mindfulness, four correct endeavors, and so forth are nonexistent, the names of the four bases of mindfulness, four correct endeavors, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the three liberation gates, how can I say that these are the three liberation gates? The names of the three liberation gates neither dwell nor not dwell. Why? As the meanings of the three liberation gates are nonexistent, the names of the three liberation gates neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the meditations, immeasurable minds, and formless concentrations, how can I say that these are the meditations, immeasurable minds, and formless concentrations? The names of the meditations, immeasurable minds, and formless concentrations neither dwell nor not dwell. Why? As the meanings of the meditations, immeasurable minds, and formless concentrations are nonexistent, the names of the meditations, immeasurable minds, and formless concentrations neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the mindfulness in compliance with the Buddha, dharma, sangha, precept, equanimity, heaven, inhalation and exhalation, and death, how can I say that these are the mindfulness in compliance with the Buddha, dharma, and so forth, and death? The names of the mindfulness in compliance with the Buddha, dharma, and so forth neither dwell nor not dwell. Why? As the meanings of the mindfulness in compliance with the Buddha, dharma, and so forth are nonexistent, the names of the mindfulness in compliance with the Buddha, dharma, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the five eyes and six supernatural powers, how can I say that these are the five eyes and six supernatural powers? The names of the five eyes and six supernatural powers neither dwell nor not dwell. Why? As the meanings of the five eyes and six supernatural powers are nonexistent, the names of the five eyes and six supernatural powers neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, how can I say that these are the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power? The names of the Buddha's ten abilities, four kinds of fearlessness, and so forth neither

dwell nor not dwell. Why? As the meanings of the Buddha's ten abilities, four kinds of fearlessness, and so forth are nonexistent, the names of the Buddha's ten abilities, four kinds of fearlessness, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the five aggregates that are like dreams, shadows, echoes, illusory images of water under sunlight, images in mirror, moon in waters, illusions, and transformed things, how can I say that these are the five aggregates that are like dreams, shadows, and so forth? The names of the five aggregates that are like dreams, shadows, and so forth neither dwell nor not dwell. Why? As the meanings of the five aggregates that are like dreams, shadows, and so forth are nonexistent, the names of the five aggregates that are like dreams, shadows, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of getting far away, tranquility, nonarising, nonextinction, nonformation, nondestruction, noncontamination, nonpurification, realness, dharma realm, dharma dwelling, dharma concentration, and reality, how can I say that these are getting far away, tranquility, and so forth, and reality? The names of getting far away, tranquility, and so forth neither dwell nor not dwell. Why? As the meanings of getting far away, tranquility, and so forth are nonexistent, the names of getting fr away, tranquility, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the conditioned and unconditioned dharmas, flawed and flawless dharmas, and so forth, how can I say that these are the conditioned and unconditioned dharmas and those are the flawed and flawless dharmas? The names of the conditioned dharmas, unconditioned dharmas, and so forth neither dwell nor not dwell. Why? As the meanings of the conditioned dharmas, unconditioned dharmas, and so forth are nonexistent, the names of the conditioned dharmas, unconditioned dharmas, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the dharmas in the past, future, and present, how can I say that these are the dharmas in the past, future, and present? The names of the dharmas in the past, future, and present neither dwell nor not dwell. Why? As the meanings of the dharmas in the past, future, and present are nonexistent, the names of the dharmas in the past, future, and present neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of the 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, how can I say that these are the 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? The names of the ten directions, the Thus-Comers, bodhisattvas, and so forth neither dwell nor not dwell. Why? As the meanings of the ten directions, the Thus-Comers, bodhisattvas, and so forth are nonexistent, the names of the ten directions, the Thus-Comers, bodhisattvas, and so forth neither dwell nor not dwell.

"World-Honored One, I do not know, attain, or see the increase or decrease of various dharmas mentioned earlier, how can I say that these are the great bodhisattvas or prajna paramita?

"World-Honored One, I do not know, attain, or see prajna paramita and the great bodhisattvas, why do you want me to teach and caution great bodhisattvas about prajna paramita?

"World-Honored One, the name of great bodhisattvas and the name of prajna paramita neither dwell nor not dwell. Why? As the meanings of these two names are nonexistent, these two names neither dwell nor not dwell.

"World-Honored One, because of the combination of causes and conditions of the dharmas, the unreal and provisional names 'great bodhisattva' and 'prajna paramita' are created. These unreal and provisional names are unspeakable in the aggregates, spheres, and realms, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. These names are unspeakable in the five aggregates that are like dreams, shadows, echoes, and so forth. They are unspeakable in tranquility, getting far away, and so forth. They are unspeakable in all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, the 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 that increase or decrease cannot be known, attained, or seen.

"World-Honored One, as the names of the aggregates, spheres, and so forth are unspeakable, so are the names of great bodhisattva and prajna paramita. As the names of the dreams, shadows, echoes, and so forth; the name of 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 stream-enterer, once-returner, nonreturner, arhat, self-enlightened one, Thus-Comer, and the dharmas; and the names of the virtuous or not virtuous dharmas, the permanent or impermanent dharmas, the pleasant or painful dharmas, the dharmas with or without selfness, the tranquil or not tranquil dharmas, and so forth are unspeakable, so are the names of great bodhisattvas and prajna paramita. Why? These names neither dwell nor not dwell. Why? As these meanings are nonexistent, these names neither dwell nor not dwell.

"World-Honored One, based on this reason, I say that as I do not know, attain, or see the increase or decrease of dharmas, how can I say that this is great bodhisattva and that is prajna paramita?

"World-Honored One, I do not know, attain, or see these two names and their meanings, why do you want me to teach and give cautions about prajna paramita for bodhisattvas?

"World-Honored One, I am afraid that if I teach and give cautions of this dharma to great bodhisattvas, I will regret what I do.

"World-Honored One, if great bodhisattvas hear the teaching of prajna paramita given this way and are not sinking, drowned, worried, regretful, shocked, frightened, or scared, these great bodhisattvas must have already dwelled in the stage of nonregression; they have dwelled in nonattachment by adopting nondwelling as skillful means.

"Furthermore, World-Honored One, when cultivating prajna paramita, great bodhisattvas should not dwell in matter, feeling, thinking, action, and consciousness. They should not dwell in the eye sphere, ear sphere, and so forth, and conscious sphere. They should not dwell in the sight sphere, sound sphere, and so forth, and mental-image sphere. They should not dwell in the eye realm, ear realm, and so forth, and conscious realm. They should not dwell in the sight realm, sound realm, and so forth, and mental-image realm. They should not dwell in the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm.

They should not dwell in the 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 the 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? Matter and its nature are empty; feeling, thinking, action, and consciousness and their nature are empty. World-Honored One, the emptiness of matter is not matter. Matter is not apart from emptiness, and emptiness is not 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, great bodhisattvas should not dwell in matter, feeling, and so forth, and old age and death.

"Furthermore, World-Honored One, when cultivating prajna paramita, 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 natures are empty. World-Honored One, 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 is emptiness, and emptiness is the four bases of mindfulness. So are the four correct endeavors, four bases of mindfulness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Because of this cause and condition, when cultivating prajna paramita, 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, great bodhisattvas should not dwell in giving paramita, pure-precept paramita, and so forth, and prajna paramita. Why? World-Honored One, giving and its nature are empty. The emptiness of giving is not giving. Giving is not apart from emptiness, and emptiness is not apart from giving. Giving is emptiness, and emptiness is giving. So are pure-precept paramita, forbearance paramita, and so forth, and prajna paramita. Because of this cause and condition, when cultivating prajna paramita, 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, great bodhisattvas should not dwell in the words, or in the connotation of one word, two words, or many words. Why? World-Honored One, the words and the connotation of the words and their nature 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 is the connotation of the words. Because of this cause and condition, when cultivating prajna paramita, great bodhisattvas should not dwell in the words or in the connotation of the words.

"Furthermore, World-Honored One, when cultivating prajna paramita, great bodhisattvas should not dwell in supernatural powers. Why? World-Honored One, the supernatural powers and their nature are empty. The emptiness of supernatural powers is not supernatural powers. The supernatural powers are not apart from emptiness, and emptiness is not apart from the supernatural powers. The supernatural powers are emptiness, and emptiness is the supernatural powers. Because of this cause and condition, when cultivating prajna paramita, great bodhisattvas should not dwell in supernatural powers.

"Furthermore, World-Honored One, when cultivating prajna paramita, great bodhisattvas should not dwell in matter, feeling, and so forth, and consciousness that are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, far away or not far away. Why? World-Honored One, permanent or impermanent matter, feeling, and so forth and their nature are empty. World-Honored One, the emptiness of the permanent or impermanent matter, feeling, and so forth is not the permanent or impermanent matter, feeling, and so forth. The permanent or impermanent matter, feeling, and so forth are not apart from emptiness, and emptiness is not apart from the permanent or impermanent matter, feeling, and so forth. The permanent or impermanent matter, feeling, and so forth are emptiness, and emptiness is the permanent or impermanent matter, feeling, and so forth. Because of this cause and condition, when cultivating prajna paramita, great bodhisattvas should not dwell in permanent or impermanent matte, feeling, and so forth, and consciousness, nor should they dwell in matter, feeling, and so forth that are pleasant or painful, with or without selfness, and so forth, and far away or not far away.

"Furthermore, World-Honored One, when cultivating prajna paramita, great bodhisattvas should not dwell in realness, dharma realm, dharma concentration, or reality. Why? World-Honored One, realness and its nature are empty. World-Honored One, 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. Because of this cause and condition, when cultivating prajna paramita, great bodhisattvas should not dwell in realness, dharma realm, dharma concentration, and reality.

"Furthermore, World-Honored One, when cultivating prajna paramita, great bodhisattvas should not dwell in all dharani gates and all samadhi gates. Why? World-Honored One, all dharani gates and their nature are empty. World-Honored One, 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 dharani gates. The dharani gates are emptiness, and emptiness is the dharani gates. So are the samadhi gates. Because of this cause and condition, when cultivating prajna paramita, great bodhisattvas should not dwell in all dharani gates or in all samadhi gates.

(What Well-Appearing One tried to tell is that all dharmas are empty and unattainable; they are emptiness, and emptiness is the dharmas. When great bodhisattvas cultivate prajna paramita, they should not dwell in dharmas and their names.)

"Furthermore, World-Honored One, if great bodhisattvas cultivate prajna paramita without expedient skillfulness, their minds will be entangled in an attachment to the 'I' and the associated images, so they will dwell in matter, feeling, thinking, action, and consciousness. Because of this dwelling, they will deliberately put additional effort into matter, feeling, thinking, action, and consciousness. Because of the deliberate effort, they will not be able to cultivate the fathomless prajna paramita. Why? World-Honored One, because of the deliberate effort, they will not be able to absorb, correctly learn, fulfill the fathomless prajna paramita, and thus will not succeed in attaining the perfect knowledge of all perfect knowledge.

"World-Honored One, if great bodhisattvas cultivate prajna paramita without expedient skillfulness, their minds will be entangled in an attachment to the 'I' and associated images, so they will dwell in all dharani gates and all samadhi gates. Because of this dwelling, they will deliberately put a lot of effort into all dharani gates and all samadhi gates. Because of the

deliberate effort, they will not be able to cultivate fathomless prajna paramita. Why? World-Honored One, because of the deliberate effort, they will not be able to absorb, correctly learn, and fulfill perfectly the fathomless prajna paramita, and thus will not succeed in attaining 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. Because matter should not be absorbed, it is not matter; because feeling, thinking, action, and consciousness should not be absorbed, they are not feeling, thinking, action, and consciousness. Why? The original nature of matter, feeling, and so forth, and consciousness is empty. World-Honored One, all dharani gates should not be absorbed, and all samadhi gates should not be absorbed either. Because the dharani gates should not be absorbed, they are not dharani gates; because the samadhi gates should not be absorbed, they are not samadhi gates. Why? The original nature of the dharani gates and samadhi gates are empty. The prajna paramita supposed to be absorbed and cultivated and fulfilled should not be absorbed either. Because prajna paramita should not be absorbed, it is not prajna paramita. Why? It is because its original nature is empty.

"Therefore, when cultivating prajna paramita, great bodhisattvas should contemplate all dharmas and realize that their original nature is empty. When doing the contemplation, the minds will go nowhere. This is called nonabsorption samadhi of great bodhisattva. This samadhi is subtle, exquisite, superior, great, wide spreading, and immeasurable. It can assemble boundless unhindered operations but will not be driven by voice-hearers and self-enlightened ones. The perfect knowledge of all phenomena accomplished by this samadhi should not be absorbed. Because it should not be absorbed, it is not the perfect knowledge of all phenomena. Why? It is because of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Why? World-Honored One, the perfect knowledge of all perfect knowledge cannot be cultivated and attained through grasping phenomena. Why? Grasping phenomena will invite vexations.

"What are phenomena? They are the phenomena of matter, feeling, thinking, action, and consciousness. They are the phenomena of the eye, ear, and so forth, and conscious; the phenomena of the sight, sound, and so forth, and mental-image, the phenomena of the bases of

mindfulness, correct endeavors, and so forth, and noble path; the phenomena of paramitas; the phenomena of supernatural powers; the phenomena of words; the phenomena of ten abilities, fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; the phenomena of emptiness, formlessness, and nonaspiration; the phenomena of making; the phenomena of realness, dharma realm, dharma nature, dharma concentration, and reality; and the phenomena of dharani gates and samadhi gates. Grasping phenomena will invite vexations. Therefore, no one can cultivate and attain the perfect knowledge of all perfect knowledge through grasping phenomena. If one could cultivate to attain the perfect knowledge of all perfect knowledge through grasping phenomena, then the celibacy practitioner Prasenajit would not be able to believe in and understand the perfect knowledge of all perfect knowledge.

(Great bodhisattvas should not grasp phenomena.)

"What are the phenomena of belief and understanding? It means to develop a deep and pure belief in prajna paramita, and through the power of definitive understanding, one reflects on, contemplates, and investigates the perfect knowledge of all perfect knowledge by adopting neither form nor formlessness as skillful means, it is because neither form nor formlessness can be grasped.

"Although celibacy practitioner Prasenajit approached the Buddha dharma by means of belief and understanding and thus is named a practitioner beginning with belief, he later entered and realized the perfect knowledge of all perfect knowledge through 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; the ones who grasp and the things to be grasped are unattainable. Why? The celibacy practitioner did not contemplate the perfect knowledge of all perfect knowledge by attaining inner insightful understanding, outer insightful understanding, or both. He did not contemplate the perfect knowledge of all perfect knowledge through insightful understanding without knowledge, other insightful understanding, or nonattainment. Why? It is because the celibacy practitioner Prasenajit did not see the perfect knowledge of all perfect knowledge, the possibility of prajna contemplation, the ones who contemplate prajna, and the place and the time of the

contemplation. Celibacy practitioner Prasenajit did not contemplate the perfect knowledge of all perfect knowledge through inner, outer, or inner and outer matter, feeling, thinking, action, and consciousness, or apart from matter, feeling, thinking, action, and consciousness. Similar things will also happen when he contemplates dharani gates and samadhi gates. Why? The inner, outer, or inner-outer ones, and those apart from inner and outer ones are all empty and unattainable.

"Cebacy practitioner Prasenajit thus had developed deep belief in and understanding of the perfect knowledge of all perfect knowledge through various gates apart from the phenomena. He was not attached to all dharmas because the real phenomena of the dharmas are unattainable. The celibacy practitioner did not grasp the phenomena of all dharmas or reflect on formlessness after attaining the belief in and understanding of the perfect knowledge of all perfect knowledge through the gate of formlessness only because in all dharmas, both the dharmas with form and without form are unattainable. Owing to the powers of definitive understanding, the celibacy practitioner neither grasped nor renounced all dharmas because in the real forms of the dharmas both grasping and renunciation are nonexistent. The celibacy practitioner had never held attachment since he began developing deep belief and understanding until attaining nirvana. Why? It is because the original nature of all dharmas is empty and cannot be grasped."

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Chapter 3

Well-Appearing One

Section 4

(In the Third Assembly)

"World-Honored One, so is the pajna paramita that great bodhisattvas have realized. Without grasping and attachment to all dharmas, great bodhisattvas can go to the other shore from this shore. They cannot do this even if they have a little grasping and attachment. Therefore, when cultivating prajna paramita, great bodhisattvas should not grasp matter, feeling, thinking, action, and consciousness, and so forth, and all dharani gates and all samadhi gates. Why? It is because all dharmas cannot be grasped.

(Well-Appearing One said that when great bodhisattvas cultivate prajna paramita, they should not gasp various dharmas because they cannot be grasped.)

"World-Honored One, the great bodhisattvas have refrained from grasping all dharmas, but because they have not yet fulfilled the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path that they have originally aspired to, and have not accomplished the Buddha's ten abilities, four kinds of fearlessness, and so forth, and perfect knowledge of all phenomena that they have originally aspired to, they cannot enter nirvana for the time being. Although they can see these dharmas and enter nirvana for the time being. As they fulfill and accomplish these superior dharmas, they will not see all dharmas. Why? The bases of mindfulness and so forth that they practice are not the bases of mindfulness and so forth; the ten abilities and so forth that they accomplish are not the ten abilities and so forth. It is because the original nature of all dharmas is neither the dharmas, nor nondharmas. World-Honored One, the great bodhisattvas, when cultivating prajna paramita, can achieve various superior things without being attached to all dharmas.

"Furthermore, World-Honored One, when cultivating prajna paramita, great bodhisattvas should carefully contemplate these questions: What is prajna paramita? Why is it named prajna paramita? Whose prajna paramita is it? What is the purpose of prajna paramita?

"World-Honored One, when cultivating prajna paramita, great bodhisattvas should carefully contemplate: If the dharmas are nonexistent and unattainable, how can we distinguish what prajna paramita is?"

Meanwhile, Sariputra asked Well-Appearing One, "What dharmas are nonexistent and unattainable?"

Well-Appearing One replied, "Prajna paramita, meditation paramita, and so forth, and giving paramita are nonexistent and unattainable because of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

"Sariputra, matter, feeling, and so forth, 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 path are nonexistent and unattainable. The five eyes and six supernatural powers 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. Realness, dharma realm, and so forth, and reality are nonexistent and unattainable. The stream-enterer, once-returner, and so forth, and self-enlightened one are nonexistent and unattainable. The bodhisattva and the Buddha are nonexistent and unattainable. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonexistent and unattainable. It is all because of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature.

"Sariputra, if great bodhisattvas, when cultivating prajna paramita, can carefully contemplate all dharmas as nonexistent and unattainable, their minds will not be shocked, scared, frightened, sinking, drowned, worried, and regretful. You must know that these great bodhisattvas have never stayed away from prajna paramita."

(Well-Appearing One stated that if great bodhisattvas can contemplate all dharmas as nonexistent and unattainable, they will not be shocked or overwhelmed. They have never stayed away from prajna paramita.)

In the meantime, Sariputra asked Well-Appearing One, “How can we know that the great bodhisattvas have never stayed away from prajna paramita?”

Well-Appearing One replied, “These great bodhisattvas know accurately that matter, feeling, and so forth, and consciousness are apart from the self-nature of matter, feeling, and so forth, and consciousness. They know accurately that giving paramita, pure-precept paramita, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power are apart from the self-nature of giving paramita, pure-precept paramita, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. They even 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, this is how we can distinguish the great bodhisattvas who have never stayed away from prajna paramita.”

(The method of distinguishing the great bodhisattvas who have never stayed away from prajna paramita.)

Meanwhile, Sariputra sked Well-Appearing One, “What is the self-nature of matter? What is the self-nature of reality?”

Well-Appearing One replied, “The self-nature of matter is nonnature. The self-nature of reality is nonnature too. From this we know that matter, feeling, and so forth, and reality are apart from the self-nature of matter, feeling, and so forth, and reality. Sariputra, matter is apart from the phenomena of matter, and reality is also apart from the phenomena of reality. Sariputra, the phenomena are apart from the self-nature, and the self-nature is apart from the phenomena; the phenomena are apart from the phenomena, and the self-nature is also apart from the self-nature.”

(Well-Appearing One explained the meaning of self-nature for Sariputra.)

In the meantime, Sariputra said to Well-Appearing One, “The great bodhisattvas who can learn this truth will accomplish the perfect knowledge of all perfect knowledge quickly.”

Well-Appearing One responded, “Yes, it is. If great bodhisattvas can learn this truth, they will be able to accomplish the perfect knowledge of all perfect knowledge quickly. Why? Sariputra, it is because these bodhisattvas know that all dharmas are without arising and extinction.”

Sariputra asked, “Why are all dharmas without arising and extinction?”

Well-Appearing One replied, “Because the self-nature of matter, feeling, and so forth, and reality is empty, the arising and extinction of matter, feeling, and so forth, and reality is unattainable.

“Sariputra, if great bodhisattvas learn prajna paramita this way, they will be very close to the perfect knowledge of all phenomena. When great bodhisattvas become very close to the perfect knowledge of all phenomena, they will attain the purity of the body, speech, mind, and form. When great bodhisattvas attain the purity of the body, speech, mind, and form, the thoughts of greed, anger, ignorance, arrogance, flattery, deception, stinginess, and all kinds of incorrect views will not arise in their minds. Because greed, anger, and so forth, and all kinds of incorrect views do not appear in their minds, the great bodhisattvas will not be reborn through womb; rather, they will be reborn through transformation. They will never be reborn in inferior, perilous destinies unless they attempt to benefit sentient beings. They will go from one Buddha land to the other, making offerings respectfully to esteem and acclaim the Buddhas, the World-Honored Ones. They will assist sentient beings to mature and dignify and purify Buddha lands. They will never stay away from the Buddhas until attaining the unsurpassed, perfect, and universal bodhi. Sariputra, because these great bodhisattvas have learned prajna paramita consistently and diligently, they will become very close to the unsurpassed, perfect, and universal bodhi that they are pursuing.”

(Well-Appearing One enumerated the superior benefits gained by the great bodhisattvas who learn prajna paramita and realize the unattainable self-nature of all dharmas.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, some great bodhisattvas cultivate prajna paramita without expedient skillfulness. When they practice matter, feeling, and so forth, and consciousness, they practice the phenomena of prajna paramita instead of prajna paramita. When they practice matter, feeling, and so forth, and consciousness that are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, far away or not far away, and tranquil or not tranquil, they practice the phenomena of prajna paramita instead of prajna paramita. When they practice the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the five eyes and the six supernatural powers; and the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power, they practice the phenomena of prajna paramita instead of prajna paramita.

“When cultivating prajna paramita without expedient skillfulness, the great bodhisattvas will think, ‘I am practicing prajna paramita,’ then they are practicing the phenomena of prajna paramita instead of prajna paramita because they have a mind of attainment. If the great bodhisattvas think, ‘I am a bodhisattva,’ then they are practicing the phenomena of prajna paramita instead of prajna paramita because they have a mind of attainment. If they think, ‘To cultivate prajna paramita this way is cultivating prajna paramita that a bodhisattva should do,’ then they are practicing the phenomena of prajna paramita instead of practicing prajna paramita because they have a mind of attainment. World-Honored One, if the great bodhisattvas cultivate prajna paramita with various kinds of differentiation, you must know that they do not really practice prajna paramita because they have stayed away from expedient skillfulness.”

(Well-Appearing One said to the Buddha that as great bodhisattvas without expedient skillfulness practice prajna paramita with attainment, they practice the phenomena instead of prajna paramita itself.)

At that time, Well-Appearing One said to Sariputra, “Some great bodhisattvas have cultivated prajna paramita without expedient skillfulness. Because they intend to achieve a definitive understanding of matter, feeling, and so forth, and consciousness, they will deliberately put a lot of effort into their cultivation. Because of the deliberate effort, they will not be able to get rid of birth, old age, death, worry, sorrow, misery, anxiety, and upset. Because they

intend to achieve a definitive understanding of the eye sphere, ear sphere, and so forth, and conscious sphere; the sigh sphere, sound sphere, and so forth, and mental-image sphere; the eye realm, ear realm, and so forth, and conscious realm; the sight realm, sound realm, and so forth, and mental-image realm; the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; and the feelings produced by eye contact, ear contact, and so forth, and conscious contact, they will deliberately put a lot of effort into their cultivation. Because of the deliberate effort, they will not be able to get rid of birth, old age, death, worry, sorrow, misery, anxiety, and upset. If they intend to achieve a definitive understanding of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the five eyes and six supernatural powers; the six paramitas; the four meditations, four immeasurable minds, and four formless concentrations; and the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, they will deliberately put a lot of effort into their cultivation. Because of the deliberate effort, they will not be able to get rid of birth, old age, death, worry, sorrow, misery, anxiety, and upset.

(Well-Appearing One stated the negative outcomes resulted from putting deliberate effort into cultivation due to their lack of expedient skillfulness.)

"Sariputra, because these great bodhisattvas have no expedient skillfulness, they are unable to achieve the stages in which the voice-hearers or self-enlightened ones dwell, not to mention they are able to attain the unsurpassed, perfect, and universal bodhi. Sariputra, the great bodhisattvas who cultivate prajna paramita this way are named the ones without expedient skillfulness; whatever they do will prove in vain."

Meanwhile, Sariputra asked Well-Appearing One, "How do great bodhisattvas cultivate prajna paramita with expedient skillfulness?"

Well-Appearing One replied, "When cultivating prajna paramita, great bodhisattvas should not practice matter, feeling, and so forth, and consciousness and their forms. They should not practice matter, feeling, and so forth, and consciousness and their forms as permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, and far away or not far

away. Why? Sariputra, the emptiness of matter, feeling, and so forth is not matter, feeling, and so forth. Matter, feeling, and so forth are not apart from emptiness, and emptiness is not apart from matter, feeling, and so forth. Matter, feeling, and so forth are emptiness, and emptiness is matter, feeling, and so forth. So are various aggregates, spheres, realms, dependent origination, factors for enlightenment, paramitas, five eyes, six supernatural powers, ten abilities, and the eighteen distinctive features of Buddha's wisdom and power.

(Well-Appearing One explained how great bodhisattvas should practice prajna paramita with expedient skillfulness.)

"You must know, Sariputra, because the great bodhisattvas cultivate prajna paramita with expedient skillfulness, they are able to realize and attain the unsurpassed, perfect, and universal bodhi. Sariputra, when cultivating prajna paramita, the great bodhisattvas should not grasp practice, nonpractice, practice and nonpractice, and nonpractice and not nonpractice. They even should not grasp nongrasping. They certainly should not grasp other dharmas."

In the meantime, Sariputra asked Well-Appearing One, "Why should great bodhisattvas not grasp prajna paramita either?"

Well-Appearing One replied, "It is because the self-nature of prajna paramita is also unattainable. Why? Sariputra, prajna paramita has also adopted nonnature as its self-nature. Sariputra, because of this cause and condition, if great bodhisattvas cultivate prajna paramita and grasp practice, nonpractice, practice and nonpractice, non-practice and not nonpractice, and nongrasping itself, then they do not really practice prajna paramita. Why? Sariputra, all dharmas have adopted nonnature as their nature; they have neither grasping nor attachment. Sariputra, this is named the Samadhi of All dharmas without Grasping, Attachment, Nature, and Arising for bodhisattva. This samadhi is very subtle, exquisite, superior, vast, and countless. It can assemble and absorb boundless unhindered operations. It is not shared by voice-hearers or self-enlightened ones. If great bodhisattvas can dwell in this samadhi constantly, they will realize and attain the unsurpassed, perfect, and universal bodhi very soon."

(Well-Appearing One spoke of the samadhi of all dharmas without grasping and its benefits for bodhisattvas.)

Meanwhile, Sariputra asked Well-Appearing One, “Is this the only superior samadhi in which great bodhisattvas can dwell constantly to realize and attain the unsurpassed, perfect, and universal bodhi soon? Is there any other samadhi which also works well to foster the achievement of this same objective?”

Well-Appearing One replied, “There are others kinds of samadhi in which great bodhisattvas can dwell constantly to realize and attain the unsurpassed, perfect, and universal bodhi quickly.”

Sariputra asked again, “What are they?”

Well-Appearing One replied, “Sariputra, there are the Samadhi of Steady Walk, Samadhi of Treasure Seal, Samadhi of Lion’s Play, Samadhi of Wonderful Moon, Samadhi of Moon Form Streamer, Samadhi of All Dharma Ocean, Samadhi of Contemplating the Top, Samadhi of Definitive Dharma Realm, Samadhi of Definitive Streamer Form, Diamond-like Samadhi, Samadhi of Entering All Dharma Seals, Samadhi of Dwelling Peacefully in Concentration, Samadhi of King’s Seal, Samadhi of Diligence Power, Samadhi of Evenly Flowing, Samadhi of Definitively Entering Words and Phrases, Samadhi of Equally Entering Designated Names, Samadhi of Contemplating Directions, Samadhi of Dharani Seal, Samadhi of Not Forgetting, Samadhi of All Dharmas Equally Flowing, Samadhi of Covering All Empty Space, Samadhi of Diamond Wheel, Samadhi of Superior Streamer Form, Samadhi of Emperor Streamer Form, Smooth and Solid Samadhi, Samadhi of Powerful and Quick Lion, Broad and Clear Samadhi, Samadhi of Renouncing Worldly Craving, Samadhi of Comprehensive Illumination, Samadhi without Dazzle, Samadhi of Dwelling in Formlessness, Definitive Samadhi, Samadhi of Freedom from Defiled Actions, Samadhi of Boundless Light, Samadhi of Emitting Light, Samadhi of Universal Illumination, Samadhi of Pure Throne, Samadhi of Undefiled Light, Samadhi of Initiating Love and Joy, Samadhi of Lightning Lamp, Unexhausted Samadhi, Samadhi of Being Difficult to be Surpassed, Samadhi of Possessing Powerful Light, Samadhi of Freedom from Exhaustion, Unsurpassed Samadhi, Revealing Samadhi, Samadhi of Solar Lamp, Samadhi of Pure Moon, Samadhi of Pure Light, Samadhi of Emitting Brightness, Samadhi of Knowing What Should and Should not be Done, Samadhi of the Form of Knowledge, Samadhi of Resting Mind, Samadhi of Universal Brightness, Samadhi of Good Dwelling, Samadhi of Accumulated

Treasures, Samadhi of Wonderful Dharma Seal, Samadhi of Equal Intentions toward All Dharmas, Samadhi of Renouncing Love and Pleasure, Samadhi of Flying Away, Samadhi of Discerning Dharma Sentences, Samadhi of Entering Words Equally, Samadhi Apart from the Forms of Words, Samadhi of Terminating Perceived Images, Samadhi of Changelessness, Samadhi of Classes and Levels, Samadhi of Entering the Forms of Names and Concentrations, Samadhi of Formless Actions, Samadhi Apart from Concealment and Darkness, Samadhi of Complete Actions, Samadhi of Motionlessness, Samadhi of Tranquil Phenomena, Samadhi of Accumulating Merits and Virtues, Samadhi of Definitive Dwelling, Samadhi of Pure and Wonderful Flower, Samadhi of Possessing Factors for Enlightenment, Samadhi of Boundless Talent of Debate, Unequaled Equal Samadhi, Samadhi of Transcending All, Samadhi of Good Perception, Samadhi of Solving the Networks of Puzzles, Samadhi of Nondwelling, Samadhi of One dignified and Magnificent Form, Samadhi of Eliciting Mental Images, Samadhi of One Practice, Samadhi of Renouncing Mental Images, Samadhi of Fully Knowing the Changes of All Dharmas, Samadhi of Entering All Provisionally Established Languages, Samadhi Free from Sounds and Words, Samadhi of Possessing Powers and Virtues, Samadhi of Flaming Torch, Samadhi of Pure Eyes, Samadhi of Uncontaminated Forbearance, Samadhi of Entering Mental Images, Samadhi of Disliking All, Samadhi of Endless Mental Images, Samadhi of Possessing dharani, Samadhi of Subjugating all Correct and Incorrect Natures, Samadhi of Staying Away from Compliance and Resistance, Samadhi Apart from dislike and Preference, Samadhi without Defilement and Brightness, Samadhi of Solidity, Samadhi of Pure Full Moonlight, Samadhi of Lightning-Light Debate, Samadhi of Great Dignity and Magnificence, Samadhi of Illuminating Whole World, Samadhi of Equal Intention of Concentration, Samadhi of the Equality of Dusty Defilement and Dustless Purity, Samadhi of the Equality of Controversial and Noncontroversial Arguments, Samadhi of No Nest, Samadhi of No Label, Samadhi of Firmly Dwelling in Realness, Samadhi of Destroying Negative Actions, Samadhi of Empty Space, and the Samadhi of Empty Space without Contamination and Attachment.

(Well-Appearing One listed more kinds of samadhi which would also enable great bodhisattvas to realize and attain the unsurpassed bodhi quickly.)

"Sariputra, if great bodhisattvas dwell in these various kinds of samadhi consistently, they will be able to realize and attain the unsurpassed, perfect, and universal bodhi soon.

"Sariputra, there are more immeasurable samadhi gates and dharani gates. If great bodhisattvas can learn these samadhi gates and dharani gates, they will be able to quickly realize and attain the unsurpassed, perfect, and universal bodhi that they are pursuing."

At that time, with the support of the Buddha's powers and spirits, Well-Appearing One said to Sariputra again, "If great bodhisattvas can dwell peacefully in these various kinds of superior samadhi, they must have been conferred by the Buddhas in the past the prophecy of becoming a Buddha in the future. They are also conferred the prophecy of becoming a Buddha in the future by the present Buddhas of the ten directions.

"Sariputra, although the great bodhisattvas have dwelled in such various kinds of samadhi, they do not see them, nor are they attached to their names. They do not think, 'I have entered these various kinds of samadhi. I am entering these various kinds of samadhi. I will enter these various kinds of samadhi.' Nor will they think, 'No one else but me can enter these various superior concentrations.' Because of the powers of the concentrations, all these kinds of thinking or differentiation will never arise in their minds."

(As great bodhisattvas dwell in these samadhi gates, they should not be attached to them.)

Meanwhile, Sariputra asked Well-Appearing One, "Have other great bodhisattvas dwelling peacefully in these superior samadhi gates also been conferred the prophecy by the Buddhas in the past and present?"

Well-Appearing One replied, "No, Sariputra. Why? Sariputra, prajna paramita, samadhi, and great bodhisattvas are neither separate nor different. Prajna paramita is samadhi, and samadhi is great bodhisattvas. Why? It is because all dharma natures are equal."

In the meantime, Sariputra asked Well-Appearing One, "If samadhi is not different from bodhisattva, samadhi is bodhisattva, and bodhisattva is samadhi because all dharmas are equal, then do great bodhisattvas enter samadhi in order to manifest what they have realized?"

Well-Appearing One replied, "No, Sariputra."

Sariputra asked, "Do bodhisattvas understand samadhi through reflection?"

Well-Appearing One replied, “These bodhisattvas do not try to understand samadhi through reflection.”

Sariputra asked, “Why do the bodhisattvas not intend to understand their own samadhi through reflection?”

Well-Appearing One replied, “It is because the bodhisattvas have no differentiation.”

Sariputra asked, “Why do they have no differentiation?

Well-Appearing One replied, “Because the bodhisattvas know that all dharmas and samadhi are nonexistent. In nonexistence no differentiation in thinking and understanding is allowed to arise.

(Well-Appearing One explained why great bodhisattvas do not reflect on samadhi.)

In the meantime, the Bhagavat praised Well-Appearing One, “Excellent! It is as you say. That is why I say among all voice-hearers, you are the one who dwells in concentration without controversial arguments. Therefore, I will say that what you say is in accord with justice because in the nature of equality, no conflict or argument exists.

“Well-Appearing One, if great bodhisattvas would like to learn prajna paramita, meditation paramita, and so forth, and giving paramita, they should learn this way. If they would like to learn the bases of mindfulness, four correct endeavors, and so forth, and noble path, they should learn this way.”

Meanwhile, Sariputra asked the Buddha, “Do great bodhisattvas learn prajna paramita, meditation paramita, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power correctly if they learn this way?’

The Buddha replied, “Sariputra, if great bodhisattvas learn this way, they do learn prajna paramita, meditation paramita, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power correctly because they have adopted nonattainment as skillful means.”

(The Buddha confirmed Well-Appearing One’s statements and encouraged learners to practice following this way: adopting nonattainment as skillful means.)

Meanwhile, Sariputra asked the Buddha again, “If great bodhisattvas learn this way, do they all adopt nonattainment as skillful means to learn prajna paramita, meditation paramita, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power?”

The Buddha replied, “Sariputra, if great bodhisattvas learn this way, they do adopt nonattainment as skillful means to learn prajna paramita, meditation paramita, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power.”

Sariputra asked, “What dharmas are unattainable?”

The Buddha replied, “Sariputra, the ‘I,’ the sentient being, and so forth, and the viewer are unattainable because they are pure in the final analysis. Various aggregates, spheres, realms, and dependent origination 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. Giving paramita, pure-precept paramita, and so forth, and prajna paramita are unattainable because they pure in the final analysis. The stream-enterer, once-returner, and so forth, and self-enlightened one are unattainable because they are pure in the final analysis. The bodhisattva, bodhi, and nirvana of various Buddhas are unattainable because they pure in the final analysis.”

(The Buddha listed some dharmas to explain they are unattainable because they are pure in the final analysis.)

Sariputra asked, “What is meant by the purity in the final analysis?”

The Buddha replied, “Sariputra, it means that all dharmas are without arising or extinction, contamination or purification, emergence or disappearance, and attainment or doing.”

(The Buddha further explained what is pure in the final analysis.)

In the meantime, Sariputra asked the Buddha again, “When learning this way, what dharmas do bodhisattvas learn?”

The Buddha replied, “Sariputra, when learning this way, bodhisattvas learn nothing. Why? Sariputra, no dharma can be learned; it is not as foolish ordinary sentient beings think.”

Sariputra asked, “If it is the case, how do the dharmas exist?”

The Buddha replied, “The dharmas exist as they do not exist. Those who cannot thoroughly understand the dharmas as nonexistent are ignorant.

Sariputra asked, “What dharmas are nonexistent that those who cannot thoroughly understand are ignorant?”

The Buddha said, “Sariputra, matter, feeling, and so forth, and consciousness are nonexistent. The four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are nonexistent. It is because of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. Sariputra, foolish ordinary sentient beings cannot thoroughly understand that all dharmas are nonexistent, so they are called ignorant. Because of the powers of ignorance and craving, they are attached to the extreme views and think that individual beings will discontinue or endure permanently after this present life. Thus, they do not know or see the nonexistent nature of all dharmas and have differentiation among them. 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 have differentiation among the nonexistent natures of all dharmas, and thus they do not know and see the dharmas.”

(The Buddha interpreted why foolish ones do not understand the nonexistence of all dharmas and such ignorance leads to their attachment and differentiation.)

Sariputra asked, “What are the dharmas that they do not know and see?”

The Buddha replied, “Sariputra, they do not know and see matter, feeling, and so forth, and consciousness. They do not know and see the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha’s wisdom and power. Because they cannot know and see the dharmas, they remain foolish and can’t get away.”

Sariputra asked: “From where they can’t get away?”

The Buddha replied, “Sariputra, they cannot get away from the realms of desire, form, and formlessness. Because they cannot get away from the three realms, they are unable to accomplish the voice-hearer dharma, self-enlightenment bodhi, bodhisattva dharma, or the Buddha dharma. If they are fortunate enough to get away from the three realms, they are still unable to get away from the two vehicles. Therefore, they cannot develop a deep belief in and understanding of the fathomless dharmas.”

Sariputra asked, “What are the fathomless dharmas that they cannot believe in and understand?”

The Buddha replied, “Sariputra, they cannot believe in and understand matter, feeling, thinking, action, and consciousness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. Because they cannot believe in and understand that one who becomes awakened and the dharmas to which one becomes awakened are empty, they are unable to dwell in the dharmas that they should learn.”

Sariputra asked, “What are the dharmas that they should learn but in which they are unable to dwell?”

The Buddha replied, “Sariputra, they cannot dwell peacefully in giving paramita, pure-precept paramita, and so forth, and prajna paramita, nor can they dwell peacefully in the stage of nonregression and the rest of numberless and boundless Buddha dharma. So, they are named ignorant sentient beings. They are attached to the existence of the nature of all dharmas. That is, they are attached to matter, feeling, thinking, action, and consciousness; the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image sphere; the eye realm, ear realm, and so forth, and conscious realm; greed, anger, ignorance, and various incorrect views; and the bases of mindfulness, correct endeavors, and so forth, and bodhi and nirvana. It is because they think that their nature is existent.”

(The Buddha explained why and how ignorant ones had become so attached to the existence of all dharmas.)

In meantime, Sariputra asked the Buddha, “World-Honored One, can the bodhisattvas who learn the dharmas other than prajna paramita accomplish the perfect knowledge of all perfect knowledge?”

The Buddha replied, “No, they cannot accomplish the perfect knowledge of all perfect knowledge if they learn the dharmas other than prajna paramita.”

Sariputra asked, “How about the bodhisattvas who learn the dharmas other than prajna paramita?”

The Buddha replied, “Sariputra, these bodhisattvas have no expedient skillfulness, so they differentiate among and are attached to prajna paramita, meditation paramita, and so forth, and giving paramita. They differentiate among and are attached to the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha’s wisdom and power. They differentiate between and are attached to the perfect knowledge of everything, perfect knowledge of the forms of the paths, the perfect knowledge of all phenomena. Because of this cause and condition, these bodhisattvas learn the dharmas other than prajna paramita, so they are unable to accomplish the perfect knowledge of all perfect knowledge.”

(The Buddha explained why the bodhisattvas who learn the dharmas other than prajna paramita cannot achieve the perfect knowledge of all perfect knowledge.)

Sariputra asked, “Are the bodhisattvas definitely unable to accomplish the perfect knowledge of all perfect knowledge if they do not learn prajna paramita?”

The Buddha replied, “Sariputra, these bodhisattvas are definitely unable to accomplish the perfect knowledge of all perfect knowledge if they do not learn prajna paramita.”

Sariputra asked, “Why are the bodhisattvas able to accomplish the perfect knowledge of all perfect knowledge if they learn prajna paramita?”

The Buddha replied, “Sariputra, if the bodhisattvas do not see prajna paramita, meditation paramita, and so forth, and the perfect knowledge of all phenomena when cultivating prajna paramita, they do learn prajna paramita. If they learn this way, they will be able to accomplish

the perfect knowledge of all perfect knowledge because they have adopted nonattainment as skillful means."

(The Buddha stated that the great bodhisattvas learning prajna paramita by adopting nonattainment as skillful means could achieve the perfect knowledge of all perfect knowledge.)

Sariputra asked, "In what dharmas do the bodhisattvas adopt nonattainment as skillful means?"

The Buddha replied, "Sariputra, when cultivating giving paramita, pure-precept paramita, and so forth, and prajna paramita, the bodhisattvas adopt nonattainment as skillful means in giving paramita, pure-precept paramita, and so forth, and prajna paramita. When pursuing the bodhi, they adopt nonattainment as skillful means in the bodhi. When pursuing the perfect knowledge of all phenomena, they adopt nonattainment as skillful means in the perfect knowledge of all phenomena."

Sariputra asked, "When cultivating prajna paramita, what kinds of nonattainment do the bodhisattvas adopt?"

The Buddha replied, "Sariputra, when cultivating prajna paramita, the bodhisattvas adopt nonattainment of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as skillful means. Because of this cause and condition, they can accomplish the perfect knowledge of all perfect knowledge quickly."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, if someone comes to ask me this question, 'Can the transformed ones learn prajna, meditation, diligence, forbearance, pure precept, and giving paramitas, and so forth, and the eighteen distinctive features of Buddha's wisdom and power, and accomplish the perfect knowledge of all perfect knowledge?' How should I reply?"

The Buddha said to Well-Appearing One, "Let me ask you, and you may answer as you wish. What do you think about this? Do matter, feeling, and so forth, and consciousness differ from the transformed ones? Do eye, ear, and so forth, and conscious spheres differ from the transformed ones? Do sight, sound, and so forth, and mental-image spheres differ from the

transformed ones? Do eye, ear, and so forth, and conscious realms differ from the transformed ones? Do sight, sound, and so forth, and mental-image realms differ from the transformed ones? Do eye consciousness, ear consciousness, and so forth, and conscious consciousness realms differ from the transformed ones? Do eye, ear, and so forth, and conscious contacts differ from the transformed ones? Do feelings produced by eye, ear, and so forth, and conscious contacts differ from the transformed ones? Do the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path differ from the transformed ones? Do the liberation gates of emptiness, formlessness, and nonaspiration differ from the transformed ones? Do giving paramita, pure-precept paramita, and so forth, and eighteen distinctive features of Buddha's wisdom and power differ from the transformed ones? Does the unsurpassed, perfect, and universal bodhi of the Buddhas differ from the transformed ones?"

Well-Appearing One replied, "No, World-Honored One. Why? Matter is not different from the transformed ones, and the transformed ones are not different from matter; matter is the transformed ones, and the transformed ones are matter. So is the unsurpassed, perfect, and universal bodhi."

The Buddha asked Well-Appearing One, "What do you think about this? Do the transformed ones have contamination and purification? Do they have arising and extinction?"

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

The Buddha asked Well-Appearing One, "What do you think about this? If the dharmas have no contamination or purification, and no arising or extinction, can these dharmas learn prajna paramita, meditation paramita, and so forth, and the perfect knowledge of all phenomena and accomplish the perfect knowledge of all perfect knowledge?"

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

The Buddha asked Well-Appearing One, "What do you think about this? If someone has initiated a thought, many thoughts about establishment, the words, and the five aggregates, can this person be given a provisional name 'great bodhisattva'?"

Well-Appearing One replied, "Yes, World-Honored One."

The Buddha asked Well-Appearing One, “What do you think about this? If someone has initiated a thought, many thoughts about establishment, the words, and the five aggregates, do these things have arising or extinction, and contamination or purification?”

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

The Buddha asked Well-Appearing One, “What do you think about this? If the dharmas have no thought, no simultaneous emergence of thoughts, no establishment, no words, no created unreal names, no body and body karma, no speech and speech karma, no mind and mind karma, no arising and extinction, and no contamination and purification, can the dharmas learn prajna paramita and accomplish the perfect knowledge of all perfect knowledge?”

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

The Buddha said to Well-Appearing One, “If the bodhisattvas adopt nonattainment as skillful means to cultivate the fathomless prajna paramita, they will be able to accomplish the perfect knowledge of all perfect knowledge.”

(The Buddha used similes to interpret the nonexistence and nonattainment of the dharmas.)

The long-lived sage Well-Appearing One said to the Buddha again, “If the bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should learn prajna paramita as the transformed ones do. Why? We must know that the transformed ones are the five aggregates.”

The Buddha asked Well-Appearing One, “What do you think about this? Can the five aggregates that are like illusions learn prajna paramita and accomplish the perfect knowledge of all perfect knowledge?”

Well-Appearing One replied, “No, World-Honored One. Why? Resembling the five aggregates that are like illusions and adopt selflessness as self-nature, so 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 dreams, echoes, shadows, illusory images of water under sunlight,

images in mirror, and transformed things learn prajna paramita and accomplish the perfect knowledge of all perfect knowledge?"

Well-Appearing One replied, "No, World-Honored One. Why? 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? Do illusory five aggregates have different natures?"

Well-Appearing One replied, "No, World-Honored One. Why? The illusory matter, feeling, thinking, action, and consciousness are like dreams, echoes, and so forth, and transformed things, the five aggregates and six roots thus do not have different natures. Their natures are unattainable, it is because of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature."

At that time, Well-Appearing One asked the Buddha again, "Will the novice bodhisattvas be shocked, scared, and frightened upon hearing the fathomless prajna paramita?"

The Buddha replied to Well-Appearing One, "If the novice bodhisattvas have no expedient skillfulness, they will be shocked, scared, and frightened upon hearing the fathomless prajna paramita."

The long-lived sage Well-Appearing One asked the Buddha, "What bodhisattvas with expedient skillfulness will not be shocked, scared, and frightened upon hearing the fathomless prajna paramita because?"

The Buddha replied to Well-Appearing One, "If the bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge to contemplate the phenomena of matter, feeling, and so forth, and consciousness as impermanent, painful, without selfness, impure, empty, formless, without aspiration, tranquil, and far away, and realize that even these phenomena are unattainable, then they will not be shocked, scared, and frightened upon hearing the fathomless prajna paramita because they have expedient skillfulness.

"Furthermore, Well-Appearing One, after undertaking the contemplation, the bodhisattvas will further think, 'I should adopt nonattainment as skillful means to teach all

sentient beings that the five aggregates, that are impermanent, painful, and so forth, and far away, are unattainable.' This is the giving paramita without attachment for bodhisattvas.

"Furthermore, Well-Appearing One, the bodhisattvas do not stay in a mind correspondent with voice-hearer and self-enlightened one but rather have adopted nonattainment as skillful means to reflect on the impermanent, painful, and so forth, and faraway five aggregates as unattainable. This is the pure-precept paramita without attachment for bodhisattvas.

"Furthermore, Well-Appearing One, the bodhisattvas have adopted nonattainment as skillful means to cultivate prajna paramita and contemplate the earth, water, fire, wind, empty space, and consciousness realms as impermanent, empty, and selfless. They are not angry but rather stay patient and peaceful. This is the forbearance paramita without attachment for bodhisattvas.

"Furthermore, Well-Appearing One, the bodhisattvas have stayed in a mind correspondent with the perfect knowledge of all perfect knowledge to contemplate the impermanent, painful, and so forth, and faraway matter, feeling, thinking, action, and consciousness as unattainable. Although they have adopted nonattainment as skillful means, they have never stayed away from the mindfulness in accord with the perfect knowledge of all perfect knowledge when they diligently cultivate the virtuous dharmas. This is the diligence paramita without attachment for bodhisattvas.

"Furthermore, Well-Appearing One, the bodhisattvas have not allowed any intention correspondent with voice-hearer and self-enlightened one, or any other not virtuous, restless, and impure intentions to arise and get involved. This is the meditation paramita without attachment for bodhisattvas.

"Furthermore, Well-Appearing One, when cultivating prajna paramita, the bodhisattvas accurately contemplate and teach that matter is empty not because of the emptiness of matter, because matter is emptiness and emptiness is matter. So are feeling, thinking, action, and consciousness; the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image sphere; the eye realm, ear realm, and so forth, and conscious realm; the sight realm, sound realm, and so forth, and mental-image realm; the eye

consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; the feelings produced by eye contact, ear contact, and so forth, and conscious contact; the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power. These dharmas are emptiness, and emptiness of these dharmas. This is prajna paramita without attachment for bodhisattvas.

"Well-Appearing One, these bodhisattvas have expedient skillfulness when cultivating prajna paramita, therefore, they will not be shocked, scared, and frightened upon hearing the fathomless prajna paramita."

(The Buddha taught the six paramitas without attachment for great bodhisattvas. These great bodhisattvas with expedient skillfulness will not be shocked, scared, or frightened upon hearing prajna paramita.)

The long-lived sage Well-Appearing One asked the Buddha again, "Why are the bodhisattvas not shocked, scared, and frightened upon hearing the fathomless prajna paramita if they are absorbed and protected by the virtuous friends?"

The Buddha replied to Well-Appearing One, "The virtuous friends of the bodhisattvas are those who adopt nonattainment as skillful means to teach that the phenomena of matter, feeling, thinking, action, and consciousness—which are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away-- are unattainable. The virtuous friends will teach that the phenomena of the impermanent, painful, and so forth, and faraway eye sphere, ear sphere, and so forth, and conscious sphere are unattainable; the phenomena of the impermanent, painful, and so forth, and faraway sight sphere, sound sphere, and so forth, and mental-image sphere are unattainable; the phenomena of the impermanent, painful, and so forth, and faraway eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness are unattainable; the phenomena of the impermanent, painful, and so forth, and faraway eye contact, ear contact, and so forth, and conscious contact are unattainable. The virtuous friends will further encourage the bodhisattvas to diligently cultivate various virtuous roots based on nonattainment and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal

bodhi instead of the stage of voice-hearer or self-enlightened ones. You must know that these are virtuous friends of bodhisattvas.

(The Buddha explained what virtuous friends are and how they absorb and protect bodhisattvas.)

"Furthermore, Well-Appearing One, the virtuous friends of bodhisattvas are those who adopt nonattainment as skillful means to teach the bodhisattvas that the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are unattainable; the liberation gates of emptiness, formless, and nonaspiration are unattainable; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are unattainable; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are unattainable. They will further encourage the bodhisattvas to diligently cultivate the virtuous roots based on nonattainment and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi instead of the stage of voice-hearer or self-enlightened one. You must know that they are the virtuous friends of bodhisattvas.

"Well-Appearing One, if the bodhisattvas are absorbed and protected by the virtuous friends, they will not be shocked, scared, and frightened upon hearing the fathomless prajna paramita."

At that time, Well-Appearing One asked the Buddha again, "Why are the bodhisattvas shocked, scared, and frightened upon hearing the fathomless prajna paramita if they cultivate prajna paramita without expedient skillfulness?"

The Buddha replied to Well-Appearing One, "Some bodhisattvas will adopt attainment as skillful means to cultivate prajna paramita, meditation paramita, and so forth, and giving paramita. They will stay with a mind apart from the perfect knowledge of all perfect knowledge to attain or rely on what they are cultivating. They will adopt attainment as skillful means with an intention apart from the perfect knowledge of all perfect knowledge to contemplate matter, feeling, and so forth, and consciousness by virtue of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, while they view these kinds of emptiness as attainable and reliable. They will adopt attainment as skillful means to contemplate the eye

sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and conscious sphere; the eye consciousness realm, ear consciousness realm, and so forth, and consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; and the feeling produced by eye contact, ear contact, and so forth, and conscious contact by virtue of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, while they view these kinds of emptiness as attainable and reliable. They will adopt attainment as skillful means to cultivate the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power, while they will attain or rely on what they are cultivating. Well-Appearing One, because these bodhisattvas cultivate prajna paramita without expedient skillfulness, they are shocked, scared, and frightened upon hearing the fathomless prajna paramita."

(The Buddha described how some bodhisattvas adopting attainment as skillful means to cultivate six paramitas and other virtuous dharmas would be shocked and frightened upon hearing the fathomless prajna paramita.)

The long-lived sage Well-Appearing One asked the Buddha, "Why will bodhisattvas be shocked, scared, and frightened upon hearing the fathomless prajna paramita if they are absorbed and lured by evil friends?"

The Buddha said to Well-Appearing One, "The evil friends of bodhisattvas are those who lure bodhisattvas to become disgusted with and stay away from prajna paramita, meditation paramita, and so forth, and giving paramita by saying, 'Good gentlemen, you must not cultivate and learn these. Why? These six paramitas are not taught by the Buddhas; rather, they are fabricated by some arrogant and boasting writers. Therefore, you should not hear, learn, read, recite, accept, embrace, reflect on, and study them, nor should you teach them to others.' You must know that these are the evil friends of the bodhisattvas.

(The Buddha described the evil friends for bodhisattvas.)

"Furthermore, Well-Appearing One, the evil friends of bodhisattvas do not disclose the demonic hindrances to bodhisattvas. The demons will disguise themselves as Buddha and tempt

bodhisattvas to become disgusted with and turn away from the six paramitas. The demons will say, ‘Good gentleman, why are you bothered to cultivate the paramita?’

(The Buddha further described the demons who lead bodhisattvas astray.)

“Some demons will disguise themselves as Buddha and teach bodhisattvas the dharma correspondent with voice-hearer or self-enlightened one, using texts, short verses, and so forth, and discourses. They will explain them respectively and advise bodhisattvas to dedicate themselves to the cultivation and learning of inferior dharma.

“Some demons will disguise themselves as Buddha and say to bodhisattvas, ‘You are not the sort of bodhisattva orientation. You are unable to dwell peacefully in the stage of nonregression or realize and attain the unsurpassed, perfect, and universal bodhi that you are pursuing.’

“Some demons will disguise themselves as Buddha and say to bodhisattvas, ‘Good gentlemen, matter, feeling, and so forth, and consciousness are empty and without selfness and associated images. The eye sphere, ear sphere, and so forth, and the conscious sphere are empty and without selfness and associated images. The sight sphere, sound sphere, and so forth, and mental-image sphere are empty and without selfness and associated images. The eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are empty and without selfness and associated images. The eye contact, ear contact, and so forth, and conscious contact are empty and without selfness and associated images. The feelings produced by eye contact, ear contact, and so forth, and conscious contact are empty and without selfness and associated images. Giving paramita, pure-precept paramita, and so forth, and prajna paramita are empty and without selfness and associated images. The four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are empty and without selfness and associated images. Then what is the use of the unsurpassed, perfect, and universal bodhi?’

“Some demons will disguise themselves as Buddha and say to bodhisattvas, ‘Good gentlemen, various Buddhas, bodhisattvas, and voice-hearers are all empty. You must believe

and accept this fact. So, you don't need to be bothered to make offerings to, hear, and cultivate the correct dharma as you are taught.'

"Some demons will disguise themselves as a voice-hearer and come to bodhisattvas' places, making the bodhisattvas disgusted with the intention correspondent with the perfect knowledge of all perfect knowledge, the bodhisattvas thus will regress to the cultivation of voice-hearer or self-enlightened one.

"Some demons will disguise themselves as an intimate teacher and come to bodhisattvas' places, making them disgusted with the superior bodhisattva actions, such as the six paramitas. The demons will also try to make the bodhisattvas disgusted with the perfect knowledge of all perfect knowledge, namely, the unsurpassed, perfect, and universal bodhi. The demons will only teach the bodhisattvas to diligently cultivate the four bases of mindfulness, four correct endeavors, and so forth, so that they will realize and attain the bodhi of the two vehicles soon, staying away from the effect of the unsurpassed vehicle.

"Some demons will disguise themselves as parent and say to bodhisattvas, 'My son, you should work diligently and attentively to pursue stream-entry effect, once-return effect, nonreturn effect, and arhat effect, so that you will get rid of the severe suffering of birth and death. You don't need the unsurpassed, perfect, and universal bodhi. The bodhi pursuers must go through countless and numberless kalpas in the reincarnation of birth and death to educate and guide sentient beings. The bodhi pursuers also must sacrifice their bodies, lives, hands, and feet, but who will be grateful for all their hard work and suffering? The bodhi that you are pursuing might be attained, but mostly it will not be attained.'

"Some demons will disguise as a bhiksu and come to bodhisattvas' places. They will adopt attainment as skillful means to teach that the phenomena of matter, feeling, and so forth, and consciousness are impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away, but they are all real and attainable. They will teach that the phenomena of the eye sphere, ear sphere, and so forth, and conscious sphere are impermanent, painful, and so forth, and far away; the phenomena of the sight sphere, sound sphere, and so forth, and mental-image are impermanent, painful, and so forth, and far away; the phenomena of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness

realm are impermanent, painful, and so forth, and far away; the phenomena of the eye contact, ear contact, and so forth, and conscious contact are impermanent, painful, and so forth, and far away; the phenomena of the feelings produced by eye contact, ear contact, and so forth, and conscious contact are impermanent, painful, and so forth, and far away; the phenomena of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power are impermanent, painful, and so forth, and far away. But they also teach that these phenomena are real and attainable. The demons will advise bodhisattvas to cultivate and learn these dharmas. The evil friends will not reveal the truth to allow bodhisattvas to become awakened.

"Well-Appearing One, the bodhisattvas will be shocked, scared, and frightened upon hearing the fathomless prajna paramita if they are absorbed and tempted by evil friends. Therefore, when cultivating prajna paramita, bodhisattvas should be very careful to expediently stay far away from them. If the bodhisattvas stay close to evil friends, they will regress from the pursuit of the bodhi, give up the bodhisattva actions, and withdraw from the realization of the unsurpassed, perfect, and universal bodhi."

(The Buddha identifies the traits of evil friends and demons.)

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Chapter 3

Well-Appearing One

Section 5

(In the Third Assembly)

At that time, Well-Appearing One asked the Buddha again, “As to the term great bodhisattva that you mentioned earlier, what is meant by bodhisattva?”

The Buddha replied to Well-Appearing One, “The meaning of the term bodhisattva has no meaning. Why? Well-Appearing One, as bodhi is without arising and sattva is nonexistent, the term bodhisattva should have no meaning. That is why no meaning is the meaning of the term bodhisattva.

(The Buddha said no meaning is the meaning of the term bodhisattva.)

“Well-Appearing One, like the trail of a bird in the air that is nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like dreams that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like illusions that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like illusory images of water under sunlight that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like shadows, echoes, images, and transformed things that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meaning of the term realness that is nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meaning of the term dharma realm that is nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meaning of the term dharma nature that is nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meanings of the terms the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, and reality that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meanings of matter, feeling, and so forth, and consciousness of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meanings of the eye sphere, ear sphere, and so forth, and conscious sphere of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meanings of the sight sphere, sound sphere, and so forth, and mental-image sphere of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meanings of the eye realm, ear realm, and so forth, and conscious realm of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

“Well-Appearing One, like the meanings of the sight realm, sound realm, and so forth, and mental-image realm of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

"Well-Appearing One, like the meanings of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

"Well-Appearing One, like the meanings of the eye contact, ear contact, and so forth, and conscious contact of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

"Well-Appearing One, like the meanings of the feelings produced by eye contact, ear contact, and so forth, and conscious contact of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

"Well-Appearing One, like the meanings of the earth realm, water realm, and so forth, and consciousness realm of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

"Well-Appearing One, like the meanings of ignorance, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset of a transformed person that are nonexistent, so is the meaning of the term bodhisattva.

"Well-Appearing One, like the meaning of a transformed person's practice of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature that is nonexistent, so is the meaning of the term bodhisattva.

"Well-Appearing One, like the meaning of a transformed person's practice of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power that is nonexistent, so is the meaning of the term bodhisattva.

"Well-Appearing One, like the meanings of the forms of matter, feeling, and so forth, and consciousness of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the eye sphere, ear sphere, and so forth, and conscious sphere of the Thus-Comer, One Worthy of Offerings, Perfectly and

Universally Enlightened Ones that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the sight sphere, sound sphere, and so forth, and mental-image sphere of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened Ones that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the eye realm, ear realm, and so forth, and conscious realm of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the sight realm, sound realm, and so forth, and mental-image realm of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the eye contact, ear contact, and so forth, and conscious contact of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the feelings produced by eye contact, ear contact, and so forth, and conscious contact of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the earth realm, water realm, and so forth, and consciousness realm of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened Ones that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of ignorance, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the conditioned realm in the unconditioned realm and the unconditioned realm in the conditioned realm that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of nonarising and nonextinction, nonmaking and nondoing, nonformation and nondestruction, and noncontamination and nonpurification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Why? Well-Appearing One, like the meanings of matter, feeling, and so forth, and consciousness without arising and extinction, making and doing, formation and destruction, and

contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Why? Well-Appearing One, like the meanings of the eye sphere, ear sphere, and so forth, and conscious sphere without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the sight sphere, sound sphere, and so forth, and mental-image sphere without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the eye realm, ear realm, and so forth, and conscious realm without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the sight realm, sound realm, and so forth, and mental-image realm without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like 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 destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the eye contact, ear contact, and so forth, and conscious contact without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the feelings produced by eye contact, ear contact, and so forth, and conscious contact without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the earth realm, water realm, and so forth, and consciousness realm without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of ignorance, action, consciousness, and so forth, and old age, death, worry, sorrow, misery, anxiety, and upset without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power without arising and extinction, making and doing, formation and destruction, and contamination and purification that are nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of matter, feeling, and so forth, and consciousness that are pure in the final analysis and nonexistent, so is the meaning of bodhisattva when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the eye sphere, ear sphere, and so forth, and conscious sphere that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

“Well-Appearing One, like the meanings of the forms of the sight sphere, sound sphere, and so forth, and mental-image sphere that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

“Well-Appearing One, like the meanings of the forms of the eye realm, ear realm, and so forth, and conscious realm that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

“Well-Appearing One, like the meanings of the forms of the sight realm, sound realm, and so forth, and mental-image realm that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

“Well-Appearing One, like the meanings of the forms of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

“Well-Appearing One, like the meanings of the forms of the eye contact, ear contact, and so forth, and conscious contact that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

“Well-Appearing One, like the meanings of the feelings produced by eye contact, ear contact, and so forth, and conscious contact that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

“Well-Appearing One, like the meanings of the forms of the earth realm, water realm, and so forth, and consciousness realm that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

“Well-Appearing One, like the meanings of the forms of ignorance, action, consciousness, and so forth, and old age and death that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the forms of the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of the Buddha's wisdom and power that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meanings of the 'I,' the sentient being, and so forth, and the knower and the viewer that are pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meaning of 'It gets dark when the sun rises' that is pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meaning of 'all phenomena at the end of great kalpa' that is pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meaning of 'Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One violates pure precept, stays in restlessness, is not liberated, and has no knowledge and views of the liberation' that is pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

"Well-Appearing One, like the meaning of 'the Buddha light in the brilliant lights of the sun, moon, the Heaven of Thirty-Three Smaller Heavens, and so forth, and Heaven of Ultimate Form' that is pure in the final analysis and nonexistent, so is the meaning of bodhisattvas when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha used similes to describe that the meaning of bodhisattva is no meaning, and also imply that various dharmas, the practice of prajna paramita and various superior dharmas, Thus-Comer, and so forth are pure in the final analysis and nonexistent.)

"Why? Well-Appearing One, the bodhi, the sattva, the bodhisattva, and the meaning of the term bodhisattva are neither correspondent nor not correspondent. They are immaterial, invisible, and unsubstantial; they have only one form, that is, formlessness.

"Well-Appearing One, great bodhisattvas should cultivate and learn diligently and become awakened correctly to all unreal dharmas without attachment and hindrance."

(The Buddha concluded that "bodhisattva" is a combination of some immaterial, invisible, and unsubstantial names, all with only one form, and that is formlessness. Great bodhisattvas should be awakened to all unreal dharmas and stay away from attachment and hindrance.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what are all dharmas? How do great bodhisattvas learn and cultivate diligently and become awakened correctly to all unreal dharmas without hindrance and attachment?'

The Buddha replied to Well-Appearing One, "All dharmas consist of virtuous dharmas and not virtuous dharmas, morally related dharmas and morally unrelated dharmas, the dharmas of the world and beyond the world, the flawed and flawless dharmas, the conditioned and unconditioned dharmas, the dharmas shared and not shared by the two vehicles, and so forth. The great bodhisattvas should cultivate and learn diligently and awakened correctly to all dharmas without attachment and hindrance."

(The Buddha explained the meaning of "all dharmas" for Well-Appearing One.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the virtuous dharmas?"

The Buddha replied, "The virtuous dharmas of the world include showing filial piety to father and mother, making offerings to sramanas and Brahmans, paying respect and providing services to teachers and the elders, practicing bliss-inviting giving, observing bliss-inviting precept, practicing bliss-inviting cultivation, attending to patients to bring about blessings,

practicing expedient skillfulness to bring about blessings, and the path of the ten virtuous karmas of the world. They consist of thinking that the body is swelling, thinking about the pus and festering wounds, thinking that skin and flesh are eaten and peeled off, thinking that the appearance turns blue because of bruises, thinking that the body is eaten by pecking, thinking that the body is separated and scattered, thinking that only bones and skeletons remain, and thinking that the body is burned. They virtuous dharmas consist of the four meditations, four immeasurable minds, and four formless concentrations. They consist of the mindfulness in compliance with the Buddha, dharma, sangha, precept, equanimity, heaven, tranquility, inhalation and exhalation, body, and death. These are the virtuous dharmas of the world."

(The Buddha taught what the virtuous dharmas of the world are in his reply to Well-Appearing One's question.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the not virtuous dharmas of the world?"

The Buddha replied to Well-Appearing One, "The not virtuous dharmas of the world consist of killing, stealing, adultery, lying, rude and vicious speech, divisive words, rude and defiled words, greed, anger, incorrect views, hatred, doing harm to others, jealousy, and stinginess. Well-Appearing One, these are named the not virtuous dharmas."

(The Buddha taught what the not virtuous dharmas are.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the morally related dharmas?"

The Buddha replied, "They consist of the virtuous and the not virtuous dharmas."

(The Buddha said that the morally related dharmas refer to the virtuous and not virtuous dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the morally unrelated dharmas?"

The Buddha replied to Well-Appearing One, “They indicate the morally unrelated body karma, speech karma, and mind karma; the morally unrelated four basic elements, morally unrelated five roots, morally unrelated various aggregates, spheres, and realms, and morally unrelated maturation of effect at different times and in different types. These are named the morally unrelated dharmas.”

(The Buddha explained what the morally unrelated dharmas are.)

The long-lived sage Well-Appearing One asked the Buddha again, “What are the dharmas of the world?”

The Buddha replied to Well-Appearing One, “They are the worldly five aggregates, twelve spheres, eighteen realms, the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, and twelve chains of dependent origination.”

(The Buddha explained the meaning of the dharmas of the world.)

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 refer to thirty-seven factors for enlightenment, three liberation gates, the knowledge about the four noble truths that one should possess but have not yet possessed, the knowledge that one has possessed about the four noble truths, an insightful understanding of the four noble truths and complete removal of all vexations, the samadhi with general contemplation and specific investigation, the samadhi with specific investigation only, the samadhi without general contemplation and specific investigation, intelligent understanding of liberation, the mindfulness of correct knowledge, the reasonable reflection, the eight liberations and nine concentrations in sequence, internal emptiness, external emptiness, internal-external emptiness, emptiness of space, emptiness of emptiness, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of nondeconstruction, emptiness of original nature, emptiness of form, emptiness of all dharmas, emptiness of selflessness, and emptiness of selfless self-nature, and the Buddha’s ten abilities,

four kinds of fearlessness, four unhindered understandings, and the eighteen distinctive features of Buddha's wisdom and power. These are the dharmas beyond the world."

(The Buddha explained what the dharmas beyond the world are.)

The long-lived sage Well-Appearing One asked the Buddha, "What are the flawed dharmas?"

The Buddha replied to Well-Appearing One, "The flawed dharmas refer to the absorption of the dharmas in the three realms, including the five aggregates, twelve spheres, eighteen realms, four meditations, four immeasurable minds, and the four formless concentrations. These are the flawed dharmas."

(Again, the Buddha replied to Well-Appearing One's question, the meaning of the flawed dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, "What are the flawless dharmas?"

The Buddha said to Well-Appearing One, "The flawless dharmas are the thirty-seven factors for enlightenment, Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, eighteen distinctive features of Buddha's wisdom and power, and so forth."

(The Buddha explained the flawless dharmas.)

The long-lived sage Well-Appearing One asked the Buddha, "What are the conditioned dharmas?"

The Buddha replied to Well-Appearing One, "The conditioned dharmas have arising, duration, decay, and extinction, and are absorbed in the three realms, including the thirty-seven factors for enlightenment, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, eighteen distinctive features of Buddha's wisdom and power, and so forth."

(The Buddha's answer about the meaning of the conditioned dharmas.)

The long-lived sage Well-Appearing One asked the Buddha again, “What are the unconditioned dharmas?”

The Buddha said to Well-Appearing One, “The unconditioned dharmas have no arising, duration, decay, and extinction. In these dharmas, all greed, hatred, and ignorance cease to exist. The unconditioned dharmas include realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, and so forth.”

(The Buddha said the unconditioned dharmas do not have arising, duration, decay, and extinction.)

The long-lived sage Well-Appearing One asked the Buddha again, “What are the dharmas shared by ordinary sentient beings?”

The Buddha replied to Well-Appearing One, “They include the worldly four meditations, four immeasurable minds, four formless concentrations, and so forth.”

(The dharmas shared by ordinary sentient beings.)

The long-lived sage Well-Appearing One asked the Buddha again, “What are the dharmas not shared by ordinary sentient beings?”

The Buddha replied to Well-Appearing One, “The dharmas not shared by ordinary sentient beings are the thirty-seven factors for enlightenment, three liberation gates, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power.

(The dharmas not shared by ordinary sentient beings.)

“Various great bodhisattvas should not be attached to the dharmas. It is because their characteristics are empty, and all dharmas are without differentiation. When cultivating prajna paramita, great bodhisattvas should adopt nondualism as skillful means, becoming awakened to and correctly understand all dharmas as they really are, as all dharmas are unmovable. You must know, Well-Appearing One, bodhisattva means that bodhisattva is not dualistic and unmovable;

bodhisattva is also without differentiation among all dharmas and not attached to all dharmas. Therefore, no meaning is the meaning of the concept bodhisattva."

(The Buddha concluded the meaning of bodhisattva.)

At that time, the long-lived sage Well-Appearing One asked the Buddha again, "World-Honored One, why are bodhisattvas also called "the great ones" (mahasattva)?"

The Buddha said to Well-Appearing One, "Because bodhisattvas always serve as the leaders of the great sentient beings, they are called the great ones (mahasattva)."

The long-lived sage Well-Appearing One asked, "World-Honored One, what are the great sentient beings, among them bodhisattvas are the leaders?"

The Buddha said to Well-Appearing One, "The great sentient beings refer to those who dwell in the stages of embryonic Buddha nature, eight-forbearance, stream-enterer, once-returner, nonreturner, arhat, or self-enlightenment bodhi. They also refer to great bodhisattvas, including the novice bodhisattvas, the advanced ones, and those who have achieved the stage of nonregression. Because the bodhisattvas serve as the leaders among all great sentient beings, they are also named mahasattva, the great ones. These bodhisattvas have developed a mind of concentration as solid and indestructible as diamond, so they can serve as the leaders of the great sentient beings."

(The Buddha explained for Well-Appearing One that great bodhisattvas are also called the great ones, or mahasattva in Sanskrit, because their minds are concentrative and indestructible and can serve as the leaders of great sentient beings.)

The long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is the solid, diamond-like mind?"

The Buddha replied to Well-Appearing One, "Some great bodhisattvas have initiated aspiration and vowed, 'I should now put on my great armor of merits and virtues to destroy all enemies of vexations and hatred for the sake of sentient beings in this boundless wilderness of birth and death. I should dry up the boundless ocean of birth and death for the sake of all sentient beings universally. I should give up my body and all my property to greatly benefit various

sentient beings. I should bring benefits and happiness to all sentient beings with an equal mind. I should assist sentient beings to walk on the paths of the three vehicles and move toward nirvana. Although I will rescue all sentient beings from suffering by means of the three vehicles, I will not see any sentient being to be rescued and liberated. I should be awakened and aware that all dharma natures have neither arising and extinction, nor purification and contamination. I should cultivate the six paramitas with a mind purely correspondent with the perfect knowledge of all perfect knowledge. I should cultivate and learn diligently to thoroughly understand all subtle, exquisite, and ultimate gates of knowledge. I should thoroughly understand all dharmas forms through one gate, two gates, or many gates. I should cultivate and learn various kinds of exquisite knowledge to understand thoroughly all dharma natures and thus elicit superior virtues and merits.' Well-Appearing One, these great bodhisattvas are having a mind as solid as diamond. If great bodhisattvas dwell firmly in such a mind by adopting nonattainment as skillful means, they definitely will serve as the leaders of great sentient beings.

(The Buddha interpreted what the diamond-like solid minds of bodhisattvas are for Well-Appearing One.)

"Furthermore, Well-Appearing One, some great bodhisattvas make vow, 'I would like to suffer for the sentient beings in hells, the realm of animals, realm of ghosts, human world, and heaven upon me, to let them stay in happiness and peace.' Some other great bodhisattvas are determined to make vow, 'In order to benefit sentient beings, I am willing to suffer various pains for hundreds of thousands of koti nayuta kalpas in great hells. I will expediently teach the hell beings and let them attain the nirvana without remainder. To universally benefit all sentient being, I am willing to suffer violent pains in hells for immeasurable hundreds of thousands of koti nayuta kalpas for each of them. I will expediently teach each of them step by step so all of them will attain the nirvana without remainder. After that, I will continue to plant virtuous roots for numberless hundreds of thousands of koti nayuta kalpas to accumulate sufficient nutrients for the bodhi before I can realize the unsurpassed, perfect, and universal bodhi that I am pursuing.' Well-Appearing One, they make such great vows because of the diamond-like mind of bodhisattva. If great bodhisattvas adopt nonattainment as skillful means to dwell peacefully and firmly in such a mind, they definitely will be able to serve as the leaders of the great sentient beings.

(Some bodhisattvas make vows to suffer for sentient beings for a very long time with a diamond-like mind caused by great compassion.)

"Furthermore, Well-Appearing One, great bodhisattvas should always initiate broad and great mind, so they will become the leaders of great sentient beings. The broad and great mind means that from the time they first aspired to the bodhi until realizing and attaining the perfect knowledge of all perfect knowledge, they will not let a mind of greed, anger, ignorance, hatred, and doing harm to others or a mind of incorrect views and arrogance arise. They will not initiate an aspiration to the stage of voice-hearer or self-enlightened one. If great bodhisattvas can adopt nonattainment as skillful means to dwell peacefully and firmly in such a resolution, they will become the leaders of the great sentient beings.

(The Buddha further explained how bodhisattvas become the leaders of great sentient beings.)

"Furthermore, Well-Appearing One, great bodhisattvas should always initiate a not slanting and unwavering mind, so they will be able to serve as the leaders of the great sentient beings. What is the not slanting and unwavering mind of bodhisattva? It means that the great bodhisattvas have this thought arise in their minds, 'I should initiate to undertake all kinds of cultivation and offer all kinds of services without arrogance but with a mind correspondent with the perfect knowledge of all perfect knowledge.' Well-Appearing One, this is named the not slanting and unwavering mind of bodhisattva. If the great bodhisattvas adopt nonattainment as skillful means to dwell peacefully and firmly in this mind, they will become the leaders of the great sentient beings.

"Furthermore, Well-Appearing One, great bodhisattvas should initiate a mind of equally bringing benefits and happiness to all sentient beings, so they will serve as the leaders of the great sentient beings. The great bodhisattvas will let this thought arise in their minds, 'I am determined to bring benefits and happiness to all sentient beings in the endless future, serve as their refuge, island, and home, and will never turn away from them.' Well-Appearing One, this is named the mind of bodhisattva of equally bringing benefits and happiness to all sentient beings. If great bodhisattvas adopt nonattainment as skillful means to dwell peacefully and firmly in such a mind, they will become the leaders of the great sentient beings.

"Furthermore, Well-Appearing One, great bodhisattvas should stay in a mind of adoring and enjoying the dharma so they will rejoice and have great pleasure in the dharma. Because of this cause and condition, they will serve as the leaders of the great sentient beings. The dharma teaches that the natures of all dharmas are without differentiation. To adore the dharma means that the bodhisattvas always aspire to it. To enjoy the dharma means that the bodhisattvas admire the virtues and merits of the dharma. To rejoice in the dharma means that the bodhisattvas believe in and accept the dharma. To have great pleasure in the dharma means that the bodhisattvas yearn for the dharma and cultivate and learn it. Well-Appearing One, if great bodhisattvas adopt nonattainment as skillful means to adore, enjoy, rejoice in, and have great pleasure in the undifferentiated dharma without attachment, then they will become the leaders of the great sentient beings.

"Furthermore, Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita and adopt nonattainment as skillful means to dwell firmly and peacefully in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, they will become the leaders of the great sentient beings.

"Furthermore, Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita and adopt nonattainment as skillful means to cultivate the thirty-seven factors for enlightenment, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, eighteen distinctive features of Buddha's wisdom and power, and so forth, they will become the leaders of the great sentient beings

"Furthermore, Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita and adopt nonattainment as skillful means to dwell in the samadhi firmly as a solid diamond, and in the samadhi of empty space with liberation but without attachment, doing, contamination, then they will become the leaders of the great sentient beings.

"You must know, Well-Appearing One, because the great bodhisattvas have dwelled peacefully in such subtle and exquisite dharmas when practicing the fathomless prajna paramita, they will become the leaders of the great sentient beings. Therefore, the bodhisattva is also named mahasattva."

(The Buddha continued teaching why bodhisattvas are also called nahasattva, the great ones.)

At that time, the long-lived sage Sariputra asked the Buddha, “World-Honored One, I also would like to talk about why the bodhisattva is named mahasattva based on my own talent of debate. I am begging your kind permission”

The Buddha said to Sariputra, “You may say as you like.”

Sariputra said, “World-Honored One, as bodhisattvas teach with expedient skillfulness sentient beings about the essential meanings of the dharma, the sentient beings thus can terminate their incorrect views of the ‘I,’ the sentient being, and so forth, and the knower and the viewer. The bodhisattvas assist sentient beings to terminate their incorrect views on the discontinuation of life, the permanence of life, existence, nonexistence, aggregates, spheres, realms, noble truths, and dependent origination. The bodhisattvas will also help them terminate the incorrect views on the thirty-seven factors for enlightenment, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power, and the incorrect views on assisting sentient beings to mature, dignifying and purifying Buddha lands, bodhisattva, Thus-Comer, bodhi, nirvana, and turning dharma wheel. With expedient skillfulness, the bodhisattvas teach sentient beings the methods of permanently terminating all incorrect views. Therefore, the bodhisattva is also named mahasattva.”

At that time, Well-Appearing One asked the long-lived sage Sariputra, “If great bodhisattvas adopt nonattainment as skillful means to teach sentient beings about the essential meanings of the dharma, they will assist sentient beings to permanently terminate incorrect views. But why do some bodhisattvas initiate incorrect views of aggregates, spheres, and so forth based on attainment?”

Sariputra replied, “If great bodhisattvas cultivate prajna paramita without expedient skillfulness, they will adopt attainment as skillful means to initiate incorrect views about aggregates, spheres, realms, and so forth. Because of the lack of expedient skillfulness, these bodhisattvas do not adopt nonattainment as skillful means to teach various sentient beings of the essential meanings of the dharma, so they cannot assist them to permanently terminate the incorrect views. On the other hand, the great bodhisattvas who hold expedient skillfulness will

adopt nonattainment as skillful means to teach essential meanings of the dharma and assist sentient beings to permanently terminate varied incorrect views. These great bodhisattvas will not allow the incorrect views of the aggregates, spheres, and so forth to arise in their own minds."

At that time, the long-lived sage Well-Appearing One said to the Buddha, "World-Honored One, I also like to talk why bodhisattvas are called mahasattva based on my own talent of debate. I am begging your kind permission."

The Buddha said to Well-Appearing One, "You may say as you like."

Well-Appearing One said, "In order to realize and attain the perfect knowledge of all perfect knowledge, some great bodhisattvas initiate the bodhi mind, the unequaled equal mind, and the mind not shared by voice-hearers or self-enlightened ones, while they are not attached to these minds. They thus are worthy of the name mahasattva. Why? World-Honored One, it is because the mind in accord with the perfect knowledge of all perfect knowledge is flawless. Those who pursue the perfect knowledge of all perfect knowledge will be flawless, so they will never fall into the three realms. The bodhisattvas not attached to such these minds are called mahasattva."

In the meantime, Sariputra asked Well-Appearing One, "What are the unequaled equal mind and the mind not shared by voice-hearers and self-enlightened ones?"

Well-Appearing One replied, "Since great bodhisattvas first aspired to the bodhi, they have never seen any dharma that is with arising and extinction, increase and decrease, going and coming, and contamination and purification. Sariputra, because they do see any dharma that is with arising and extinction, increase and decrease, going and coming, and contamination and purification, they will not see the mind of voice-hearer, the mind of self-enlightened one, the mind of bodhisattva, or the mind of Thus-Comer. These great bodhisattvas are regarded as having the unequalled equal mind and the mind not shared by voice-hearers and self-enlightened ones. These great bodhisattvas are not attached to these minds either."

Meanwhile, Sariputra said to Well-Appearing One, "If great bodhisattvas are not attached to these minds, they will not be attached to the mind of voice-hearer and the mind of self-

enlightened one. They will not be attached to the minds of all aggregates, spheres, and realms, the four bases of mindfulness, the four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power either. Why? It is because all these various minds are without mind nature."

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

In the meantime, Sariputra said to Well-Appearing One, "We should not be attached to all minds because they are without mind nature. We should not be attached to the aggregates, spheres, realms, and so forth, and the eighteen distinctive features of Buddha's wisdom and power because they are without mind nature.'

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

Sariputra said, "If the perfect knowledge of all perfect knowledge is flawless and does not fall into the three realms, then the minds of the ordinary sentient beings, voice-hearers, and self-enlightened ones should also be flawless and will not fall into the three realms. Why? It is because the original nature of various minds is empty."

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

(Well-Appearing One and Sariputra discussed about various minds and how bodhisattvas become detached from the minds and various dharmas.)

Sariputra said, "If the original nature of these minds is empty, flawless, and will not fall into the three realms, then the aggregates, spheres, realms, and so forth, and the eighteen distinctive features should also be flawless and will not fall into the three realms. Why? It is because the original nature of the aggregates, spheres, and realms is empty."

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

Sariputra said, "If the dharmas such as the mind, matter, and so forth are without nature and thus we should not be attached to them, 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, why does the Thus-Comer say that mind and matter have many different kinds?”

Well-Appearing One replied, “He says so in terms of the worldly perspective instead of the ultimate meaning.”

Sariputra said, “If the mind, matter, and so forth of ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers are flawless and will not fall into the three realms, then there should be no difference among the ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and the Thus-Comers.”

Well-Appearing One said, “Yes, it is as you say.”

Sariputra asked, “If there is no difference among the ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and the Thus-Comers, why does the Buddha say the ordinary and holy sentient beings have many major and minor differences?”

Well-Appearing One replied, “It is also because the Thus-Comer has taught this in terms of the worldly perspective instead of the ultimate meaning. Sariputra, as great bodhisattvas cultivate prajna paramita and adopt nonattainment as skillful means, they are neither attached to nor relying on the great bodhi mind, the unequalled equal mind, and the mind not shared by voice-hearers or self-enlightened ones that they have initiated. They neither grasp nor are attached to the aggregates, spheres, realm, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. They are named mahasattva because of this meaning.”

(Well-Appearing One said that Thus-Comer established differences among ordinary sentient beings, voice-hearers, self-enlightened ones and so forth in terms of worldly perspective instead of ultimate meaning. It is based on expedient skillfulness for guiding sentient beings.)

At that time, the long-lived sage Fully Loving-Kind One (Purna) said to the Buddha, “World-Honored One, I also would like to say something about why bodhisattvas are called mahasattva with my own talent of debate.”

The Buddha replied to Fully Loving-Kind One, “You may say as you like.”

Fully Loving-Kind One said, “Because great bodhisattvas have put on the great armor of virtues and merits in order to bring benefits and happiness to all sentient beings and because they have aspired to and ridden on the great vehicle, they are named mahasattva.”

(After Sariputra and Well-Appearing One, Fully Loving-Kind One also asked to speak about why bodhisattvas are called mahasattva.)

In the meantime, Sariputra asked Fully Loving-Kind One, “How do 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, great bodhisattvas cultivate giving paramita not for the sake of a select few sentient beings, but to bring benefits and happiness universally to all sentient beings. When great bodhisattvas cultivate pure precept, forbearance, diligence, meditation, and prajna paramitas, their passion is directed toward benefiting all sentient beings instead of a select few. Sariputra, this is how great bodhisattvas put on the great armor of merits and virtues to bring benefits and happiness to all sentient beings.

“Furthermore, Sariputra, as great bodhisattvas put on the great armor of virtues and merits, they will not set up a limit and think, ‘I will liberate the sentient beings in this area and guide them into nirvana without remainder, but I will not liberate the sentient beings in other areas. I will liberate the sentient beings in this area and guide them to dwell in the unsurpassed, perfect and universal bodhi, but I will not liberate the sentient beings in other areas.’ Instead, the great bodhisattvas will work diligently to liberate all sentient beings and guide them all into the nirvana without remainder, let them all dwell in the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas put on the great armor of virtues and merits to bring benefits and happiness to all sentient beings.

“Furthermore, Sariputra, the great bodhisattvas will think, ‘I will fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas myself and also assist all sentient beings to fulfill the six paramitas.’ The great bodhisattvas will also think, ‘I will dwell firmly and peacefully in internal emptiness, external emptiness, and so forth, and emptiness of selfless selfness and cultivate the four bases of mindfulness, four correct endeavors, and so forth,

and eighteen distinctive features of Buddha's wisdom and power myself based on the six paramitas. I will also assist all sentient beings to dwell firmly and peacefully in internal emptiness, external emptiness, and so forth, and emptiness of selfless selfness and cultivate the four bases of mindfulness, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power based on the six paramitas.' The great bodhisattvas will also think, 'I will practice the six paramitas, realize and attain the unsurpassed, perfect, and universal bodhi quickly, and enter the nirvana without remainder myself. I will also assist all sentient beings to practice the six paramitas, realize and attain the unsurpassed, perfect, and universal bodhi quickly, and enter the nirvana without remainder.' Sariputra, this is how the great bodhisattvas put on the great armor of virtues and merits to bring great benefits and happiness universally to all sentient beings.

"Furthermore, Sariputra, the great bodhisattvas will cultivate giving paramita with a mind correspondent with the perfect knowledge of all perfect knowledge rather than with voice-hearer or self-enlightened one. By adopting nonattainment as skillful means, they will transfer virtuous roots along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. As they practice giving, they do it without any reservation. Sariputra, this is the great armor of virtues and merits of giving paramita. As they practice giving, they have never had a thought connected with voice-hearer and self-enlightened one. This is the great armor of virtues and merits of pure-precept paramita. As they practice giving, they learn to refrain from indulging in desires and pleasures. This is the great armor of virtues and merits of forbearance paramita. As they practice giving, they do it with bravery and diligence and are not hesitant to put more effort into it. This is the great armor of virtues and merits of diligence paramita. As they practice giving, they wholeheartedly direct their effort toward the perfect knowledge of all perfect knowledge with an attempt to bring ultimate benefits and happiness to all sentient beings without holding any intention correspondent with voice-hearer and self-enlightened one. This is the great armor of virtues and merits of meditation paramita. As they practice giving, they dwell in the realization that all givers, receivers, the things given, and the effects of giving are like dreams and unattainable. This is the great armor of virtues and merits of prajna paramita. Sariputra, these are the six great armors of virtues and merits that the great bodhisattvas wear when they cultivate giving paramitas. Sariputra, if the great bodhisattvas cultivate giving paramita with a mind

correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the phenomena of the six paramitas, you must know that these great bodhisattvas are wearing the great armor of virtues and merits.

"Furthermore, Sariputra, as great bodhisattvas cultivate pure-precept paramita, they stay with a mind correspondent with the perfect knowledge of all perfect knowledge rather than with voice-hearer or self-enlightened one. By adopting nonattainment as skillful means, they transfer the virtuous roots along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. As they cultivate pure precept, they are not stingy at all and have never been reluctant to give all they have. This is the great armor of merits and virtues of giving paramita. As they cultivate pure precept, they do not aspire to the stage of voice-hearer or stage of self-enlightened one, not to mention the ordinary sentient beings. This is the great armor of virtues and merits of pure-precept paramita. As they cultivate pure precept, they will believe in the dharma of pure precept and learn to refrain from indulging in desires and pleasures. This is the great armor of virtues and merits of forbearance paramita. As they cultivate pure precept, they will do it diligently and bravely and have never been hesitant to put more effort into it. This is the great armor of virtues and merits of diligence paramita. As they cultivate pure precept, they are purely guided by the mind of great compassion and have never had any thought relevant to the two vehicles, not to mention the ordinary sentient beings. This is the great armor of virtues and merits of meditation paramita. As they cultivate pure precept, they dwell in all dharmas by viewing them as illusory and have neither reliance on nor attainment to the actions of observing the pure precept because they are aware that the original nature of all dharmas is empty. This is the great armor of virtues and merits of prajna paramita. Sariputra, these are the great armors of the six paramitas that the great bodhisattvas wear when they cultivate pure-precept paramita. If great bodhisattvas cultivate pure-precept paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the phenomena of the six paramitas, you must know that they are wearing the great armor of virtues and merits.

"Furthermore, Sariputra, as great bodhisattvas cultivate forbearance paramita with a mind correspondent with the perfect knowledge of all perfect knowledge rather than voice-hearer or self-enlightened one, they adopt nonattainment as skillful means to transfer the virtuous roots along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. As

they cultivate forbearance, they neither cling to nor imbue themselves with their own bodies and lives. This is the great armor of virtues and merits of giving paramita. As they cultivate forbearance, they do not mix it with any inferior thought relevant to voice-hearer or self-enlightened one. This is the great armor of virtues and merits of pure-precept paramita. As they cultivate forbearance, they believe in the dharma of forbearance and refrain from indulging in desires and pleasure. This is the great armor of virtues and merits of forbearance paramita. As they cultivate forbearance, they work diligently and bravely and have never been hesitant to put more effort into it. This is the great armor of virtues and merits of diligence paramita. As they cultivate forbearance, they direct their minds toward one objective and remain in restlessness even when encountering various kinds of suffering. This is the great armor of virtues and merits of meditation paramita. As they cultivate forbearance, they dwell in a thought of viewing all dharmas as illusory. They learn more Buddha dharmas to assist all sentient beings to mature and contemplate the emptiness of all dharmas without attachment to enmity and harmfulness. This is the great armor of virtues and merits of prajna paramita. Sariputra, these are the great armors of the six paramitas that the great bodhisattvas wear when they cultivate prajna paramita. If great bodhisattvas cultivate forbearance paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the phenomena of the six paramitas, you must know that these great bodhisattvas are wearing the great armor of virtues and merits."

(Fully Loving-Kind One explained to Sariputra how great bodhisattvas wear the great armor of virtues and merits.)

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Chapter 3

Well-Appearing One

Section 6

(In the Third Assembly)

"Furthermore, Sariputra, as great bodhisattvas cultivate diligence paramita with a mind correspondent with the perfect knowledge of all perfect knowledge rather than voice-hearer and self-enlightened one, they 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 they cultivate diligence, they also diligently cultivate and learn the difficult actions of giving. This is the great armor of virtues and merits of giving paramita. When cultivating diligence, they simultaneously work hard to protect pure precept and never violate it. This is the great armor of virtues and merits of pure-precept paramita. As great bodhisattvas cultivate diligence, they cultivate and learn the difficult actions of forbearance diligently. This is the great armor of virtues and merits of forbearance paramita. As they cultivate diligence, they diligently cultivate and learn ascetic actions beneficial for others. This is the great armor of virtues and merits of diligence paramita. As they cultivate diligence, they diligently cultivate and learn meditation samadhi. This is the great armor of virtues and merits of meditation paramita. As they cultivate diligence, they diligently cultivate and learn the wisdom of nonattachment. This is the great armor of virtues and merits of prajna paramita. Sariputra, these are the great armors of the six paramitas that great bodhisattvas wear when they cultivate diligence paramita. If great bodhisattvas cultivate diligence paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the phenomena of the six paramitas, you must know that these great bodhisattvas are wearing the great armor of virtues and merits.

(Fully Loving-Kind One went on to explain to Sariputra how great bodhisattvas wear the great armor of virtues and merits.)

"Furthermore, Sariputra, as great bodhisattvas cultivate meditation paramita with a mind correspondent with the perfect knowledge of all perfect knowledge rather than voice-hearer or self-enlightened one, they 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. As they cultivate meditation, they practice giving with a tranquil mind while the restless and stingy mind no longer arises. This is the great armor of virtues and merits of giving paramita. As they cultivate meditation, they stay in concentration to protect pure precept so various negative invalid 'precepts' are no more present. This is the great armor of virtues and merits of pure-precept paramita. As they cultivate meditation, they dwell in concentration of loving-kindness and compassion to cultivate forbearance without annoying any sentient beings. This is the great armor of virtues and merits of forbearance paramita. As they cultivate meditation, they dwell firmly in pure concentration and practice various virtues and merits diligently to stay away from laziness and tiredness. This is the great armor of virtues and merits of diligence paramita. As they cultivate meditation, they activate a superior concentration thus their minds will stay away from restlessness and disturbance. This is the great armor of virtues and merits of meditation paramita. As they cultivate meditation, they activate superior wisdom based on meditation and thus stay away from the abuse of wisdom. This is the great armor of virtues and merits of prajna paramita. Sariputra, these are the great armors of the six paramitas that the great bodhisattvas wear when they cultivate meditation paramita. If great bodhisattvas cultivate meditation paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the phenomena of the six paramitas, you must know that these great bodhisattvas are wearing the great armor of virtues and merits.

"Furthermore, Sariputra, as great bodhisattvas cultivate prajna paramita with a mind correspondent with the perfect knowledge of all perfect knowledge rather than voice-hearer or self-enlightened one, they 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. As they cultivate prajna, they give everything they have to others without seeing the giver, the receiver, or the things given. This is the great armor of virtues and merits of giving

paramita. As they cultivate prajna, they work hard to protect pure precept, while they do not see any difference between observing and violating precept. This is the great armor of virtues and merits of pure-precept paramita. As they cultivate prajna, they cultivate forbearance based on the superior wisdom of emptiness and do not see ones who forbear and the things they refrain from doing. This is the great armor of virtues and merits of forbearance paramita. As they cultivate prajna, they contemplate all dharmas as empty in the final analysis, while they still diligently cultivate the virtuous dharmas because of great compassion. This is the great armor of virtues and merits of diligence paramita. As they cultivate prajna, they practice superior concentrations and contemplate all phenomena of concentrations as empty in the final analysis. This is the great armor of virtues and merits of meditation paramita. As they cultivate prajna, they contemplate all dharmas, sentient beings, and actions as dreams, shadows, echoes, images, illusory images of water under sunlight, transformed things, and mirages, so they cultivate to develop various kinds of wisdom without attachment. This is the great armor of virtues and merits of prajna paramita. Sariputra, these are the great armors of the six paramitas that the great bodhisattvas wear when they cultivate prajna paramita. If great bodhisattvas cultivate prajna paramita with a mind correspondent with the perfect knowledge of all perfect knowledge without grasping or attaining the phenomena of the six paramitas, you must know that these great bodhisattvas are wearing the great armor of virtues and merits.

"Sariputra, these are named the great armors of merits and virtues that great bodhisattvas wear to bring benefits and happiness to all sentient beings universally. Sariputra, as great bodhisattvas dwell firmly in each paramita and cultivate all the six paramitas to their perfection, they are named wearing the great armor of virtues and merits.

(In summary, as described by Fully Loving-Kind One statements, when great bodhisattvas dwell in, cultivate, and fulfill six paramitas with a mind correspondent with the perfect knowledge of all perfect knowledge to benefit all sentient beings universally without grasping or attaining the phenomena of six paramitas, they do wear the great armor of virtues and merits.)

"Furthermore, Sariputra, although entering the meditations, immeasurable minds, and formless concentrations, the great bodhisattvas are not attached to them, nor are dominated by

their forces in rebirth. Sariputra, this is the great armor of virtues and merits of expedient and skillful prajna paramita that the great bodhisattvas wear when they cultivate meditation paramita.

"Furthermore, Sariputra, although the great bodhisattvas have dwelled in the meditations, immeasurable minds, and formless concentrations and stayed away from the incorrect views of getting far away, tranquility, emptiness, formlessness, and nonaspiration, they will not realize reality and fall into the stage of voice-hearer or self-enlightened one. They will rather transcend all voice-hearers and self-enlightened ones. Sariputra, this is the great armor of virtues and merits of expedient and skillful prajna paramita that the great bodhisattvas wear when they cultivate meditation paramita.

(Great bodhisattvas adopt expedient skillfulness of prajna paramita to cultivate concentrations and transcend the two vehicles.)

"Sariputra, because the great bodhisattvas have worn such great armors of virtues and merits to bring benefits and happiness to all sentient beings, they are named mahasattva.

"Sariputra, these great bodhisattvas have worn the great armor of virtues and merits in order to bring benefits and happiness universally to all sentient beings, and thus are praised and adored 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 will say, 'In a certain world there are the great bodhisattvas with such and such names. They are wearing the great armor of virtues and merits to bring benefits and happiness to all sentient beings, dignify and purify Buddha lands, and assist sentient beings to mature. These great bodhisattvas are using their supernatural powers to undertake what should be accomplished.' The Thus-Comers' admirations will spread to the ten directions and will be heard widely. All human beings, heavenly beings, and so forth will rejoice when hearing the admirations and say, 'These great bodhisattvas will realize the unsurpassed, perfect, and universal bodhi soon, and all sentient beings will greatly benefit.'"

At that time, Sariputra asked Fully Loving-Kind One, "How will great bodhisattvas aspire to great vehicle in order to bring benefits and happiness universally to all sentient beings?"

Fully Loving-Kind One replied, “Sariputra, to universally bring benefits and happiness to all sentient beings, the great bodhisattvas put on the great armors of the six paramitas. They work to stay away from desires, evils, and all not virtuous dharmas, and with general contemplation and specific investigation, they enter the first meditation and fully dwell in it, enjoying joy and pleasure caused by getting away. And so on. They then cease the previously existent pleasure and pain, with the feeling apart from both pain and pleasure, they stay in pure equanimity and enter the fourth meditation and fully dwell in it. Along with meditation, they initiate a mind of loving-kindness. The mental images activated by loving-kindness are broad and great, not dualistic and immeasurable, and without complaint, harm, hatred, and vexation. These images permeate all virtuous cultivations and bring about superior and comprehensive understandings, spreading across the ten directions, filling all empty spaces and dharma realms and enduring. So are the mental-images and the superior understandings activated by the minds of compassion, joy, and equanimity. The great bodhisattvas go on with additional effort to transcend and extinguish all thoughts of matter. They just do not think at all. Thus, they enter boundless emptiness and dwell fully in it. They then transcend all spheres of nothingness, enter the sphere of nonthinking and not nonthinking and dwell fully in it. Sariputra, these great bodhisattvas will go beyond meditations, immeasurable minds, and formless concentrations and enter the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means. Sariputra, this is how great bodhisattvas aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One described to Sariputra how great bodhisattvas aspire to great vehicle to benefit all sentient beings.)

“Furthermore, Sariputra, to bring benefits and happiness to all sentient beings, the great bodhisattvas should first dwell peacefully in meditations, immeasurable minds, and formless concentrations and get to know well the actions, forms, and conditions of entering, staying in, and getting out of the concentrations. After attaining freedom and ease in all these practices, they think they should stay in the mind correspondent with the perfect knowledge of all perfect knowledge. They should, under the guidance of great compassion, teach all sentient beings about various meditations, immeasurable minds, and formless concentrations, assist them to terminate all vexations. They will explain respectively to let them know the tastes and faults of three

realms, teach them the way to get away from the three realms in concentrations, and understand the actions, forms, and conditions of entering, staying in, and getting out of the concentrations. Sariputra, this is how great bodhisattvas dwell in meditation paramita, cultivate giving paramita, and aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One stated the way for great bodhisattvas to dwell in meditation paramita, cultivate giving paramita, and benefit sentient beings through great vehicle.)

"Great bodhisattvas should teach the meditations, immeasurable minds, and formless concentrations with a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion without getting involved in voice-hearer or self-enlightened one. They will further adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas cultivate pure-precept paramita based on meditation paramita and aspire to the great vehicle for bringing benefits and happiness to all sentient beings universally.

(The great vehicle practiced through pure-precept paramita based on meditation paramita to benefit sentient beings.)

"Great bodhisattvas should teach the meditations, immeasurable minds, and formless concentrations with a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion. They will develop a belief in the dharma and refrain from indulging in desires and pleasures. They will further adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas cultivate forbearance paramita based on meditation paramita and aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

(The great vehicle practiced through forbearance paramita based on meditation paramita to benefit sentient beings.)

"Great bodhisattvas should teach the meditations, immeasurable minds, and formless concentrations with a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to cultivate various virtuous roots diligently and tirelessly, and transfer the virtuous roots along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi, Sariputra, this is how great bodhisattvas cultivate diligence paramita based on meditation paramita and aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas cultivate diligence paramita based on meditation to aspire to great vehicle and benefit all sentient beings.)

"Great bodhisattvas should stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to initiate superior samadhi, samapatti, liberations, vexation-overcoming meditations, universal contemplations, and other concentrations based on the meditations, immeasurable minds, and formless concentrations, so that they will acquire a perfect freedom in entering, staying in, and getting out of the concentrations. They thus will not fall into the stage of voice-hearer or self-enlightened one. Sariputra, this is how great bodhisattvas cultivate meditation paramita based on meditation paramita and aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas cultivate meditation paramita based on meditation to aspire to great vehicle and benefit all sentient beings.)

"When great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to cultivate the meditations, immeasurable minds, formless concentrations, and other factors for meditation, they should contemplate and accurately understand the phenomena of impermanence, suffering, selflessness, emptiness, formlessness, and nonaspiration as they really are. As they contemplate, they do not stay away from great compassion. Thus, they will not fall into the stage of voice-hearer or self-enlightened one. They will further adopt nonattainment as skillful means and transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas cultivate prajna paramita

based on meditation paramita and aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

((Fully Loving-Kind One explained how great bodhisattvas cultivate prajna paramita based on meditation paramita to aspire to great vehicle and benefit all sentient beings.)

"Furthermore, Sariputra, as great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to practice the concentration of loving-kindness, they should think, 'I must assist all sentient beings so they will gain happiness.' When practicing the concentration of compassion, they should think, 'I must come to the rescue of all sentient beings so their suffering will be removed.' When practicing the concentration of joy, they should think, 'I must praise and encourage all sentient beings so they will be liberated.' When practicing the concentration of equanimity, they should think, 'I must benefit all sentient beings equally so they will become flawless in their karmas.' They will further adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas cultivate giving paramita based on the immeasurable minds and aspire to the great vehicle for bringing benefits and happiness to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas cultivate giving paramita based on the four immeasurable minds to aspire to great vehicle and benefit all sentient beings.)

"As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, stay in, and get out of the four immeasurable minds, they should not pursue the stage of voice-hearer or self-enlightened one; rather, they should solely aspire to the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to all sentient beings in the endless future. Sariputra, this is how great bodhisattvas cultivate pure-precept paramita based on the immeasurable minds and aspire to the great vehicle for bringing benefits and happiness to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas cultivate pure-precept paramita based on the four immeasurable minds to aspire to great vehicle and benefit all sentient beings.)

"As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, stay in, and get out of the immeasurable minds, they should not have a thought associated with voice-hearer or self-enlightened one; they rather merely believe in the unsurpassed, perfect, and universal bodhi and learn to refrain from indulging in desires and pleasures. They will further adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas cultivate forbearance paramita based on the four immeasurable minds and aspire to the great vehicle for bringing benefits and happiness to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas cultivate forbearance paramita based on the four immeasurable minds to aspire to great vehicle and benefit all sentient beings.)

"As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, stay in, and get out of the four immeasurable minds, they should cease evil actions and cultivate virtuous conducts, and pursue the bodhi tirelessly. They will further adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas cultivate diligence paramita based on the four immeasurable minds and aspire to the great vehicle for bringing benefits and happiness to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas cultivate diligence paramita based on the four immeasurable minds to aspire to great vehicle and benefit all sentient beings.)

"As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, stay in, and get out of the four immeasurable minds, they should initiate various kinds of samapatti and samadhi to acquire great freedom and ease in them. But they should not be dominated or guided by them in rebirth. They will further adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas cultivate meditation paramita based on the

immeasurable minds and aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas cultivate meditation paramita based on the four immeasurable minds to aspire to great vehicle and benefit all sentient beings.)

"As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to enter, stay in, and get out of the four immeasurable minds, they should contemplate and understand the phenomena of impermanence, suffering, selflessness, emptiness, formlessness, and nonaspiration as they really are. In the meantime, they should not stay away from great compassion, or fall into the stage of voice-hearer or self-enlightened one. They will further adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas cultivate prajna paramita based on the immeasurable minds and aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One explained how great bodhisattvas cultivate prajna paramita based on the four immeasurable minds to aspire to great vehicle and benefit all sentient beings.)

"Sariputra, this is how great bodhisattvas cultivate the six paramitas with expedient skillfulness and aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

"Furthermore, Sariputra, as great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion and cultivate the four bases of mindfulness, thirty-seven factors for enlightenment, three liberation gates, and so forth, and the Buddha's ten abilities, the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, they should adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

"Furthermore, Sariputra, as great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they should adopt nonattainment as skillful means to cultivate the knowledge of internal emptiness, external emptiness, and so forth and the knowledge of realness, dharma realm, and so forth. They will also adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas aspire to great vehicle for bringing benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One further explained for Sariputra in these paragraphs how great bodhisattvas should aspire to great vehicle to benefit all sentient beings.)

"As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they should adopt nonattainment as skillful means to initiate the knowledge of neither restlessness nor concentration, the knowledge of neither permanence nor impermanence, the knowledge of neither pleasure nor pain, the knowledge of neither selfness nor selflessness, the knowledge of neither purity nor impurity, the knowledge of neither emptiness nor not emptiness, the knowledge of neither form nor formlessness, the knowledge of neither aspiration nor nonaspiration, the knowledge of neither tranquility nor nontranquility, the knowledge of neither getting far away nor not getting far away, and the knowledge of neither the real nor the unreal. They will transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. Sariputra, this is how great bodhisattvas aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

"As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion to initiate the exquisite knowledge of the dharmas, they should not practice the past, future, and present although they are not unaware of the dharma in the three phases of time. They should not practice the realm of desire, the realm of form, and the realm of formlessness although they are not unaware of the dharma of the three realms. They should not practice the virtuous nature, not virtuous nature, or neutral nature although they are not unaware of the dharma of the three kinds of nature. They should not

practice the dharma of the world and the dharma beyond the world although they are not unaware of the dharma of and beyond the world. They should not practice the conditioned dharma and the unconditioned dharma although they are not unaware of the conditioned and the unconditioned dharma. They will further adopt nonattainment as skillful means to transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Sariputra, this is how great bodhisattvas aspire to the great vehicle for bringing benefits and happiness universally to all sentient beings.

"Sariputra, because the great bodhisattvas have aspired to the great vehicle to expediently and skillfully bring benefits and happiness to all sentient beings, they are also named mahasattva.

(Fully Loving-Kind One concluded that why great bodhisattvas who follow expedient skillfulness in aspiring to great vehicle are called mahasattva.)

"Sariputra, as great bodhisattvas aspire to the great vehicle to bring benefits and happiness to all sentient beings, they are universally praised and adored by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in as many Buddha lands of the ten directions as the sands of the Ganges. The Thus-Comers will say to all publicly with delight and acclamation, 'There are the great bodhisattvas who are named so and so and live in so and so worlds have aspired to the great vehicle to bring benefits and happiness to all sentient beings. They have dignified and purified Buddha lands, assisted sentient beings to grow and mature, and used supernatural powers to accomplish all services that they should do.' The Thus-Comers' voices will spread to all worlds in ten directions. Upon hearing Thus-Comers' admirations, human beings and heavenly beings will rejoice and say, 'These great bodhisattvas will realize and attain the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to various sentient beings soon.'"

At that time, Sariputra asked the long-lived sage Fully Loving-Kind One, "How do great bodhisattvas ride the great vehicle to bring benefits and happiness to various sentient beings?"

Fully Loving-Kind One replied, "Sariputra, when great bodhisattvas cultivate prajna paramita, they stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion. They adopt nonattainment as skillful means to ride on

giving paramita without attaining giving paramita, while they do not attain the givers, the receivers, the things given, and relevant dharmas. Although they ride on pure-precept paramita, they do not attain pure-precept paramita; they do not attain the ones who observe the precept, the ones who violate the precept, and relevant dharmas. Although they ride on forbearance paramita, they do not attain forbearance paramita; they do not attain the ones who practice forbearance, the things ones refrain from doing, and relevant dharmas. Although they ride on diligence paramita, they do not attain diligence paramita; they do not attain the diligent ones, the lazy ones, and relevant dharmas. Although they ride on meditation paramita, they do not attain meditation paramita; they do not attain the ones who cultivate concentration, the ones who are in restlessness, the levels of concentrations, and relevant dharmas. Although they ride on prajna paramita, they do not attain prajna paramita; they do not attain the bodhisattvas or the ignorant ones, the phenomena of wisdom, and relevant dharmas. Sariputra, this is how great bodhisattvas ride on the great vehicle to bring benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One said that although great bodhisattvas ride on the six paramitas, they do not attain the six paramitas and relevant dharmas.)

"Furthermore, Sariputra, as great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they should adopt nonattainment as skillful means to cultivate the thirty-seven factors for enlightenment, the three liberation gates, and so forth, and the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power, so that they can drive away what they should get rid of. Sariputra, this is how great bodhisattvas ride on the great vehicle to bring benefits and happiness universally to all sentient beings.

(Fully Loving-Kind continued to suggest how great bodhisattvas ride on great vehicle and adopt nonattainment as skillful means to benefit sentient beings.)

"Furthermore, Sariputra, as great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they should adopt nonattainment as skillful means to contemplate and realize that great bodhisattvas are merely provisional names because the self-natures of both bodhi and sattva are unattainable.

Matter, feeling, and so forth, and consciousness are merely provisional names because their self-natures are empty and unattainable. The eye sphere, ear sphere, and so forth, and conscious sphere are merely provisional names because their self-natures are empty and unattainable. The sight sphere, sound sphere, and so forth, and mental-image sphere are merely provisional names because their self-natures are empty and unattainable. The eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are merely provisional names because their self-natures are empty and unattainable. Ignorance, action, consciousness, and so forth, and old age and death are merely provisional names because their self-natures are empty and unattainable. The thirty-seven factors for enlightenment, the three liberation gates, and so forth, and eighteen distinctive features of Buddha's wisdom and power are merely provisional names because their self-natures are empty and unattainable. Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are merely provisional names because their self-natures are empty and unattainable. Realness, dharma realm, and so forth, and reality are merely provisional names because their self-natures are empty and unattainable. The bodhi and the Buddha are merely provisional names because their self-natures are empty and unattainable. Sariputra, this is how great bodhisattvas ride on the great vehicle in bring benefits and happiness universally to all sentient beings.

(Fully Loving-Kind One stated that great bodhisattvas should contemplate various dharmas as merely names because their self-natures are empty and unattainable.)

"Furthermore, Sariputra, from first aspired to the bodhi until realizing and attaining the perfect knowledge of all perfect knowledge, great bodhisattvas should adopt nonattainment as skillful means to consistently cultivate the supernatural powers of bodhisattva, assist sentient beings to mature, and dignify and purify Buddha lands. They thus can travel from one Buddha country to the other to make offerings to various Buddhas, the World-Honored Ones. They will listen to their exquisite correct dharma teachings correspondent with great vehicle. Sariputra, although these great bodhisattvas have ridden on the great vehicle, traveled from one Buddha country to the other, stayed close and made offerings to various Buddhas, the World-Honored Ones, assisted sentient beings to mature, dignified and purified Buddha lands, and listened to the correct dharma at various Buddhas' places, they are not attached to the thinking of the Buddha land and so forth. Sariputra, these great bodhisattvas have dwelled in a nondualistic state of

bodhisattva and appear to assist sentient beings in a way most suitable for individuals. Sariputra, these great bodhisattvas will not stay away from the correct dharma of great vehicle wherever they are reborn until finally realizing the perfect knowledge of all perfect knowledge. Sariputra, these great bodhisattvas will attain the perfect knowledge of all perfect knowledge and turn the correct dharma wheel for all heavenly beings and human beings before long. The dharma wheel cannot be turned by voice-hearers, self-enlightened ones, devas, demons, Brahmans, and asuras. Sariputra, because these bodhisattvas ride on the great vehicle to bring benefits and happiness to all sentient beings, they are also named mahasattva.

"Sariputra, all great bodhisattvas who have ridden on the great vehicle to bring benefits and happiness to all sentient beings universally will be adored and admired 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 will acclaim publicly and joyfully, mention their names and the worlds they live, and prophesize that they will soon attain the perfect knowledge of all perfect knowledge, turn the correct dharma wheel for all heavenly and human beings, and this wheel cannot be turned by voice-hearers, self-enlightened ones or others. The Buddhas' voices of admiration will spread across ten directions. Upon hearing the Thus-Comers' voices, the heavenly and human beings will greatly rejoice and say, 'These great bodhisattvas will attain the perfect knowledge of all perfect knowledge and turn the wonderful dharma wheel to deliver immeasurable sentient beings before long.'"

(Fully Loving-Kind One provided another example to explain why great bodhisattvas are called mahasattva. He also described how they are admired by Thus-Comers in the worlds of the ten directions.)

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what is meant by the great bodhisattvas who wear the armor of great vehicle?"

The Buddha replied to Well-Appearing One, "If great bodhisattvas can wear the armor of giving paramita, pure-precept paramita, and so forth, and prajna paramita, they wear the armor of great vehicle. If they wear the armor of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and reality; the Buddha's

ten abilities, four kinds of fearlessness, and so forth, 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, they are called wearing the armor of great vehicle. If great bodhisattvas can transform their own bodies into the image of the Buddha, emit great brilliant lights to shine over the large threefold thousand-world, and so forth, and the Buddha worlds of the ten directions as the Ganges sands, and do things beneficial for all sentient beings, they are called wearing the armor of great vehicle.

(The Buddha explained the meaning of the great bodhisattvas who wear the armor of great vehicle.)

"Furthermore, Well-Appearing One, some great bodhisattvas wear the armors of virtues and merits, emit great brilliant lights to shine over the large threefold thousand-world and the Buddha worlds in the ten directions which are as many as the sands of the Ganges, make the worlds quake in six ways, and extinguish all fires flaming in hells to relieve the sentient beings from suffering. Knowing that the hell beings are rid of suffering now, the great bodhisattvas will make the transformed Buddha's voices to teach them, let them take refuge in and pay homage to Thus-Comers. The hell beings, after hearing the Buddhas' voices, will attain peace, stability, joy, and happiness in body and mind, then they will be reborn in heaven or human world to serve the Buddhas and bodhisattvas. These great bodhisattvas also let animals and hungry ghosts hear the Buddhas' voices. After attaining peace and happiness in body and mind, they are also reborn in heaven or human world to serve the Buddhas and bodhisattvas. This is how great bodhisattvas wear the armor of great vehicle.

"Well-Appearing One, suppose the conjurer and disciples transformed hells, the realm of animals, and realm of hungry ghosts at a four-way intersection, and praised loudly the triple gem, the Buddha, dharma, and sangha, so that people can hear and attain peace and joy in body and mind, and are reborn in heaven or human world after passing away from present realms. What do you think about this? Are these transformed things real?"

Well-Appearing One replied, "No, World-Honored One, they are not real."

The Buddha said to Well-Appearing One, “So are great bodhisattvas. Although great bodhisattvas have liberated sentient beings in immeasurable and boundless worlds from the three inferior destinies, no sentient being is really liberated. Why? It is because the nature and phenomena of all dharmas are illusory.

“Furthermore, Well-Appearing One, some great bodhisattvas wear the armor of giving paramita to transform the large threefold thousand-world into a world made of lapis lazuli. These great bodhisattvas also transform themselves into great dharma-wheel turning kings. The seven treasures and the big families affiliated with the kings are always available and ready to serve at their disposal. To satisfy the needs of various sentient beings, the kings always give food, drinks, clothes, vehicles, and other living supplies for those in need. After practicing giving, the transformed kings will teach sentient beings the dharma correspondent with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, so that the sentient beings will not stay away from the dharma correspondent with the six paramitas until finally attaining the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas wear the armor of great vehicle.

(The Buddha provided examples to describe how great bodhisattvas wear the armor of great vehicle.)

“Well-Appearing One, the conjurer and disciples transformed poor sentient beings at a four-way intersection in front of the public, then offered them transformed living supplies they needed. 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 wear the armor of great vehicle of giving paramita and transform the world into lapis lazuli and themselves into turning dharma-wheel kings. After practicing giving to satisfy the needs of sentient beings, the great bodhisattvas also teach them the dharma correspondent with the six paramitas. Nevertheless, all these things are not real. Why? It is because the nature and phenomena of all dharmas are like illusions.

"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 chose to be reborn in the family of the turning dharma-wheel king. They inherited the throne, established immeasurable hundreds of thousands of koti nayuta of sentient beings, and let them dwell in the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, thirty-seven factors for enlightenment, and so forth, and eighteen distinctive features of Buddha's wisdom and power. They also taught sentient beings the dharma gate correspondent with these merits and virtues, guide them to dwell peacefully in these superior dharmas and never stay away from them until attaining the unsurpassed, perfect, and universal bodhi. Well-Appearing One, this is how great bodhisattvas wear the armor of great vehicle.

"Well-Appearing One, a conjurers and disciples transformed numberless hundreds of thousands of sentient beings and let them dwell firmly in the path of the ten virtuous karmas, four meditations, 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 beings real?"

Well-Appearing One replied, "No, World-Honored One, they are not real."

The Buddha said to Well-Appearing One, "So are great bodhisattvas. They are reborn in the family of the turning dharma-wheel king for the sake of all sentient beings. They inherited the throne and received great wealth, nobility, freedom, and ease. They well established immeasurable hundreds of thousands of koti nayuta of sentient beings in the path of the ten virtuous karmas, four meditations, and so forth, and eighteen distinctive features of Buddha's wisdom and power. Nevertheless, none of what they have done is real. Why? Well-Appearing One, it is because the nature and phenomena of all dharmas are like illusions.

"Furthermore, Well-Appearing One, great bodhisattvas have not only worn the great armor of the virtues and merits of forbearance themselves but also encouraged immeasurable hundreds of thousands of koti nayuta of sentient beings to do so. Well-Appearing One, why do they do this? Well-Appearing One, since they first aspired to until attaining the perfect knowledge of all perfect knowledge, they have worn the armor of forbearance and always reminded themselves of this, 'If sentient beings come to kill me with sword, rod, or stone, I will never have a thought of hatred; rather, I will encourage other sentient beings to practice

forbearance as I do.' Well-Appearing One, these great bodhisattvas will accomplish what they pursue without staying away from forbearance until attaining the perfect knowledge of all perfect knowledge. Well-Appearing One, this is how great bodhisattvas wear the armor of great vehicle.

"Well-Appearing One, a conjurer and disciples transformed various transformed sentient beings, who carried swords, rods, and stones to kill each other, while some tried to persuade them refraining from killing. What do you think about this? Are these transformed beings real?"

Well-Appearing One replied, "No, World-Honored One, they are not real."

The Buddha said to Well-Appearing One, "So are great bodhisattvas, who have not only worn the great armor of merits and virtues of forbearance themselves but also encouraged immeasurable hundreds of thousands of sentient beings to do so. Although the bodhisattvas have done these things, they truly do nothing. Why? It is because the nature and phenomena of all dharmas are like illusions.

"Furthermore, Well-Appearing One, some great bodhisattvas have not only worn the great armor of diligence paramita themselves but also encouraged immeasurable hundreds of thousands of koti nayuta of sentient beings to wear the great armor of diligence paramita. Why? Well-Appearing One, these great bodhisattvas have stayed in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion. They have not only themselves initiated various kinds of diligence in body and mind but also encouraged immeasurable hundreds of thousands of koti nayuta of sentient beings to do so. Well-Appearing One, this is how great bodhisattvas wear the great armor of great vehicle.

"Well-Appearing One, a conjurer and disciples transformed sentient beings, let them not only work diligently themselves but also encourage others to do so. What do you think about this? Are the transformed beings real?"

Well-Appearing One replied, "No, World-Honored One, they are not real."

The Buddha said to Well-Appearing One, "So are the great bodhisattvas; they have stayed in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion. They not only cultivate diligence themselves but also encourage

other sentient beings to do so. Nevertheless, none of what the bodhisattvas do is real. Why? It is because the nature and phenomena of all dharmas are like illusions.

"Furthermore, Well-Appearing One, some great bodhisattvas have not only worn the great armor of meditation paramita themselves but also encouraged immeasurable hundreds of thousands of koti nayuta of sentient beings to do so. Why? Well-Appearing One, as they dwell in the concentration of equanimity toward all dharmas, they see neither concentration nor restlessness. They always cultivate meditation paramita; they also encourage others to cultivate the meditation of equality until realizing and attaining the perfect knowledge of all perfect knowledge. Well-Appearing One, this is how great bodhisattvas wear the great armor of great vehicle.

"Well-Appearing One, a conjurer and disciples transformed sentient beings, let them not only cultivate the meditation of equality toward all dharmas themselves but also encourage others to do so. What do you think about this? Are the transformed beings real?"

Well-Appearing One replied, "No, World-Honored One, they are not real."

The Buddha said to Well-Appearing One, "So are great bodhisattvas. They not only dwell in the concentration of equality toward all dharmas themselves but also encourage others to do so. Nevertheless, none of what they do is real. Why? It is because the nature and phenomena of all dharmas are like illusions.

"Furthermore, Well-Appearing One, some great bodhisattvas have not only worn the great armor of prajna paramita themselves but also encouraged immeasurable hundreds of thousands of koti nayuta of sentient beings to do so. Why? Well-Appearing One, as great bodhisattvas dwell in the profound prajna paramita without nonsensical arguments, they do not differentiate between this shore and other shore, or between the contaminated and the purified dharmas. They have also encouraged immeasurable hundreds of thousands of koti nayuta of sentient beings to dwell peacefully in the wisdom without nonsensical arguments. Well-Appearing One, this is how great bodhisattvas wear the armor of great vehicle.

"Well-Appearing One, a conjurer and disciples transformed sentient beings, who not only dwelled peacefully in the wisdom without nonsensical arguments themselves but also encouraged others to do so. What do you think about this? Are the transformed beings real?"

Well-Appearing One replied, "No, World-Honored One, they are not real."

The Buddha said to Well-Appearing One, "So are great bodhisattvas. They have not only dwelled peacefully in wisdom without nonsensical arguments themselves but also encouraged the sentient beings to do so. Nevertheless, none of what the bodhisattvas do is real. Why? It is because the nature and phenomena of all dharmas are like illusions.

"Furthermore, Well-Appearing One, some great bodhisattvas have worn the various armors of virtues and merits as mentioned above and contemplated and investigated all sentient beings in as many Buddha lands of the ten directions as the sands of the Ganges. If they see that some sentient beings have absorbed evil dharmas and gone astray, these great bodhisattvas will use their supernatural powers to transform themselves to appear in various Buddha lands and show sentient beings how they have not only cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramita themselves but also encouraged others to practice giving, pure precept, forbearance, diligence, meditation, or prajna paramita according to individual difference. After doing this, these great bodhisattvas will further teach the sentient beings the dharma correspondent with the six paramitas in the languages suitable for them. Upon hearing the dharma, the sentient beings will never stay away from this wonderful dharma until they realize and attain the perfect knowledge of all perfect knowledge. Well-Appearing One, this is how great bodhisattvas wear the great armor of great vehicle.

"Well-Appearing One, a conjurer and disciples transformed sentient beings, let them not only dwell peacefully in the six paramitas but also encourage others to do so. What do you think about this? Are the Transformed beings real?"

Well-Appearing One replied, "No, World-Honored One, they are not real."

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. They appear in as many Buddha lands of the ten directions as the sands of the Ganges to show that they not only dwell peacefully in and never stay away from the six paramitas themselves but also encourage

others to do so. Nevertheless, none of what the great bodhisattvas do is real. Why? It is because the nature and phenomena of all dharmas are like illusions.

"Furthermore, Well-Appearing One, as great bodhisattvas wear the various armors of virtues and merits as mentioned above, they will stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion. They adopt nonattainment as skillful means to bring benefits and happiness to all sentient beings without involving themselves in voice-hearer or self-enlightened one. These great bodhisattvas will not think, 'I will establish the sentient beings of this area in giving paramita, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in giving paramita.' These great bodhisattvas will not think, 'I will establish the sentient beings of this area in prajna paramita, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in prajna paramita.' They will not think, 'I will establish the sentient beings of this area in internal emptiness, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in internal emptiness.' They will not think, 'I will establish the sentient beings of this area in emptiness of selfless self-nature, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in emptiness of selfless self-nature.' They will not think, 'I will establish the sentient beings of this area in the thirty-seven factors for enlightenment, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in the thirty-seven factors for enlightenment.' They will not think, 'I will establish the sentient beings of this area in the three liberation gates, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in the three liberation gates.' They will not think, 'I will establish the sentient beings of this area in the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power.' They will not think, 'I will establish the sentient beings of this area in stream-entry effect, once-return effect, and so forth,

and self-enlightenment bodhi, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in stream-entry effect, once-return effect, and so forth, and self-enlightenment bodhi.' They will not think, 'I will establish the sentient beings of this area in the unsurpassed, perfect, and universal bodhi, but not the sentient beings of that area.' Rather, they will think, 'I will establish immeasurable, countless, and boundless sentient beings in the unsurpassed, perfect, and universal bodhi.' Well-Appearing One, this is how great bodhisattvas wear the armor of great vehicle.

"Well-Appearing One, a conjurer and disciples transformed sentient beings and let them dwell firmly in the six paramitas, various kinds of emptiness, and so forth, and the unsurpassed, perfect, and universal bodhi. What do you think about this? Are the transformed beings real?'

Well-Appearing One replied, "No, World-Honored One, they are not real."

The Buddha said to Well-Appearing One, "So are the great bodhisattvas. They stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion. They adopt nonattainment as skillful means to establish immeasurable, countless, and boundless sentient beings in the six paramitas, various kinds of emptiness, and so forth, and the unsurpassed, perfect, and universal bodhi. Nevertheless, none of what the bodhisattvas do is real. Why? It is because the nature and phenomena of all dharmas are like illusions."

(This is Buddha's conclusion, stating that great bodhisattvas not only wear the armor of great vehicle themselves but also encourage others to do so. They adopt nonattainment as skillful means to establish numberless sentient beings in various superior dharmas and guide them to achieve the unsurpassed bodhi. As the nature and phenomena of all dharmas are nonexistent, all they have done is like illusions.)

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Chapter 3

Well-Appearing One

Section 7

(In the Third Assembly)

At that time, Well-Appearing One said to the Buddha, “World-Honored One, my understanding of the Buddha’s teaching is that if great bodhisattvas do not wear the armor of virtues and merits, they do wear the armor of great vehicle because the particular characteristics of all dharmas are empty. Why? World-Honored One, matter, feeling, and so forth, and consciousness and their forms are empty. The eye sphere, ear sphere, and so forth, and conscious sphere and their forms are empty. The sight sphere, sound sphere, and so forth, and mental-image sphere and their forms are empty. The eye realm, ear realm, and so forth, and conscious realm and their forms are empty. The sight realm, sound realm, and so forth, and mental-image realms and their forms are empty. The eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm and their forms are empty. The eye contact, ear contact, and so forth, and conscious contact and their forms are empty. The feelings produced by eye contact, ear contact, and so forth and conscious contact and their forms are empty. Giving paramita, pure-precept paramita, and so forth, and prajna paramita and their forms are empty. Internal emptiness, external emptiness, and so forth, and emptiness of selfless selfness and their formss are empty. The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path and their forms are empty. The Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power and their forms are empty. Great bodhisattva and the form of great bodhisattva are empty. Wearing the great armor of virtues and merits and the form of wearing the great vehicle of virtues and merits are also empty.

"World-Honored One, because of this cause and condition, if great bodhisattvas do not wear the armor of virtues and merits, they do wear the armor of great vehicle."

The Buddha said to Well-Appearing One, "Yes, it is as you say. Why? Well-Appearing One, the perfect knowledge of all perfect knowledge is without making and doing. All sentient beings are without making and doing. All sentient beings' vexations are also without making and doing. Great bodhisattvas wear the armor of great vehicle for the sake of this event."

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 is without making and doing, all sentient beings are without making and doing, and all sentient beings' vexations are also without making and doing, and that great bodhisattva wear the armor of great vehicle for the sake of this event?"

The Buddha replied to Well-Appearing One, "The perfect knowledge of all perfect knowledge is without making and doing, all sentient beings are without making and doing, and all their vexations are without making and doing because the makers are unattainable. Why? Well-Appearing One, matter, feeling, and so forth, and consciousness are neither making nor not making, neither doing nor not doing. Why? It is because matter, feeling, and so forth, and consciousness are in the final analysis unattainable. The eye sphere, ear sphere, and so forth, and conscious sphere are neither making nor not making, neither doing nor not doing. Why? It is because the eye sphere, ear sphere, and so forth, and conscious sphere are in the final analysis unattainable. The sight sphere, sound sphere, and so forth, and mental-image sphere are neither making nor not making, neither doing nor not doing. Why? It is because the sight sphere, sound sphere, and so forth, and mental-image sphere are in the final analysis unattainable. The eye realm, ear realm, and so forth, and conscious realm are neither making nor not making, neither doing nor not doing. Why? The eye realm, ear realm, and so forth, and conscious realm are in the final analysis unattainable. The sight realm, sound realm, and so forth, and mental-image realm are neither making nor not making, neither doing nor not doing. Why? It is because the sight realm, sound realm, and so forth, and mental-image realm are unattainable in the final analysis. The eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are neither making nor not making, neither doing nor not doing. Why? It is

because the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are in the final analysis unattainable. The eye contact, ear contact, and so forth, and conscious contact are neither making nor not making, neither doing nor not doing. Why? It is because the eye contact, ear contact, and so forth, and conscious contact are in the final analysis unattainable. The feelings produced by eye contact, ear contact, and so forth, and conscious contact are neither making nor not making, neither doing nor not doing. Why? It is because the feelings produced by eye contact, ear contact, and so forth, and conscious contact are unattainable in the final analysis. The 'I,' the sentient being, the living one, and so forth, and the viewer are neither making nor not making, neither doing nor not doing. Why? It is because the 'I,' the sentient being, the living one, and so forth, and the viewer are unattainable in the final analysis. Dreams, illusions, echoes, images, shadows, illusory images of water under sunlight, transformed things, and mirages are neither making nor not making, neither doing nor not doing. Why? It is because dreams, illusions, and so forth, and mirages are unattainable in the final analysis. Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are neither making nor not making, neither doing nor not doing. Why? It is because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are unattainable in the final analysis. The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are neither making nor not making, and neither doing nor not doing. Why? It is because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are unattainable in the final analysis. The liberation gates of emptiness, formlessness, and nonaspiration are neither making nor not making, neither doing nor not doing. Why? It is because the liberation gates of emptiness, formlessness, and nonaspiration are unattainable in the final analysis. And so on, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are neither making nor not making, neither doing nor not doing. Why? It is because the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are unattainable in the final analysis. Realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, the nature of nonarising, dharma concentration, dharma dwelling, and reality are neither making nor not making, neither doing nor not doing. Why? It is because realness, dharma realm, and so forth, and reality are

unattainable in the final analysis. Great bodhisattvas are neither making nor not making, neither doing nor not doing. Why? It is because great bodhisattvas are unattainable in the final analysis. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are neither making nor not making, neither doing nor not doing. Why? It is because the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are unattainable in the final analysis. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are neither making nor not making, neither doing nor not doing. Why? It is because 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, because of this cause and condition, the perfect knowledge of all perfect knowledge is without making and doing, all sentient beings are without making and doing, and their vexations are without making and doing. Great bodhisattvas wear the armor of great vehicle for the sake of this event. Well-Appearing One, based on this meaning we know that as great bodhisattvas do not wear the armor of virtues and merits, they do wear the armor of great vehicle."

(The Buddha explained for Well-Appearing One why great bodhisattvas who do not wear the armor of virtues and merits do wear the armor of great vehicle. It is because all dharmas are without making and doing, and they are unattainable in the final analysis.)

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, feeling, and so forth, and consciousness are without bondage and relief."

In the meantime, Fully Loving-Kind One asked Well-Appearing One, "Venerable one, do you say that matter, feeling, and so forth, and consciousness are without bondage and relief?"

Well-Appearing One replied, "Yes."

Fully Loving-Kind One asked again, "What kind of matter is without bondage and relief? What kinds of feeling, thinking, action, and consciousness are without bondage and relief?"

Well-Appearing One replied, “Matter, feeling, and so forth, and consciousness that are like dreams, echoes, and so forth, and mirages are without bondage and relief. Why? Matter, feeling, and so forth, and consciousness are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification, so they are without bondage and relief.

“Furthermore, Fully Loving-Kind One, matter, feeling, and so forth, and consciousness in the past are without bondage and relief. Matter, feeling, and so forth, and consciousness in the future are without bondage and relief. Matter, feeling, and so forth, and consciousness in the present are also without bondage and relief. Why? All these kinds of matter, feeling, and so forth, and consciousness are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, the virtuous matter, feeling, and so forth, and consciousness are without bondage and relief. The not virtuous matter, feeling, and so forth, and consciousness are without bondage and relief. The neutral matter, feeling, and so forth, and consciousness are also without bondage and relief. Why? All these kinds of matter, feeling, and so forth, and consciousness are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, the guilty matter, feeling, and so forth, and consciousness are without bondage and relief. The not guilty matter, feeling, and so forth, and consciousness are also without bondage and relief. Why? These kinds of matter, feeling, and so forth, and consciousness are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, the flawed matter, feeling, and so forth, and consciousness are without bondage and relief. The flawless guilty matter, feeling, and so forth, and consciousness are also without bondage and relief. Why? These kinds of matter, feeling, and so forth, and consciousness are without bondage and relief because they are nonexistent, far

away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, matter, feeling, and so forth, and consciousness of the world are without bondage and relief. Matter, feeling, and so forth, and consciousness beyond the world are also without bondage and relief. Why? These kinds of matter, feeling, and so forth, and consciousness are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, the contaminated matter, feeling, and so forth, and consciousness are without bondage and relief. The purified matter, feeling, and so forth, and consciousness are also without bondage and relief. Why? These kinds of matter, feeling, and so forth, and consciousness are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, all dharmas are without bondage and relief. Why? All dharmas are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, giving paramita, pure-precept paramita, and so forth, and prajna paramita are without bondage and relief. Why? Giving paramita, pure-precept paramita, and so forth, and prajna paramita are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are without bondage and relief. Why? Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

"Furthermore, Fully Loving-Kind One, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are without bondage and relief. Why? The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

"Furthermore, Fully Loving-Kind One, the liberation gates of emptiness, formlessness, and nonaspiration are without bondage and relief. Why? The liberation gates of emptiness, formlessness, and nonaspiration are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

"Furthermore, Fully Loving-Kind One, the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power are without bondage and relief. Why? The Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

"Furthermore, Fully Loving-Kind One, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without bondage and relief. Why? The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

"Furthermore, Fully Loving-Kind One, all great bodhisattva actions are without bondage and relief. Why? All great bodhisattva actions are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, the unsurpassed, perfect, and universal bodhi of the Buddhas all dharmas is without bondage and relief. Why? The unsurpassed, perfect, and universal bodhi of the Buddhas is without bondage and relief because it is nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, various great bodhisattvas are without bondage and relief. Why? Great bodhisattvas are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are without bondage and relief. Why? All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Furthermore, Fully Loving-Kind One, realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, and reality are without bondage and relief. Why? Realness, dharma realm, and so forth, and reality are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification.

“Fully Loving-Kind One, great bodhisattvas should adopt nonattainment as skillful means to accurately know this exquisite and subtle dharma gate that is free from bondage and relief. Fully Loving-kind One, great bodhisattvas should adopt nonattainment as skillful means to diligently cultivate and learn the six paramitas, various kinds of emptiness, and so forth, and perfect knowledge of all phenomena that are free from bondage and relief. Fully Loving-kind One, great bodhisattvas should also dwell correctly and peacefully in the six paramitas, various kinds of emptiness, and so forth, and perfect knowledge of all phenomena that are free from bondage and relief. Fully Loving-kind One, great bodhisattvas should adopt nonattainment as skillful means to assist sentient beings who are free from bondage and relief to mature, dignify

and purify Buddha lands which are free from bondage and relief, stay close to and make offerings to the Buddhas who are free from bondage and relief, and listen to and accept the dharma gate that is free from bondage and relief.

"Fully Loving-kind One, great bodhisattvas should not stay far away from the Buddhas who are free from bondage and relief. They should not stay far away from the supernatural powers, five eyes, dharani gates, and samadhi gates that are free from bondage and relief. Fully Loving-kind One, great bodhisattvas definitely will initiate the perfect knowledge of the forms of the paths that is free from bondage and relief, realize and attain the perfect knowledge of everything and perfect knowledge of all phenomena that are free from bondage and relief, turn the dharma wheel that is free from bondage and relief, and establish all sentient beings who are free from bondage and relief in the three vehicles that are free from bondage and relief, so they will realize and attain the ultimate nirvana that is free from bondage and relief.

(Well-Appearing One said to Fully Loving-Kind One that all dharmas, including five aggregates, various superior dharmas, great bodhisattva, and Thus-Comer, are without bondage and relief because they are nonexistent, far away, tranquil, formless, without making, without arising, without extinction, without contamination, and without purification. Great bodhisattvas should adopt nonattainment as skillful means to realize this dharma gate and engage in various Buddhist services.)

"Fully Loving-kind One, if great bodhisattvas can cultivate the six paramitas that are without bondage and relief, they will be able to realize that all dharma natures are without bondage and relief because they are nonexistent, far away, tranquil, formless, without arising and extinction, and without contamination and purification. Fully Loving-kind One, you must know that these great bodhisattvas are wearing the armor of great vehicle that is without bondage and relief. These great bodhisattvas will realize and attain the unsurpassed, perfect, and universal bodhi soon, and thus will bring benefits, peace, and happiness to all sentient beings in the endless future."

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, what are the forms of great vehicle for great bodhisattvas? How do we know that

great bodhisattvas have aspired to the great vehicle? Where is the great vehicle from? Where will it go? Who will dwell in the great vehicle? Who will appear by riding the great vehicle?"

The Buddha replied to Well-Appearing One, "You ask, 'What are the forms of great vehicle for great bodhisattva?' Well-Appearing One, you must know that the six paramitas are the forms of great vehicle for great bodhisattvas. What are the six paramitas? They are giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita.

(Responding to Well-Appearing One's question, Buddha said that the six paramitas are the forms of great vehicle for great bodhisattvas. He explained the essential meanings of six paramitas in the following paragraphs.)

"What is giving paramita? As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they adopt nonattainment as skillful means to practice giving paramita. They not only renounce all they have internally and externally but also encourage others to do so. They further transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. This is giving paramita.

"What is pure-precept paramita? As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they adopt nonattainment as skillful means to practice pure-precept paramita. They not only uphold and practice the path of the ten virtuous karmas themselves but also encourage others to do so. They further transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. This is pure-precept paramita.

"What is forbearance paramita? As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they adopt nonattainment as skillful means to practice forbearance paramita. They not only strengthen forbearance cultivation themselves but also encourage others to do so. They further transfer the virtuous roots thus derived along with all sentient beings equally toward the perfect knowledge of all perfect knowledge. This is forbearance paramita.

“What is diligence paramita? As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they adopt nonattainment as skillful means to practice diligence paramita. They not only cultivate the five paramitas diligently themselves but also encourage others to do so. They further transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. This is diligence paramita.

“What is meditation paramita? As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they adopt nonattainment as skillful means to practice meditation paramita. They enter various meditations expediently and skillfully and are not dominated by the powers thus produced in rebirth. They also encourage others to do so. They further transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. This is meditation paramita.

“What is prajna paramita? As great bodhisattvas stay in a mind correspondent with the perfect knowledge of all perfect knowledge under the guidance of great compassion, they adopt nonattainment as skillful means to practice prajna paramita. They investigate all dharma natures, get to know what they really are, but they do not grasp various dharma natures. They also encourage others to do so. They further transfer the virtuous roots thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi. This is prajna paramita of great bodhisattva. You must know, Well-Appearing One, these are the forms of great vehicle for great bodhisattvas.

“Furthermore, Well-Appearing One, the forms of great vehicle for great bodhisattvas also include internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of nondeconstruction, emptiness of original nature, emptiness of characteristics, emptiness of all dharmas, emptiness of selflessness, and emptiness of selfless self-nature.

(The Buddha further said that internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are the forms of great vehicle for great bodhisattvas. He explained the essential meanings of various kinds of emptiness in the following paragraphs.

(The Buddha said that various kinds of emptiness are also the forms of great vehicle for great bodhisattvas. He explained the essential meanings of various kinds of emptiness in the following paragraphs.

"What is internal emptiness? The internal refers to inner dharmas; they are the eye, ear, nose, tongue, body, and conscious spheres. You must know that the eye sphere is neither permanent nor destructible because it is empty. The ear, nose, tongue, body, and conscious spheres are neither permanent nor destructible because they are empty too. Why? It is because of their original nature. This is internal emptiness.

"What is external emptiness? The external refers to outer dharmas; they are the sight, sound, smell, taste, touch, and mental-image spheres. You must know that the sight is neither permanent nor destructible because it is empty. The sound, smell, taste, touch, and mental-image spheres are neither permanent nor destructible because they are empty too. Why? It is because of their original nature. This is external emptiness.

"What is internal-external emptiness? The internal and external refers to six inner spheres and six outer spheres. You must know that the inner dharmas are empty because of the outer realms; the outer realms are empty because of the inner dharmas. They are all neither permanent nor destructible. Why? It is because of their original nature. This is internal-external emptiness.

"What is emptiness of space? Space refers to the ten directions: east, west, south, north, southeast, northeast, southwest, northwest, zenith, and nadir. You must know that the east is neither permanent nor destructible because it is empty. The west, south, and so forth, and the nadir are neither permanent nor destructible because they are empty. Why? It is because of their original nature. This is emptiness of space.

"What is emptiness of emptiness? Emptiness means all dharmas are empty. This emptiness is neither permanent nor destructible because emptiness is empty. Why? It is because of its original nature. This is emptiness of emptiness.

“What is emptiness of ultimate truth? The ultimate truth means nirvana. You must know that nirvana is neither permanent nor destructible because nirvana is empty. Why? It is because of its original nature. This is emptiness of ultimate truth.

“What is emptiness of conditioned phenomena? The conditioned realm means the realm of desire, the realm of form, and the realm of formlessness. You must know that the realm of desire is neither permanent nor destructible because the realm of desire is empty. The realm of form and the realm of formlessness are neither permanent nor destructible because the realm of form and the realm of formlessness are empty. Why? It is because of their original nature. This is emptiness of conditioned phenomena.

“What is emptiness of unconditioned reality? The unconditioned means the dharma in which there is no arising, duration, decay, or extinction. You must know that the unconditioned reality is neither permanent nor destructible because it is empty. Why? It is because of its original nature. This is emptiness of unconditioned reality.

“What is emptiness in the final analysis? This means that the dharmas are truly unattainable in the final analysis. You must know that ‘in the final analysis’ is neither permanent nor destructible because ‘in the final analysis’ is empty. Why? It is because of its original nature. This is emptiness in the final analysis.

“What is emptiness of nontemporality? Nontemporality means that the past, present, and future are attainable. If the dharmas do not have past, present, and future, they come from nowhere and go nowhere; they thus are unattainable. You must know that nontemporality is neither permanent nor destructible because nontemporality is empty. Why? It is because of its original nature. This is emptiness of nontemporality.

“What is emptiness of nondeconstruction? Deconstruction means that letting go, abandonment, and renunciation are attainable, while nondeconstruction means that letting go, abandonment, and renunciation are unattainable. You must know that nondeconstruction is neither permanent nor destructible because nondeconstruction is empty. Why? It is because of its original nature. This is emptiness of nondeconstruction.

"What is emptiness of original nature? Original nature means that the nature of all conditioned dharmas and the nature of all unconditioned dharmas are not created by voice-hearers, self-enlightened ones, bodhisattvas, the Thus-Comers, or others. Their nature is as it has always been, so it is named original nature. You must know that original nature is neither permanent nor destructible because original nature is empty. Why? It is because of its original nature. This is emptiness of original nature.

"What is emptiness of characteristics? The characteristics refer to both particular and common characteristics. The characteristics are neither permanent nor destructible because they are empty. Why? It is because of their original nature. This is emptiness of characteristics.

"What is emptiness of all dharmas? All dharmas refer to matter, feeling, and so forth, and consciousness; the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image; the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; the feelings produced by eye contact, ear contact, and so forth, and conscious contact; and the conditioned and unconditioned dharmas. All dharmas are neither permanent nor destructible because all dharmas are empty. Why? It is because of their original nature. This is emptiness of all dharmas.

"What is emptiness of selflessness? Selflessness means that not a little bit of being is attainable. You must know that selflessness is neither permanent nor destructible because selflessness is empty. Why? It is because of its original nature. This is emptiness of selflessness.

"What is emptiness of selfless self-nature? Selfless self-nature means that the self of the dharmas (in tranquility) do not combine until the dharmas arise because of dependent origination. You must know that selfless self-nature is neither permanent nor destructible because selfless self-nature is empty. Why? It is because of its original nature. This is emptiness of selfless self-nature.

"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.

"Why is selfness empty because it is selfness? Selfness refers to the conditioned dharmas, namely the five aggregates. Thus, selfness is empty because it is selfness. It is because the five aggregates are unattainable and without arising.

"Why is selflessness empty because it is selflessness? Selflessness is the unconditioned dharma, and the unconditioned dharma is empty because it is the unconditioned dharma. Selflessness is empty because it is selflessness.

"Why is self-nature empty because it is self-nature? The self-nature of all dharmas is empty, and this emptiness is not made by knowledge, by views, or by any other factors. Self-nature is empty because it is self-nature.

"Why is other nature empty because it is other nature? Whether the Thus-Comer appears in the world or not, dharma dwelling, dharma concentration, dharma realm, the nature of nonillusion, nature of changelessness, and the reality of all dharmas are empty because of other nature. Other nature is empty because it is other nature.

"You must know, Well-Appearing One, these are the forms of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

"Furthermore, Well-Appearing One, the forms of great vehicle for great bodhisattva include these kinds of samadhi: the Samadhi of Steady Walk, Samadhi of Treasure Seal, Samadhi of Lion's Play, Samadhi of Wonderful Moon, Samadhi of Moon Form Streamer, Samadhi of All Dharma Flowing, 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 King Samadhi, Samadhi of Good Establishment, Samadhi of Emitting Light, Samadhi of Uniting Powers, Samadhi of Equally Flowing, Samadhi of Definitively Entering All Words, Samadhi of Equally Entering Designated Names, Samadhi of Contemplating All Directions, Samadhi of Dharani Seals, Samadhi of Not Forgetting, Samadhi of Dharmas Equally Flowing into Ocean Seal, Samadhi Covered by Empty Space, Samadhi of Diamond Wheel, Samadhi of Infinite Light, Samadhi of No Attachment and Hindrance, Samadhi of Terminating Reincarnation of Dharmas, Samadhi of Renouncing Treasures, Samadhi of Extensive Illumination, Samadhi without Dazzling, 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 Initiating Exquisite Pleasure, Samadhi of Lightning Lamp, Samadhi of Exhaustlessness, Samadhi of Compelling Light, Samadhi Free from Exhaustion, Samadhi of Indestructibility, Samadhi of Initiation and Development, Samadhi of Solar Lamp, Samadhi of Pure Moon, Samadhi of Pure Light, Samadhi of Motionlessness, Samadhi of Emitting Bright Light, Samadhi of Distinguishing Right from Wrong, Samadhi of Knowledge Streamer Form, Samadhi of Diamond Wreath, Samadhi of Resting Mind, Samadhi of Universal Brightness, Samadhi of Peaceful Dwelling, Samadhi of Treasures Accumulation, Samadhi of Exquisite Dharma Seal, Samadhi of Equal Dharma Nature, Samadhi of Renouncing Preference and Pleasure, Samadhi of Full Dharma Flowing, Samadhi of Flying Away, Samadhi of Discerning Dharma Sentences, Samadhi of Equal Word Forms, Samadhi Free from Word Forms, Samadhi of Terminating Perceived Images, Samadhi without Change and Decay, Samadhi without Kinds and Grades, Samadhi of Entering Names and Forms, Samadhi without Mental Images, Samadhi Apart from Concealment and Darkness, Samadhi of Concomitant Images, Samadhi without Change and Motion, Samadhi of Transcendence, Samadhi Free from Virtues Accumulation, Samadhi of Definitive Dwelling, Samadhi of Pure and Wonderful Flower, Samadhi of Factors for Enlightenment, Samadhi of Boundless Debate, Samadhi of Unequaled Equality, Samadhi of Universally Surpassing All, Samadhi of Judging All, Samadhi of Dissolving Hesitation, Samadhi of Nondwelling, Samadhi of One Form Dignity, Samadhi Eliciting Mental Images, Samadhi of One Mental Image, Samadhi Apart from Mental Images, Samadhi of Exquisite Mental Images, Samadhi of Knowing All Dharmas in Decay, Samadhi of Solid Gem, Samadhi Free from Sounds and Written Languages, Samadhi of Entering Established Languages, Samadhi of Flaming Torch, Samadhi of Magnificent Pure Forms, Samadhi without Labels, Samadhi of Exquisite Forms, Samadhi of Disliking All Pains and Pleasures, Samadhi of Exhaustless Mental Images, Samadhi of Dharani, Samadhi of Subjugating all Correct and Incorrect Natures, Samadhi of Equalizing Satisfying and Dissatisfying Things, Samadhi Apart from Dislike and Fondness, Samadhi without Defilement and Brightness, Samadhi of Solidity, Samadhi of Pure Full Moon Light, Samadhi of Great Dignity, Samadhi of Universally Illuminating the Worlds, Samadhi of Equal Nature of Concentration, Samadhi Far Away from Dusts, Samadhi of Equality of Controversial and Uncontroversial Meanings, Samadhi without

Nest and Label and Craving, Samadhi of Definitely Dwelling in Realness, Samadhi Free from Filth and Evil in Body and Speech and Mind, Samadhi of Empty Space, and the Samadhi without Contamination and Attachment. There are immeasurable hundreds of thousands of samadhi like these. These are the forms of great vehicle for great bodhisattvas.

(The Buddha said that numberless kinds of samadhi are also the forms of great vehicle for great bodhisattvas. He explained their essential meanings in the following paragraphs.)

"Well-Appearing One, what is the Samadhi of Steady Walk? When dwelling in this samadhi, one will experience and accept various mental images of the paths where concentrations walk, so it is named the Samadhi of Steady Walk.

"What is the Samadhi of Treasure Seal? When dwelling in this samadhi, one can legitimate different mental images of various concentrations, so it is named the Samadhi of Treasure Seal.

"What is Samadhi of Lion's Play? When dwelling in this samadhi, one can play freely and easily in various kinds of samadhi, so it is named the Samadhi of Lion's Play.

"What is the Samadhi of Wonderful Moon? When dwelling in this samadhi, one experiences the pure full moon which universally illuminates various concentrations, so it is named the Samadhi of Wonderful Moon.

"What is the Samadhi of Moon Form Streamer? When dwelling in this samadhi, one can uphold the streamer form of various concentrations, so it is named the Samadhi of Moon Form Streamer.

"What is the Samadhi of All Dharmas Flowing? When dwelling in this samadhi, all superior concentrations will flow out, so it is named the Samadhi of All dharmas Flowing.

"What is the Samadhi of Contemplating the Top? When dwelling in this samadhi, one can contemplate the top of various superior concentrations, so it is named the Samadhi of Contemplating the Top.

“What is the Samadhi of Definitive Dharma Realm? When dwelling in this samadhi, one can understand dharma realm insightfully and definitively, so it is named the Samadhi of Definitive Dharma Realm.

“What is the Samadhi of Definitive Streamer Form? When dwelling in this samadhi, one is resolute to uphold the streamer form of various concentrations, so it is named the Samadhi of Definitive Streamer Form.

“What is the Samadhi of Solid Diamond? When dwelling in this samadhi, one can subjugate various concentrations rather than being overcome by them, so it is named the Samadhi of Solid Diamond.

“What is the Samadhi of Entering Dharma Seals? When dwelling in this samadhi, one can enter all dharma seals insightfully and universally, so it is named the Samadhi of Entering Dharma Seals.

“What is the Samadhi of King Samadhi? When dwelling in this samadhi, one can attain freedom and self-ease in various concentrations, so it is named the Samadhi of King Samadhi.

“What is the Samadhi of Good Establishment? When dwelling in this samadhi, one can well establish king samadhi, so it is named the Samadhi of Good Establishment.

“What is the Samadhi of Emitting Light? When dwelling in this samadhi, one can elicit and develop well various kinds of concentration lights, so it is named the Samadhi of Emitting Light.

“What is the Samadhi of Uniting Powers? When dwelling in this samadhi, one can activate a lot of powers in various concentrations, so it is named the Samadhi of Uniting Powers.

“What is the Samadhi of Equally Flowing? When dwelling in this samadhi, one can make various kinds of samadhi flow out equally, so it is named the Samadhi of Equally Flowing.

“What is the Samadhi of Definitively Entering All Words? When dwelling in this samadhi, one is definitively able to understand insightfully all kinds of words, so it is named the Samadhi of Definitively Entering All Words.

“What is the Samadhi of Equally Entering Designated Names? When dwelling in this samadhi, one can understand insightfully and universally the names of various concentrations, including their denotations, connotations, and essential meanings, so it is named the Samadhi of Equally Entering Designated Names.

“What is Samadhi of Contemplating All Directions? When dwelling in this samadhi, one can contemplate universally all directions of various concentrations, so it is named the Samadhi of Contemplating All Directions.

“What is the Samadhi of Dharani Seals? When dwelling in this samadhi, one can uphold all wonderful seals of various concentrations, so it is named the Samadhi of Dharani Seals.

“What is the Samadhi of Not Forgetting? When dwelling in this samadhi, one can retain the forms of various concentrations without losing them, so it is named the Samadhi of Not Forgetting.

“What is the Samadhi of Dharmas Equally Flowing into Ocean Seal? When dwelling in this samadhi, one can absorb various superior concentrations, resembling the ocean that absorbs all streams, so it is named the Samadhi of Dharmas Equally Flowing into Ocean Seal.

“What is the Samadhi Covered by Empty Space? When dwelling in this samadhi, one can cover and protect various kinds of samadhi without differentiation just like a vast empty space, so it is named the Samadhi Covered by Empty Space.

“What is the Samadhi of Diamond Wheel? When dwelling in this samadhi, one can uphold all superior concentrations equally as indestructible as a diamond wheel, so it is named the Samadhi of Diamond Wheel.

“What is the Samadhi of Infinite Light? When dwelling in this samadhi, one can emit immeasurable lights to universally illumine various sentient beings to let them recall the dharma that they have received and the great things they have done beneficial for others, so it is named the Samadhi of Infinite Light.

“What is the Samadhi without Attachment and Hindrance? When dwelling in this samadhi, one can stay away from defiled attachments and hindrances, so it is named the Samadhi without Attachment and Hindrance.

“What is the Samadhi of Terminating Reincarnation of Dharmas? When dwelling in this samadhi, one can realize that all dharmas are without arising and thus discontinue the suffering in birth and death, so it is named the Samadhi of Terminating Reincarnation of Dharmas.

“What is the Samadhi of Renouncing Treasures? When dwelling in this samadhi, one can renounce the forms of concentration, not to mention the forms of vexations and the rest of dharma forms. It thus is called the Samadhi of Renouncing Treasures.

“What is the Samadhi of Extensive Illumination? When dwelling in this samadhi, one can contemplate and illuminate various concentrations to make them brilliant and significant, so it is named the Samadhi of Extensive Illumination.

“What is the Samadhi without Dazzling? When dwelling in this samadhi, one will not aspire to dharmas other than this one, so it is named the Samadhi without Dazzling.

“What is the Samadhi of Formless Dwelling? When dwelling in this samadhi, one does not see any dharma that endures in various concentrations, so it is named the Samadhi of Formless Dwelling.

“What is the Samadhi without Reflection? When dwelling in this samadhi, all inferior minds and the associated images will stop turning, so it is named Samadhi without Reflection.

“What is the Samadhi of Undefiled Lamp? When dwelling in this samadhi, one feels carrying a pure lamp to illuminate various concentrations, so it is named the Samadhi of Undefiled Lamp.

“What is the Samadhi of Boundless Light? When dwelling in this samadhi, one can emit great brightness to illuminate boundless space, so it is named the Samadhi of Boundless Light.

“What is the Samadhi of Emitting Light? When continually dwelling in this samadhi, one can elicit all brilliant superior concentrations, so it is named the Samadhi of Emitting Light.

"What is the Samadhi of Universal Illumination? When attaining and retaining this samadhi, one can universally illuminate various superior concentration gates, so it is named the Samadhi of Universal Illumination.

"What is the Samadhi of Pure Solidity? When dwelling in this samadhi, one can attain pure and equal nature of various kinds of samadhi, so it is named the Samadhi of Pure Solidity.

"What is the Samadhi of Undefiled Light? When dwelling in this samadhi, one can cast off all defilements in concentration and also illumine all kinds of samadhi, so it is named the Samadhi of Undefiled Light.

"What is the Samadhi of Initiating Exquisite Pleasure? When dwelling in this samadhi, one can receive and experience wonderful pleasure of various concentrations, so it is named the Samadhi of Initiating Exquisite Pleasure.

"What is the Samadhi of Lightning Lamp? When dwelling in this samadhi, one can illuminate various kinds of samadhi as a lightning flash, so it is named the Samadhi of Lightning Lamp.

"What is the Samadhi of Exhaustlessness? When dwelling in this samadhi, one does not see various kinds of samadhi exhaustible, so it is named the Samadhi of Exhaustlessness.

"What is the Samadhi of Compelling Light? When dwelling in this samadhi, one will possess powerful and particularly bright light in various kinds of samadhi, so it is named the Samadhi of Compelling Light.

"What is the Samadhi Free from Exhaustion? When dwelling in this samadhi, one will see that various kinds of samadhi are unexhausted, while do not see any phenomenon of the dharmas, so it is named the Samadhi Free from Exhaustion.

"What is the Samadhi of Indestructibility? When dwelling in this samadhi, one can make various kinds of samadhi perfect and without defect, so it is named the Samadhi of Indestructibility.

“What is the Samadhi of Initiation and Development? When dwelling in this samadhi, one will see that various kinds of samadhi are initiated and developed, so it is named the Samadhi of Initiation and Development.

“What is the Samadhi of Solar Lamp? When dwelling in this samadhi, one will make various concentration gates emit light to illuminate all, so it is named the Samadhi of Solar Lamp.

“What is the Samadhi of Pure Moon? When dwelling in this samadhi, one will make various kinds of samadhi illuminate darkness like the moon, so it is named the Samadhi of Pure Moon.

“What is the Samadhi of Pure Light? When dwelling in this samadhi, one will attain unhindered understanding of all kinds of samadhi, so it is named the Samadhi of Pure Light.

“What is the Samadhi of Motionlessness? When dwelling in this samadhi, one can make various kinds of samadhi motionless, concentrative, and free from nonsensical arguments, so it is named the Samadhi of Motionlessness.

“What is the Samadhi of Emitting Bright Light? When dwelling in this samadhi, one will make various concentration gates emit brilliant light to illuminate all, so it is named the Samadhi of Emitting Bright Light.

“What is the Samadhi of Distinguishing Right from Wrong? When dwelling in this samadhi, one will make what should be done and what should not be done in various kinds of samadhi clear and evident, so it is named the Samadhi of Distinguishing Right from Wrong.

“What is the Samadhi of Knowledge Streamer Form? When dwelling in this samadhi, one will see wonderful forms of perfect knowledge streamer in various kinds of samadhi, so it is named the Samadhi of Knowledge Streamer Form.

“What is the Samadhi of Diamond Wreath? When dwelling in this samadhi, one will thoroughly understand all dharmas but will not see their forms, so it is named the Samadhi of Diamond Wreath.

“What is the Samadhi of Resting Mind? When dwelling in this samadhi, one’s mind will not waver, turn, illuminate, or diminish, nor will one think that there is a mind there, so it is named the Samadhi of Resting Mind.

“What is the Samadhi of Universal Brightness? When dwelling in this samadhi, one will contemplate the brightness of various concentrations universally, so it is named the Samadhi of Universal Brightness.

“What is the Samadhi of Peaceful Dwelling? When dwelling in this samadhi, one will dwell peacefully in various kinds of samadhi, so it is named the Samadhi of Peaceful Dwelling.

“What is the Samadhi of Treasures Accumulation? When dwelling in this samadhi, one will contemplate various kinds of samadhi as accumulating treasures, so it is named the Samadhi of Treasures Accumulation.

“What is the Samadhi of Exquisite Dharma Seal? When dwelling in this samadhi, one will seal various kinds of samadhi without seal, so it is named the Samadhi of Exquisite Dharma Seal.

“What is the Samadhi of Equal Dharma Nature? When dwelling in this samadhi, one will not see any dharma apart from the nature of equality, so it is named the Samadhi of Equal Dharma Nature.

“What is the Samadhi of Renouncing Preference and Pleasure? When dwelling in this samadhi, one will renounce preference and pleasure of all concentrations and all dharmas, so it is named the Samadhi of Renouncing Preference and Pleasure.

“What is the Samadhi of Full Dharma Flowing? When dwelling in this samadhi, all dharma forms will flow out while all Buddha dharma will be fulfilled, so it is named the Samadhi of Full Dharma Flowing.

“What is the Samadhi of Flying Away? When dwelling in this samadhi, one’s attachment to dharmas will fly away because of concentrations, so it is named the Samadhi of Flying Away.

“What is the Samadhi of Discerning Dharma Sentences? When dwelling in this samadhi, one can discern the dharma sentences of various concentrations, so it is named the Samadhi of Discerning Dharma Sentences.

“What is the Samadhi of Equal Word Forms? When dwelling in this samadhi, one will attain lovable, joyful, and equal forms of words, so it is named the Samadhi of Equal Word Forms.

“What is the Samadhi Free from Word Forms? When dwelling in this samadhi, one will not attain even a single lovable and joyful word form, so it is named the Samadhi Free from Word Forms.

“What is the Samadhi of Terminating Perceived Images? When dwelling in this samadhi, all perceived images caused by various kinds of samadhi will be terminated, so it is named the Samadhi of Terminating Perceived Images.

“What is the Samadhi without Change and Decay? When dwelling this samadhi, one will not attain the phenomena of change and decay, so it is named the Samadhi without Change and Decay.

“What is the Samadhi without Kinds and Grades? When dwelling in this samadhi, one will not see the differences among the kinds or grades of various dharmas, so it is named the Samadhi without Kinds and Grades.

“What is the Samadhi of Entering Names and Forms? When dwelling in this samadhi, one can get to know insightfully the different names and forms of dharmas, so it is named the Samadhi of Entering Names and Forms.

“What is the Samadhi without Mental Images? When dwelling in this samadhi, one will not attain the forms of concentration, so it is named the Samadhi without Mental Images.

“What is Samadhi Apart from Concealment and Darkness? When dwelling in this samadhi, the concealment and darkness of various concentrations will be removed, so it is named Samadhi Apart from Concealment and Darkness.

"What is Samadhi of Concomitant Images? When dwelling in this samadhi, one will see different mental images of various concentrations simultaneously, so it is named Samadhi of Concomitant Images.

"What is the Samadhi without Change and Motion? When dwelling in this samadhi, one will not see any movement or change in various kinds of samadhi, so it is named the Samadhi without Change and Motion.

"What is the Samadhi of Transcendence? When dwelling in this samadhi, one will transcend the states held by various kinds of samadhi, so it is named the Samadhi of Transcendence.

"What is the Samadhi Free from Virtues Accumulation? When dwelling in this samadhi, one will not attain the forms of accumulation of dharmas and concentrations because all dharmas cannot be accumulated, so it is named the Samadhi Free from Virtues Accumulation.

"What is the Samadhi of Definitive Dwelling? When dwelling in this samadhi, one is determined to dwell in various concentrations while realizing that their phenomena are unattainable, so it is named the Samadhi of Definitive Dwelling.

"What is the Samadhi of Pure and Wonderful Flower? When dwelling in this samadhi, one will keep all kinds of samadhi pure and make them look well adorned, dignified, brilliant, and glorious like a wonderful flower, so it is named the Samadhi of Pure and Wonderful Flower.

"What is the Samadhi of Factors for Enlightenment? When dwelling in this samadhi, one will cultivate the seven factors for enlightenment and fulfill them quickly, so it is named the Samadhi of Factors for Enlightenment.

"What is the Samadhi of Boundless Debate? When dwelling in this samadhi, one will attain a boundless talent of debate, so it is named the Samadhi of Boundless Debate.

"What is the Samadhi of Unequaled Equality? When dwelling in this samadhi, one will attain the unequaled equal nature of all kinds of samadhi, so it is named the Samadhi of Unequaled Equality."

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Well-Appearing One

Section 8

(In the Third Assembly)

"What is the Samadhi of Universally Surpassing All? When dwelling in this samadhi, one will universally surpass all dharmas of the sentient beings in the three realms, so it is named the Samadhi of Universally Surpassing All

(The Buddha continued to explain each of the rest of samadhi he mentioned above.)

"What is the Samadhi of Judging All? When dwelling in this samadhi, one can assess all dharmas of sentient beings, so it is named the Samadhi of Judging All.

"What is the Samadhi of Dissolving Hesitation? When dwelling in this samadhi, one can solve all puzzles and hesitations with regard to various kinds of samadhi and all dharmas, so it is named the Samadhi of Dissolving Hesitation.

"What is the Samadhi of Nondwelling? When dwelling in this samadhi, one does not see any place in which various dharmas can dwell, so it is named the Samadhi of Nondwelling.

"What is the Samadhi of One Form Dignity? When dwelling in this samadhi, one does not see the forms of various dharmas, so it is named the Samadhi of One Form Dignity.

(The one form is formlessness.)

"What is the Samadhi of Eliciting Mental Images? When dwelling in this samadhi, one can activate the mental images of various kinds of samadhi and dharmas, but they do not see those who elicit and the dharmas elicited, so it is named the Samadhi of Eliciting Mental Images.

"What is the Samadhi of One Mental Image? When dwelling in this samadhi, one does not see dualistic mental images, so it is named the Samadhi of One Mental Image.

“What is the Samadhi Apart from Mental Images? When dwelling in this samadhi, one will not see any mental image in various kinds of samadhi, so it is named the Samadhi Apart from Mental Images.

“What is the Samadhi of Exquisite Mental Images? When dwelling in this samadhi, one will make subtle and wonderful mental images stay away from nonsensical arguments in various kinds of samadhi, so it is named the Samadhi of Exquisite Mental Images.

“What is the Samadhi of Knowing All Dharmas in Decay? When dwelling in this samadhi, one will thoroughly and accurately know various kinds of samadhi, all dharmas, and the decline of the conditioned dharmas, so it is named the Samadhi of Knowing All Dharmas in Decay.

“What is the Samadhi of Solid Gem? When dwelling in this samadhi, one will see that the Buddha, dharma, and sangha are indestructible because they are all formless, so it is named the Samadhi of Solid Gem.

“What is the Samadhi Free from Sounds and Written Languages? When dwelling in this samadhi, one will see the phenomena of all voices, sounds, and words perish, so it is named the Samadhi Free from Sounds and Written Languages.

“What is the Samadhi of Entering Established Languages? When dwelling in this samadhi, one will understand insightfully relevant provisionally established languages of all dharmas of samadhi without attachment and hindrance, so it is named the Samadhi of Entering Established Languages.

“What is the Samadhi of Flaming Torch? When dwelling in this samadhi, one will see the powerful lights of various kinds of samadhi that illuminate brilliantly, so it is named the Samadhi of Flaming Torch.

“What is the Samadhi of Magnificent Pure Forms? When dwelling in this samadhi, one will dignify and purify the forms of all concentrations, so it is named the Samadhi of Magnificent Pure Forms.

“What is the Samadhi without Labels? When dwelling in this samadhi, one will not see any labels in various kinds of samadhi, so it is named the Samadhi without Labels.

“What is the Samadhi of Exquisite Forms? When dwelling in this samadhi, various concentrations will appear in all perfect, wonderful forms, so it is named the Samadhi of Exquisite Forms.

“What is the Samadhi of Disliking All Pains and Pleasures? When dwelling in this samadhi, one will not like to contemplate the phenomena of pains and pleasures in various kinds of samadhi, so it is named the Samadhi of Disliking All Pains and Pleasures.

“What is the Samadhi of Exhaustless Mental Images? When dwelling in this samadhi, one does not see mental images exhausted, so it is named the Samadhi of Exhaustless Mental Images.

“What is the Samadhi of Dharani? When dwelling in this samadhi, one can retain and uphold all superior things in various concentrations, so it is named the Samadhi of Dharani.

“What is the Samadhi of Subjugating all Correct and Incorrect Natures? When dwelling in this samadhi, the hidden incorrect views about correct and incorrect natures of various kinds of samadhi will not arise, so it is named the Samadhi of Subjugating all Correct and Incorrect Natures.

“What is the Samadhi of Equalizing Satisfying and Dissatisfying Things? When dwelling in this samadhi, one will not see any phenomena of satisfaction or dissatisfaction in various kinds of samadhi and all dharmas, so it is named the Samadhi of Equalizing Satisfying and Dissatisfying Things.

“What is the Samadhi Apart from Dislike and Fondness? When dwelling in this samadhi, one does not see the feeling of fondness or dislike toward any state of samadhi or dharmas, so it is named the Samadhi Apart from Dislike and Fondness.

“What is the Samadhi without Defilement and Brightness? When dwelling in this samadhi, one will not see the phenomena of defilement or brightness, so it is named the Samadhi without Defilement and Brightness.

“What is the Samadhi of Solidity? When dwelling in this samadhi, one will let various kinds of samadhi become solid, so it is named the Samadhi of Solidity.

“What is the Samadhi of Pure Full Moon Light? When dwelling in this samadhi, the virtues and merits of various kinds of samadhi will increase, like a pure, full moonlight illuminating the ocean, so it is named the Samadhi of Pure Full Moon Light.

“What is the Samadhi of Great Dignity? When dwelling in this samadhi, one will accomplish subtle, rare, great, dignified, and magnificent things through various kinds of samadhi, so it is named the Samadhi of Great Dignity.

“What is the Samadhi of Universally Illuminating the Worlds? When dwelling in this samadhi, one will illuminate various kinds of samadhi and all dharmas to let sentient beings become enlightened, so it is named the Samadhi of Universally Illuminating the Worlds.

“What is the Samadhi of Equal Nature of Concentration? When dwelling in this samadhi, one will not see the differences between concentration and distraction, so it is named the Samadhi of Equal Nature of Concentration.

“What is the Samadhi Far Away from Dusts? When dwelling in this samadhi, all vexations and defilements will be eliminated, so it is named the Samadhi Far Away from Dusts.

“What is the Samadhi of Equality of Controversial and Uncontroversial Meanings? When dwelling in this samadhi, one will not see different natures and phenomena between the controversial and uncontroversial arguments in various dharmas and concentrations, so it is named the Samadhi of Equality of Controversial and Uncontroversial Meanings.

“What is the Samadhi without Nest, Label, and Craving? When dwelling in this samadhi, the nest and cave will be broken, label will be abandoned, and craving will be terminated and no more attachment existent, so it is named the Samadhi without Nest, Label, and Craving.

“What is the Samadhi of Definitely Dwelling in Realness? When dwelling in this samadhi, one will not discard the real phenomena of realness in various kinds of samadhi and all dharmas, so it is named the Samadhi of Definitely Dwelling in Realness.

"What is the Samadhi Free from Filth and Evil in Body, Speech, and Mind? When dwelling in this samadhi, no body, speech, and mind are attainable; all bad karmas of body, speech, and mind in various kinds of samadhi will be destroyed; and one will attain unhindered freedom and self-ease in various kinds of samadhi. It is thus named Samadhi Free from Filth and Evil in Body, Speech, and Mind.

"What is the Samadhi of Empty Space? When dwelling in this samadhi, one can contemplate all dharmas as nonexistent and without hindrances like a vast empty space, so it is named the Samadhi of Empty Space.

"What is the Samadhi without Contamination and Attachment? When dwelling in this samadhi, one will contemplate all dharmas as one form, that is formlessness, and as without contamination and attachment. It is thus named Samadhi without Contamination and Attachment.

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattva include the four bases of mindfulness. What are they? They are the mindfulness of the body, mindfulness of the feeling, mindfulness of the mind, and mindfulness of the dharma.

(The Buddha further taught that the four bases of mindfulness are also contained in the characteristics of great vehicle for great bodhisattvas. He continued to explain their meanings.)

"What is the mindfulness of the body? When practicing the fathomless prajna paramita, great bodhisattvas will adopt nonattainment as skillful means to dwell in and contemplate the inner body, the outer body, and the inner-outer body without reflecting on the body. They will practice correct mindfulness fervently to tame greed and worry of the world.

"What is the mindfulness of the feeling? When practicing the fathomless prajna paramita, great bodhisattvas will adopt nonattainment as skillful means to dwell in, follow, and contemplate the inner feeling, the outer feeling, and the inner-outer feeling without reflecting on the feeling. They will practice correct mindfulness fervently to tame greed and worry of the world.

“What is the mindfulness of the mind? When practicing the fathomless prajna paramita, great bodhisattvas adopt nonattainment as skillful means to dwell in and contemplate the inner mind, the outer mind, and the inner-outer mind without reflecting on the mind. They will practice correct mindfulness fervently to overcome greed and worry of the world.

“What is the mindfulness of the dharma? When practicing the fathomless prajna paramita, great bodhisattvas will adopt nonattainment as skillful means to dwell in and contemplate the inner dharma, the outer dharma, and the inner-outer dharma without reflecting on the dharma. They will practice correct mindfulness fervently to overcome greed and worry of the world.

“Furthermore, Well-Appearing One, how do great bodhisattvas adopt nonattainment as skillful means to dwell in and contemplate the inner body and practice correct mindfulness fervently to overcome greed and worry when they practice the fathomless prajna paramita? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to examine and contemplate their own bodies. As they walk, they know they are walking. As they stay, they know they are staying. As they sit, they know they are sitting. As they lie, they know they are lying. They are aware of all these demeanors and their differences. They thus practice correct mindfulness enthusiastically to overcome greed and worry of the world. This is how great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate the inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

“Furthermore, Well-Appearing One, as great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to examine and contemplate their own bodies and get to know correctly how the bodies go and come, how they look at what in front of them and what behind them, how they look down and how they look up, how they bend and how they stretch, how they wear kasaya, how they hold the bowls, how they eat and drink, how they take rest and how they walk, how they sit or stand up to greet, how they lie down and sleep or stay in silence, and how they enter and get out of various concentrations. Whatever their bodies do, they will always stay in correct mindfulness. This is how great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and

contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

(The Buddha instructed, in this and the following paragraphs, how great bodhisattvas practice the fathomless prajna paramita by adopting nonattainment as skillful means to dwell in and contemplate inner body and practice correct mindfulness fervently to overcome greed and worry of the world.)

"Furthermore, Well-Appearing One, how do great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As the great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to examine and contemplate their own bodies and get to know correctly how they inhale, how they exhale, how they take a deep breath, and how they take a short breath. Just like the wheel mechanics and their disciples who know the wheels very well, so do the great bodhisattvas, who know very well about inhalation and exhalation of their breaths. This is how great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

"Furthermore, Well-Appearing One, how do great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to examine and contemplate their own bodies and get to know accurately the differences of their various realms: the earth, water, fire, and wind realms. Just like the skillful butchers and their associates, when they kill a cow and cut its body into four parts, they will look at the parts and get to know them as they really are, no matter they are standing or sitting. So do the great bodhisattvas if they would like to contemplate well the differences among the four realms of body. This is how great bodhisattvas practice the fathomless prajna paramita and adopt nonattainment as skillful means to dwell in and contemplate inner body and practice correct mindfulness fervently to overcome greed and worry of the world.

"Furthermore, Well-Appearing One, how do great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to examine and contemplate their own bodies. They will look at them from feet to the top of the head, seeing that whole body is covered with thin skin and is full of unclean things. There is nothing in it but hairs, fingernails, teeth, skins, blood, fleshes, sinews, arteries and veins, bones, marrow, heart, liver, lungs, kidneys, spleen, gall bladder, afterbirth, stomach, large intestines, small intestines, feces, urines, tears, saliva, dirt, sweat, phlegm, pus, fat, earwax, and so forth. It is like a farmer or old person, whose warehouse is full of all kinds of agricultural products, all kinds of cereal, rice, hemp, millet, beans, wheat, and so forth, and as a person, who is not blind and opens eyes and sees the warehouse, will be able to tell what exactly there are in it. So do the great bodhisattvas. They will examine their bodies from feet to head and will see that they are full of dirty things; they are not the things that they would love and be attached to. This is how great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

"Furthermore, Well-Appearing One, how do great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to look at the corpses discarded in wilderness. These discarded ones have been dead for one day, two days, or seven days. Their bodies have swelled and inflated, turned dark blue in color because of bruises. They are rotten and smelly, and the skins are broken, with pus and blood running out. After seeing this, they will be suddenly aware that their own bodies have the same nature and will also go to this end if they have not attained liberation in nirvana. So, they will feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

“Furthermore, Well-Appearing One, how do great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to look at the corpses discarded in wilderness. The discarded ones have been dead for one day, two days, or even seven days. Their bodies have been pecked by eagles, vultures, crows, magpies, owlets, tigers, leopards, foxes, wolves, fox wolves, or dogs, and their bones and flesh were torn, pulled, and eaten, scattering around in mess. After seeing this, they think that a similar situation will also happen to those who have not attained liberation in nirvana, so they feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas, when cultivating prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

“Furthermore, Well-Appearing One, how the great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to look at the corpses discarded in wilderness. These discarded ones have been dead for one day, or two, or even seven days. Their bodies, eaten by wild beasts, are festering, and pus and blood flow out and are scattered around. Numberless worms and maggots are twisted together and wriggled out, all so dirty and smelly, even worse than a dead dog. After seeing this, they think that a similar situation will also happen to those who have not attained liberation in nirvana. So, they feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

“Furthermore, Well-Appearing One, how do great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means

to look at the corpses discarded in wilderness. They see that the fleshes, eaten by maggots, separate and scatter, the bones are unveiled, the limbs are still connected, while tendons twist together with blood spread on them, and only rotten fleshes remain. After seeing this, the great bodhisattvas think that a similar thing will happen to those who have not attained liberation in nirvana because this is the natural law and the characteristics of all physical bodies. They thus feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

"Furthermore, Well-Appearing One, how do great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to look at the corpses discarded in wilderness. They see nothing other than skeletons left; blood and bones have disappeared although some tendons remain connected. After seeing this, the great bodhisattvas think that no one's physical body will be exempt from this natural law except they have attained liberation in nirvana. They thus feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

"Furthermore, Well-Appearing One, how do great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to look at the corpses discarded in wilderness. They see that only skeletons are left, and the bones have turned to be as white as snow, even the tendons are rotten and separated. After seeing this, the great bodhisattvas think that no one's physical body will be exempt from this natural law except they have attained liberation in nirvana. They thus feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas, when practicing the fathomless prajna

paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

"Furthermore, Well-Appearing One, how do great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to look at the corpses discarded in wilderness. They see that only white bones are left, which are separated and scattered around. After seeing this, the great bodhisattvas think that no one's physical body will be exempt from this natural law except they have attained liberation in nirvana. They thus feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

"Furthermore, Well-Appearing One, how do great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means and to look at the corpses discarded in wilderness. They see that the bones of feet, tibias, kneecaps, thighs, hips, spine, ribs, breast, humeri, arms, hands, neck, jaw, and cheeks are separated and scattered around, and skulls can be seen everywhere. After seeing this, the great bodhisattvas think that no one's physical body will be exempt from this natural law except they have attained liberation in nirvana. They thus feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world.

"Furthermore, Well-Appearing One, how do great bodhisattvas practice the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means

to look at the corpses discarded in wilderness. They see that all bones are scattered in a mess for years and have turned into snow white owing to wind blowing, sun shining, rain showering, and snow freezing. After seeing this, great bodhisattvas think that no one's physical body will be exempt from this natural law except they have been fully liberated in nirvana. They thus feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world when they practice the fathomless prajna paramita.

"Furthermore, Well-Appearing One, how do great bodhisattvas, when practicing the fathomless prajna paramita, adopt nonattainment as skillful means to dwell in and contemplate inner body, and practice correct mindfulness fervently to overcome greed and worry of the world? As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to look at the corpses discarded in wilderness. They will see that all bones have been there for hundreds or thousands of years and have turned green or pigeon grey in color. They are rotten and have become powders and difficult to tell them from dust. After seeing this, the great bodhisattvas think that no one's physical body will be exempt from this natural law except they have attained liberation in nirvana. They thus feel disgusted with physical body and try to get rid of it. This is how great bodhisattvas adopt nonattainment as skillful means to dwell in and contemplate inner body and practice correct mindfulness fervently to overcome greed and worry of the world when they practice the fathomless prajna paramita.

"Well-Appearing One, as great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to dwell in and contemplate all differences of inner body, and practice diligence fervently based on correct mindfulness to overcome greed and worry of the world. They will also track, dwell in, and contemplate outer body and inner-outer body, and practice correct mindfulness fervently to overcome greed and worry of the world. Well-Appearing One, as great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to dwell in and contemplate inner and outer feelings, mind, and dharma by tracking feelings, mind, and dharma respectively. They will practice correct mindfulness fervently to overcome greed and worry of the world, and so forth, depending on their concern. Well-Appearing One, as great bodhisattvas practice the fathomless prajna

paramita, they adopt nonattainment as skillful means to dwell in and contemplate inner and outer body, feelings, mind, and dharma by tracking the body, feelings, mind, and dharma respectively. Although they have undertaken such contemplations, they attain nothing. Well-Appearing One, you must know that these are characteristics of great vehicle when the great bodhisattvas practice the fathomless prajna paramita.

(The Buddha also taught about tracking and contemplating outer body, feeling, and mind and inter-outer body, feeling, and mind based on correct mindfulness to overcome greed and worry of the world.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the four correct endeavors. What are the four correct endeavors? Well-Appearing One, as great bodhisattvas cultivate prajna paramita, they adopt nonattainment as skillful means to activate correct and enduring effort to prevent the not virtuous dharmas that have not yet arisen from arising. This is the first correct endeavor. As great bodhisattvas cultivate prajna paramita, they adopt nonattainment as skillful means to activate correct and enduring effort to terminate permanently the not virtuous dharmas that have already arisen. This is the second correct endeavor. As great bodhisattvas cultivate prajna paramita, they adopt nonattainment as skillful means to activate correct and enduring effort to make the virtuous dharmas that have not yet arisen arise. This is the third correct endeavor. As great bodhisattvas cultivate prajna paramita, they adopt nonattainment as skillful means to activate correct and enduring effort to make the virtuous dharmas that have already arisen persist and grow. This is the fourth correct endeavor. Well-Appearing One, you must know these are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha explained the meanings of the four correct endeavors, which are also identified as the characteristics of great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the four bases of power. What are the four bases of power? Well-Appearing One, as great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to cultivate the samadhi of aspiration for ceasing defilements and fulfilling the bases of power through getting far away, noncontamination, extinction, and

transference toward equanimity. This is the first base of power. As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to cultivate the samadhi of diligence for ceasing defilements and fulfilling the bases of power through getting far away, noncontamination, extinction, and transference toward equanimity. This is the second base of power. As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to cultivate the samadhi of mind for ceasing defilements and fulfilling the bases of power through getting far away, noncontamination, extinction, and transference toward equanimity. This is the third base of power. As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to cultivate the samadhi of contemplation for ceasing defilements and fulfilling the bases of power through getting far away, noncontamination, extinction, and transference toward equanimity. This is the fourth base of power. You must know, Well-Appearing One, these are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha explained the meanings of the four bases of power, which are also regarded as the characteristics of great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the five roots. What are the five roots? Well-Appearing One, the five roots are the root of belief, the root of diligence, the root of mindfulness, the root of concentration, and the root of wisdom that great bodhisattvas cultivate when practicing the fathomless prajna paramita. Well-Appearing One, these are the characteristics of great vehicle when great bodhisattvas practice fathomless prajna paramita.

(The Buddha enumerated the five roots, which are recognized as the characteristics of great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the five powers. What are the five powers? Well-Appearing One, the five powers are the power of belief, the power of diligence, the power of mindfulness, the power of concentration, and the power of wisdom that great bodhisattvas cultivate by adopting nonattainment as skillful means when practicing the fathomless prajna paramita. Well-Appearing

One, these are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha listed the five powers, which are recognized as the characteristics of great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the seven factors for enlightenment. What are the seven factors for enlightenment? Well-Appearing One, the seven factors are the factor of mindfulness, factor of intelligent decision, factor of diligence, factor of joy, factor of ease and freedom, factor of concentration, and factor of equanimity. Great bodhisattvas cultivate these seven factors by adopting nonattainment as skillful means based on getting far away, noncontamination, extinction, and transference toward equanimity when practicing the fathomless prajna paramita. Well-Appearing One, these are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha listed the seven factors for enlightenment, which are regarded as the characteristics of great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the noble eightfold path. What is the noble eightfold path? Well-Appearing One, it consists of the right view, right thinking, right speech, right action, right livelihood, right diligence, right mindfulness, and right concentration that great bodhisattvas cultivate by adopting nonattainment as skillful means based on getting far away, noncontamination, extinction, and transference toward equanimity when practicing the fathomless prajna paramita. Well-Appearing One, these are the characteristics of great vehicle when great bodhisattva practice the fathomless prajna paramita.

(The Buddha listed the noble eightfold path as the characteristic of great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the three liberation gates. What are the three liberation gates?

"Well-Appearing One, you must know, as great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to contemplate the particular

characteristics of all dharmas and get to know that they are empty, so their minds will dwell in emptiness firmly and peacefully. This is the liberation gate of emptiness, which is also named the samadhi of emptiness. This is the first liberation gate. As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to contemplate and get to know that the particular characteristics of all dharmas are empty and thus are formless, so their minds will dwell in formlessness firmly and peacefully. This is the liberation gate of formlessness, which is also named the samadhi of formlessness. This is the second liberation gate. As great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to contemplate and get to know that the particular characteristics of all dharmas are empty and thus are without aspiration, so their minds will dwell in nonaspiration firmly and peacefully. This is the liberation gate of nonaspiration, which is also named the samadhi of nonaspiration. This is the third liberation gate. Well-Appearing One, these are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha explained the meanings of the three liberation gates, which are also included in the characteristics of great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas include the eleven kinds of perfect knowledge. What are the eleven kinds of perfect knowledge? They are the perfect knowledge of suffering, the perfect knowledge of the cause of suffering, the perfect knowledge of the cessation of suffering, the perfect knowledge of the path for the cessation of suffering, the perfect knowledge of termination, the perfect knowledge of nonarising, the perfect knowledge of the dharmas, the perfect knowledge of the category, the perfect knowledge of the secular world, the perfect knowledge of others' minds, and the perfect knowledge taught by the Buddha.

"What is the perfect knowledge of suffering? To understand by adopting nonattainment as skillful means that suffering should not arise is the perfect knowledge of suffering.

"What is the perfect knowledge of the cause of suffering? To understand by adopting nonattainment as skillful means that the cause of suffering should be terminated permanently is the perfect knowledge of the cause of suffering.

“What is the perfect knowledge of the cessation of suffering? To understand by adopting nonattainment as skillful means that the cessation of suffering should be realized is the perfect knowledge of the cessation of suffering.

“What is the perfect knowledge of the path for the cessation of suffering? To understand by adopting nonattainment as skillful means that the path should be cultivated is the perfect knowledge of the path for the cessation of suffering.

“What is the perfect knowledge of termination? To understand by adopting nonattainment as skillful means that greed, anger, and ignorance should be terminated is the perfect knowledge of termination.

“What is the perfect knowledge of nonarising? To understand by adopting nonattainment as skillful means that rebirth should not happen anymore is the perfect knowledge of nonarising.

“What is the perfect knowledge of the dharma? To understand the different self-natures of the five aggregates by adopting nonattainment as skillful means is the perfect knowledge of the dharma.

“What is the perfect knowledge of the category? To understand the different phenomena of the five aggregates, namely suffering, impermanence, emptiness, and selflessness, by adopting nonattainment as skillful means is the perfect knowledge of the category.

“What is the perfect knowledge of the secular world? To understand the differences among the cultivations undertaken by sentient beings, and the sameness and differences among the names and forms of the dharmas, by adopting nonattainment as skillful means is the perfect knowledge of the secular world.

“What is the perfect knowledge of others’ minds? To understand other sentient beings’ minds and the associated images without hesitation and obstacles by adopting nonattainment as skillful means is the perfect knowledge of others’ minds.

“What is the perfect knowledge taught by the Buddha? It means that one adopts nonattainment as skillful means to know that the perfect knowledge of all phenomena is the perfect knowledge taught by the Thus-Comer. Well-Appearing One, you must know that these

are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha explained the meanings of eleven kinds of perfect knowledge, which are included in the characteristics of great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the five kinds of flawless roots. What are they? They are the roots that great bodhisattvas should know but have not yet known, the roots that they have developed, and the roots they have fully developed.

"What are the roots that great bodhisattvas should know but have not yet known? These bodhisattvas need more learning. They have not insightfully understood the four noble truths. They have not achieved the holy effects. They have not fully developed the root of belief, root of diligence, root of mindfulness, root of concentration, and root of wisdom.

"What are the roots for the great bodhisattvas who have known the noble truths? They have insightfully understood the noble truths. They have achieved holy effects. They have well developed the root of belief, root of diligence, root of mindfulness, root of concentration, and root of wisdom, but they have not eliminated all vexations. They need more learning.

"What are the roots for the great bodhisattvas who have fully developed the five roots? These great bodhisattvas have not only insightfully understood the noble truths and fully developed the five roots but also have removed all vexations. They need no more learning. They are arhats, self-enlightened ones, the bodhisattvas who have achieved the tenth stage, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. These five kinds of roots achieved by adopting nonattainment as skillful means are regraded as the characteristics of great vehicle for great bodhisattvas when practicing the fathomless prajna paramita.

"Furthermore, Well-Appearing One, the characteristics of great vehicle of great bodhisattva also include the three kinds of samadhi. What are they? They are the samadhi with general contemplation and specific investigation, the samadhi with specific investigation only, and the samadhi without both general contemplation and specific investigation.

"What is the samadhi with general contemplation and specific investigation? As great bodhisattvas stay away from desires and not virtuous dharmas, undertake general contemplation and specific investigation, and attain joy and pleasure caused by nonarising, they enter the first meditation and fully dwell in it, they thus are in the samadhi with both general contemplation and specific investigation.

"What is the samadhi with specific investigation only? If great bodhisattvas stay in the concentration between first and second meditations, they are in the samadhi with specific investigation only.

"What is the samadhi without both general contemplation and specific investigation? Well-Appearing One, if great bodhisattvas stay in the second meditation and up to the stage of nonthinking and not nonthinking, they are in the samadhi without general contemplation and specific investigation.

"As these three kinds of samadhi are undertaken by adopting nonattainment as expedience, you must know that they are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The three kinds of samadhi are listed and explained by the Buddha in the characteristics of great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also include the ten kinds of mindfulness. What are they? 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 heaven, the mindfulness of disgust, the mindfulness of death, the mindfulness of body, and the mindfulness of inhalation and exhalation. As these ten kinds of mindfulness are undertaken by adopting nonattainment as skillful means, they appear as the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The ten kinds of mindfulness are also listed by the Buddha as the characteristics of the great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also include the four meditations, four immeasurable minds, four formless concentrations, eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as they are undertaken by adopting nonattainment as skillful means. You must know that these are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha listed the four meditations, four immeasurable minds, and so forth, and ten universal contemplations as characteristics of the great vehicle.)

"Furthermore, Well-Appearing One, the characteristics of the great vehicle for great bodhisattvas also include the Buddha's ten abilities. What are the abilities?

(The Buddha in the following paragraphs explained the Buddha's ten abilities which are also regarded as characteristics of the great vehicle for great bodhisattvas.)

"Well-Appearing One, the first is the ability to adopt nonattainment as skillful means to know accurately the laws of cause and effect, and so forth, to distinguish right from wrong.

"The second is the ability to adopt nonattainment as skillful means to know accurately about the karmic causes and effects of sentient beings in the past, future, and present as they really are.

"The third is the ability to adopt nonattainment as skillful means to know accurately the phenomena of various realms of the world.

"The fourth is the ability to adopt nonattainment as skillful means to know accurately the definitive beliefs and understandings of various sentient beings as they really are.

"The fifth is the ability is to adopt nonattainment as skillful means to know accurately the superior and inferior roots of sentient beings as they really are.

"The sixth is the ability to adopt nonattainment as skillful means to know accurately how the five universal functions that always arise concomitantly with perceptive activities.

"The seventh is the ability to adopt nonattainment as skillful means to know accurately the differences among the roots, powers, the factors for enlightenment, liberation, meditation, samadhi, samapatti, contamination, and purification of sentient beings.

"The eighth is the ability to adopt nonattainment as skillful means to know accurately the differences among immeasurable previous lives of sentient beings.

"The ninth is the ability to adopt nonattainment as skillful means to know accurately with pure heavenly eye the differences among immeasurable births and deaths of sentient beings.

"The tenth is the ability to adopt nonattainment as skillful means to know accurately how one's flaws have been eliminated permanently and thus the liberation of flawless mind and the liberation of flawless wisdom will be attained, for example, how one will realize and dwell fully in the knowledge that 'my life has come to an end, my pure actions of celibacy are fully established and fulfilled, I have done all I should do, and no more rebirth will happen to me.' You must know that these are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the four kinds of fearlessness. What are they?

"Well-Appearing One, by adopting nonattainment as skillful means, I declare that I am the fully enlightened one. In case that some sramanas (monks of various religions), Brahmans, heavenly demon kings, or other ordinary sentient beings of the world stand up to challenge and argue against me, saying that my attainment of perfect enlightenment is not true, I will not be scared at all, because I can see clearly that their arguments are incorrect. Instead, I will stay calm and declare again that I am already a great immortal being of the highest position. I can turn the unsurpassed, wonderful, and purest dharma wheel in front of the public like a roaring lion, and no sramana, Brahman, heavenly demon king, or ordinary being of the world can turn the dharma wheel as I do. This is the first kind of fearlessness.

"By adopting nonattainment as skillful means, I declare that my flaws and vexations have been fully eliminated. In case that some sramanas, Brahmans, heavenly demon kings, or other ordinary sentient beings of the world stand up to challenge and argue against me, saying that my

flaws and vexations are not completely removed, I will not be scared at all, because I can see clearly that their arguments are wrong. Instead, I will stay calm and declare again that I am already a great immortal being of the highest position. I turn the unsurpassed, wonderful, and purest dharma wheel in front of the public like a roaring lion, and no sramana, Brahman, heavenly demon king, or ordinary being of the world can turn the dharma wheel as I do. This is the second kind of fearlessness.

"By adopting nonattainment as skillful means, I teach the methods of removing obstacles in the pursuit of the truth. In case that some sramanas, Brahmans, heavenly demon kings, or other ordinary sentient beings of the world stand up to challenge and argue against me, saying that my methods do not work for removing obstacles in pursuing the truth, I will not be scared at all, because I can see clearly that their arguments are incorrect. Instead, I will stay calm and declare again that I am already a great immortal being of the highest position. I turn the unsurpassed, wonderful, and purest dharma wheel in front of the public like a roaring lion, no sramanas, Brahmans, heavenly demon kings, or ordinary beings of the world can turn the dharma wheel as I do. This is the third kind of fearlessness.

"By adopting nonattainment as skillful means, I teach the methods for ceasing suffering. In case that some sramanas, Brahmans, heavenly demon kings, or other ordinary sentient beings of the world stand up to challenge and argue against me, saying that my methods do not work for ceasing suffering, I will not be scared at all, because I can see clearly that their arguments are incorrect. Instead, I will stay calm and declare again that I am already a great immortal being of the highest position. I turn the unsurpassed, wonderful, and purest dharma wheel in front of the public like a roaring lion, no sramanas, Brahmans, heavenly demon kings, or ordinary beings of the world can turn the dharma wheel as I do. This is the fourth kind of fearlessness.

"You must know that these are the characteristics of the great vehicle when great bodhisattvas practice the fathomless prajna paramita."

(The Buddha explained each of the four kinds of fearlessness, showing that they are also the characteristic of the great vehicle for great bodhisattvas.)

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Chapter 3

Well-Appearing One

Section 9

(In the Third Assembly)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the four unhindered understandings. What are they? The first is to understand the meanings of the Buddha's teachings without hindrance. The second is to understand the dharma without hindrance. The third is to understand and use various languages without hindrance. The fourth is to lecture and debate fluently without hindrance. You must know, as the four kinds of unhindered understandings are undertaken by adopting nonattainment as skillful means, they are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha enumerated the four unhindered understanding as characteristics of great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, the characteristics of great vehicle for great bodhisattvas also include the eighteen distinctive features of Buddha's wisdom and power. What are they? Since the night of attaining the unsurpassed, perfect, and universal bodhi until the night when entering nirvana without remainder, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never done anything wrong. They have never spoken abruptly and improperly. They have never lost mindfulness. They have never had various thoughts. They have never lost concentration. They have always made right decision. Their aspiration has never diminished. Their diligence has never diminished. Their mindfulness has never diminished. Their concentration has never diminished. Their wisdom has never diminished. Their knowledge and views of liberation have never diminished. Their body karma is guided by knowledge. Their speech karma is guided by knowledge. Their mind karma is

guided by knowledge. Their knowledge and views initiated in previous lives are without attachment and hindrance. Their knowledge and views initiated in the future will be without attachment and hindrance. Their knowledge and views initiated in the present are without attachment and hindrance. These eighteen distinctive features of Buddha's wisdom and power not shared by other sentient beings have adopted nonattainment as skillful means and are the characteristics of great vehicle when great bodhisattvas practice the fathomless prajna paramita.

(The Buddha enumerated the eighteen distinctive features of Buddha's wisdom and power as characteristics of great vehicle for great bodhisattvas.)

"Furthermore, Well-Appearing One, one characteristic of great vehicle for the great bodhisattvas is the letter dharani gate. What is the letter dharani gate? It means the equal nature of written and spoken language in the letter gate. What is meant by the equal nature of written and spoken language in the letter gate?

"Well-Appearing One, as great bodhisattvas practice the fathomless prajna paramita, they adopt nonattainment as skillful means to enter the letter gate of 'a' and realize that all beings are intrinsically without arising. They enter the letter gate of 'ra' and realize that all beings are apart from dust and dirt. They enter the letter gate of 'pa' and know the teachings of the ultimate meaning of all dharmas. They enter the letter gate of 'ca' and realize that all dharmas are without birth and death because both birth and death are unattainable. They enter the letter gate of 'na' and realize that all dharmas stay far away from the names and forms because the names and forms are unattainable. They enter the letter gate of 'la' and realize that all dharmas are beyond this world and the causes and conditions for craving and contamination are not present. They enter the letter gate of 'da' and realize that all dharmas are well tamed and become tranquil, and their realness is equal to all without differentiation. They enter the letter gate of 'ba' and realize that all dharmas have been rid of all bondages. They enter the letter gate of 'ḍa' and realize that all dharmas have been rid of vexations, arrogance, and defilements and thus are purified. They enter the letter gate of 'ṣa' and realize that all dharmas are carefree. They enter the letter gate of 'va' and realize that the path to spoken language is blocked. They enter the letter gate of 'ta' and realize that the realness of all dharmas is unmovable. They enter the letter gate of 'ya' and realize that all dharmas are actually without arising. They enter the letter gate of 'ṣṭa' and realize that the

phenomena of subjugation, overcoming, letting go, and endurance of all dharmas are unattainable. They enter the letter gate of ‘ka’ and realize that the maker of all dharmas is unattainable. They enter the letter gate of ‘sa’ and realize that the nature of equality of the temporality of all dharmas is unattainable. They enter the letter gate of ‘ma’ and realize that nonattachment of the selfness of all dharmas is unattainable. They enter the letter gate of ‘ga’ and realize that the nature of grasping the actions and movements of all dharmas is unattainable. They enter the letter gate of ‘tha’ and realize that the nature of the basis upon which all dharmas rely is unattainable. They enter the letter gate of ‘ja’ and realize that what gives birth to all dharmas and makes them arise are unattainable. They enter the letter gate of ‘sva’ and realize that the nature of the stability of all dharmas is unattainable. They enter the letter gate ‘dha’ and realize that the realm nature to be upheld is attainable. They enter the letter gate of ‘śa’ and realize that the nature of samatha of all dharmas is unattainable. They enter the letter gate of ‘kha’ and realize that the nature of equality of all dharmas is as unattainable as empty space. They enter the letter gate of ‘kṣa’ and realize that the nature of exhaustion of all dharmas is unattainable. They enter the letter gate of ‘sta’ and realize that the nature absorbed in all dharmas is unattainable. They enter the letter gate of ‘ña’ and realize that the nature of the dharmas that can know and can be known is unattainable. They enter the letter gate of ‘rtha’ and realize that the nature and meanings of the dharmas to be attached are unattainable. They enter the letter gate of ‘bha’ and realize that the nature of the dharmas serving as causes is unattainable. They enter the letter gate of ‘cha’ and realize that the destructible nature of the dharmas is unattainable. They enter the letter gate of ‘va’ and realize that the nature of the dharmas to be concealed by desires and pleasures is unattainable. They enter the letter gate of ‘sma’ and realize that the nature of memorability of all dharmas is unattainable. They enter the letter gate of ‘hva’ and realize that the nature of the dharmas to be called up is unattainable. They enter the letter gate of ‘tsa’ and realize that the nature of bravery and health of all dharmas is unattainable. They enter the letter gate of ‘gha’ and realize that the nature of equality rich in all dharmas is unattainable. They enter the letter gate of ‘ṭha’ and realize that the nature of accumulation of all dharmas is unattainable. They enter the letter gate of ‘ṇa’ and realize that all dharmas apart from various noisy arguments are unattainable. They enter the letter gate of ‘pha’ and realize that all dharmas full of the effects of karma are unattainable. They enter the letter gate of ‘ska’ and realize that all dharmas are apart from the nature of aggregates. They enter the letter gate of ‘ysa’ and realize

that the nature and forms of decay of all dharmas are unattainable. They enter the letter gate of ‘śca’ and realize that the imprints of the gathering of all dharmas are unattainable. They enter the letter gate of ‘ṭa’ and realize that the compelling nature of all dharmas is unattainable. They enter the letter gate of ‘ḍha’ and realize that the ultimate destination for all dharmas is unattainable.

“Well-Appearing One, it is through the letter gate of ‘ḍha’ that one is able to enter and understand insightfully the edge of the dharma emptiness. Although these letters are used to express and represent the emptiness of all dharmas, they are unattainable. Why? The meanings of these letters cannot be spoken, manifested, written, grasped, and investigated because they are apart from various forms. Well-Appearing One, like empty space that is the destination of all matters, so are these letter gates. It is through these letter gates that the meanings of the emptiness of various dharmas can be manifested.

“Well-Appearing One, entering the letter gate of ‘a,’ the letter gate of ‘ra,’ and so forth is named entering various letter gates. Well-Appearing One, as great bodhisattvas enter these letter gates, they will attain the perfect knowledge of expedient skillfulness. They will master what the words and their pronunciations express and represent without hindrance. They will be able to realize the equal nature of emptiness of all dharmas. They will also be able to obtain the expedient skills of the pronunciation of words. If great bodhisattvas listen to the teachings of the forms and pronunciations of these letter gates, and if, upon hearing them, they are able to accept, embrace, read, recite, thoroughly understand them, and explain them to others without attachment, and without any attempt to invite reputation, benefits, or offerings, then they will gain the thirty kinds of merits and superior benefits because of this cause and condition. What are the thirty kinds of merits and superior benefits? They will gain a very good memory, a superior feeling of shame for their own faults and for others’ misdeeds, a powerful and solid will, the knowledge of the essential meanings of the dharma, additional powers for enlightenment, unique and superior wisdom, an unhindered ability of debate, and the dharani gate. Moreover, they will have no more puzzles. They will not be angry when they hear the words they don’t like, and they will not be happy when they hear the words they like. They will dwell in equality without differentiation. They will be able to speak to all sentient beings expediently and skillfully. They will attain expedient skillfulness of the aggregates, realms, spheres, the noble truths, dependent origination, the causes, and the conditions. They will attain expedient

skillfulness in knowing the dharma, knowing who have superior roots and who have inferior ones, knowing others' minds, and making transformations. They will also attain the expedient skillfulness of the heavenly ear, the perfect knowledge of previous lives, the perfect knowledge of the birth and death, the flawless knowledge, the perfect knowledge of telling right from wrong, the perfect knowledge of the past and future, and the perfect knowledge of authority and demeanor. These are the thirty kinds of great merits and superior benefits.

"Well-Appearing One, as great bodhisattvas practice the fathomless prajna paramita by adopting nonattainment as skillful means and thus attain the letter dharani gate, you must know that this is the characteristic of great vehicle when the great bodhisattvas practice the fathomless prajna paramita."

(The Buddha provided many examples to explain the meanings of letter dharani gate, which is recognized as the characteristic of great vehicle for great bodhisattvas. He further described the superior benefits gained by those mastering this dharani gate.)

"Furthermore, Well-Appearing One, as to your question, 'How do we know that the great bodhisattvas have aspired to the great vehicle?' I will say that as the great bodhisattvas diligently practice the six paramitas and progress from one stage to the other, you must know that they have aspired to the great vehicle."

The long-lived sage Well-Appearing One asked the Buddha, "How do great bodhisattvas progress from one stage to the other when they diligently practice the six paramitas?"

The Buddha replied to Well-Appearing One, "The great bodhisattvas will progress from one stage to the other if they know that all dharmas have come from nowhere and will go nowhere. Why? It is because all dharmas are indestructible, so they are without going and coming, and they have come from nowhere and will go nowhere. The great bodhisattvas will not stay in the mindfulness of or reflect on the stages to which they are aspiring. They will work on the karmas of the stages, but they will not see them. This is how great bodhisattvas progress from one stage to the other as they diligently practice the six paramitas."

(The Buddha instructed how to recognize the great bodhisattvas who have aspired to the great bodhi.)

The long-lived sage Well-Appearing One asked the Buddha again, “How do great bodhisattvas work on the karmas of the stages and progress through all stages?

The Buddha replied to Well-Appearing One, “At the first stage, great bodhisattvas should cultivate and deal with ten superior karmas. What are the ten superior karmas? The first is to adopt nonattainment as skillful means to cultivate and deal with the karma of pure, superior, and joyful intention because the beneficial things and their forms are unattainable. The second is to adopt nonattainment as skillful means to cultivate and deal with the karma of treating all sentient beings equally because sentient beings are unattainable. The third is to adopt nonattainment as skillful means to cultivate and deal with the karma of giving and renunciation because the givers, the receivers, and the things given are unattainable. The fourth is to adopt nonattainment as skillful means to cultivate and deal with the karma of staying close to virtuous friends because virtuous friends are without attachment. The fifth is to adopt nonattainment as skillful means to cultivate and deal with the karma of diligently pursuing correct dharma because the dharma that they pursue is unattainable. The sixth is to adopt nonattainment as skillful means to cultivate and deal with the karma of joyfully renouncing family and becoming a monastic because the family that they renounce is unattainable. The seventh is to adopt nonattainment as skillful means to cultivate and deal with the karma of adoring and esteeming the Buddha body because the perfect features are unattainable. The eighth is to adopt nonattainment as skillful means to cultivate and deal with the karma of initiating dharma teaching because the dharma perceived is unattainable. The ninth is to adopt nonattainment as skillful means to cultivate and deal with the karma of destroying arrogance because the dharma of prosperity is unattainable. The tenth is to adopt nonattainment as skillful means to cultivate and deal with the karma of always loving to tell the truth because all languages are unattainable. Well-Appearing One, these are the ten superior karmas the great bodhisattvas should cultivate and deal with when they stay in the first stage. Through this karma cultivation, they can fulfill the first stage soon.

(The Buddha described ten superior karmas that great bodhisattvas at the first stage should develop and practice.)

“Furthermore, Well-Appearing One, at second stage, great bodhisattvas should cultivate, learn, and reflect on, and fulfill the eight ways quickly. What are the eight ways? The first is the

pure precept. The second is to know the favors granted and return with gratitude. The third is to dwell firmly and peacefully in the power of forbearance. The fourth is to receive superior pleasure and joy. The fifth is to be very reluctant to turn away from sentient beings. The sixth is to have great compassion arise in mind constantly. The seventh is to consult, offer services to, and make offerings to teachers with respect and belief as you do to the Buddha. The eighth is to pursue, cultivate, and learn paramitas diligently. Well-Appearing One, when dwelling in the second stage, the great bodhisattvas should reflect on and learn these eight ways to fulfill them quickly.

(The Buddha described eight ways that great bodhisattvas at the second stage should learn and reflect on and fulfill quickly.)

"Furthermore, Well-Appearing One, at the third stage, great bodhisattvas should learn diligently and attentively to dwell peacefully in five ways. What are the five ways? The first is that they should seek diligently and tirelessly to hear dharma as much as possible, while they should not be attached to the words of the dharma. The second is that they should practice dharma giving with an uncontaminated mind; they should teach and guide sentient beings extensively without arrogance. The third is that they should plant virtuous roots to dignify and purify Buddha lands and further undertake transference without boasting about what they have done. The fourth is that they are not loath to go through boundless birth and death nor are tired of it for the benefits of sentient beings, but they should not be arrogant or lazy. The fifth is that although feeling ashamed of their own faults or others' misdeeds, they are not attached to them. Well-Appearing One, at the third stage, great bodhisattvas should dwell peacefully in these five ways uninterruptedly.

(The Buddha taught that the great bodhisattvas at the third stage should practice to dwell in these five ways.)

"Furthermore, Well-Appearing One, at the fourth stage, great bodhisattvas should uphold ten ways and never stay away from them. What are the ten ways? The first is always to stay in an aranya (retreat in forest) and never leave it. The second is always to enjoy living with least desires. The third is to be satisfied easily. The fourth is never to stay away from the merits and virtues of ascetic practice. The fifth is never to give up what should be learned. The sixth is to

get rid of various pleasures based on the satisfaction of desires. The seventh is to constantly initiate a mind of nirvana. The eighth is to renounce all one has owned. The ninth is that the mind will not be sinking or drowned. The tenth is never to worry about or cling to all things. Well-Appearing One, when dwelling in the fourth stage, great bodhisattvas should uphold these ten ways and never stay away from them.

(The Buddha taught ten ways that great bodhisattvas at the fourth stage should always observe.)

"Furthermore, Well-Appearing One, at the fifth stage, great bodhisattvas should stay away from ten ways. What are the ten ways? The first is not to stay at home. The second is to stay far away from the nuns. The third is to stay far away from being stingy and jealous of other's family. The fourth is to stay far away from an assembly in which there is dispute and hatred. The fifth is to stay far away from self-conceit and refrain from blaming others. The sixth is to stay far away from the path of the ten not virtuous karmas. The seventh is to stay far away from overstating one's achievement in cultivation. The eighth is to stay far away from the upside-down things. The ninth is to stay far away from hesitation. The tenth is to stay far away from greed, anger, and ignorance. Well-Appearing One, when staying in the fifth stage, great bodhisattvas should always avoid these ten ways.

(The Buddha instructed great bodhisattvas at the fifth stage should always avoid these ten ways.)

"Furthermore, Well-Appearing One, at the sixth stage, great bodhisattvas should fulfill six ways. What are the six ways that they should fulfill? They are the six paramitas. On the other hand, they should stay far away from six ways. What are the six ways that they should stay far away? They are the six inferior minds. The first is to stay far away from an aspiration to become a voice-hearer. The second is to stay far away from an aspiration to become a self-enlightened one. The third is to stay far away from a mind of anxiety and annoyance. The fourth is to stay far away from dislike upon seeing a beggar asking for alms. The fifth is to stay far away from grasping and worrying about the things given or regretting giving. The sixth is to stay far away from arrogant and turbulent mind toward ones who ask for a favor. Well-Appearing One, when staying in the sixth stage, great bodhisattvas should fulfill the former six ways and stay far away from the latter six ways.

(The Buddha taught the six ways that the great bodhisattvas at the sixth stage should fulfill and six ways they should avoid.)

"Furthermore, Well-Appearing One, at the seventh stage, great bodhisattvas should always stay far away from twenty ways. What are the twenty ways? The first is that they should always stay far away from the attachment to the 'I,' the sentient being, and so forth, and the viewer. The second is that they should always stay far away from the attachment to the view of discontinuation of life. The third is that they should always stay far away from the view that the world and one's life will remachangingless permanently. The fourth is that they should always stay far away from the thinking of forms. The fifth is that they should always stay far away from the attachment to various incorrect views. The sixth is that they should always stay far away from the attachment to the name and form. The seventh is that they should always stay far away from the attachment to the aggregates. The eighth is that they should always stay far away from the attachment to the spheres. The ninth is that they should always stay far away from the attachment to the realms. The tenth is that they should always stay far away from the attachment to the truth. The eleventh is that they should always stay far away from the attachment to dependent origination. The twelfth is that they should always stay far away from the attachment to dwelling in the three realms. The thirteen is that they should always stay far away from the attachment to all dharmas. The fourteenth is that they should always stay far away from the attachment to the reasonable and unreasonable dharmas. The fifteenth is that they should always stay far away from the attachment to the Buddha's viewpoints. The sixteenth is that they should always stay far away from the attachment to the viewpoints of the dharma. The seventeenth is that they should always stay far away from the attachment to the viewpoints of the sangha. The eighteenth is that they should always stay far away from the attachment to the viewpoints of the precept. The nineteenth is that they should always stay far away from the attachment to the viewpoints of emptiness. The twentieth is that they should always stay far away from dislike, tiredness, and fear of the nature of emptiness. The great bodhisattvas should always fulfill twenty ways when dwelling in the seventh stage. What are the twenty ways? The first is that they should fulfill a thorough understanding of emptiness. The second is that they should fulfill the realization of formlessness. The third is that they should fulfill the knowledge of nonaspiration. The fourth is that they should fulfill the pure three wheels. The fifth is that they should fulfill

compassion and mercy on sentient beings without an attachment to sentient beings. The sixth is that they should fulfill the view of the equal natures of all dharmas without attachment. The seventh is that they should fulfill the view of the equal natures of all sentient beings without attachment. The eight is that they should fulfill a thorough and ultimate understanding of the real essential meanings without attachment. The ninth is that they should fulfill the knowledge of the forbearance of nonarising. The tenth is that they should fulfill the teaching of all dharmas given based on the essential meanings of one form. The eleventh is that they should fulfill the elimination of differentiation. The twelfth is that they should fulfill avoiding various kinds of thinking. The thirteenth is that they should fulfill avoiding incorrect views. The fourteenth is that they should fulfill avoiding vexations. The fifteenth is that they should fulfill expedient and skillful concentration (samatha) and contemplation (vipasyana). The sixteenth is that they should fulfill the improvement and adjustment of mind nature. The seventeenth is that they should fulfill the tranquility of mind nature. The eighteenth is that they should fulfill the unhindered nature of knowledge. The nineteenth is that they should fulfill the removal of craving and contamination. The twentieth is that they should fulfill the ability to go to various Buddha lands and show up in Buddhas' dharma-teaching assemblies freely as they wish. These are the twenty ways from which the great bodhisattvas at the seventh stage should stay far away and the twenty ways they should fulfill.

(The Buddha taught great bodhisattvas at the seventh stage should stay far away from twenty ways and fulfill twenty others.)

"Furthermore, Well-Appearing One, at the eighth stage, great bodhisattvas should always fulfill four ways. What are the four ways? First, they should always learn to fully and insightfully know the mental images of all sentient beings. Second, they should always fulfill the applications of various supernatural powers. Third, they should always learn to see and dignify and purify various Buddha lands. Fourth, they should always offer services to Buddhas, the World-Honored Ones, make offerings to them, and contemplate and investigate the Thus-Comer's body as it really is. Well-Appearing One, when staying in the eighth stage, great bodhisattvas should work diligently to fulfill these four ways.

(The Buddha taught that the great bodhisattvas at the eight stage should fulfill these four ways.)

"Furthermore, Well-Appearing One, at the ninth stage, great bodhisattvas should always fulfill four ways. What are the four ways? The first is to fulfill the perfect knowledge of the superior and inferior roots. The second is to fulfill the task of dignifying and purifying Buddha lands. The third is to fulfill the Illusion-Like Samadhi and frequently enter various concentrations. The fourth is to appear as transformed beings to assist sentient beings to foster their virtuous roots. Well-Appearing One, when staying in the ninth stage, great bodhisattvas should work diligently to fulfill these four ways.

(The Buddha instructed the great bodhisattvas at the ninth stage to fulfill these four ways.)

"Furthermore, Well-Appearing One, at the tenth stage, great bodhisattvas should always fulfill twelve ways. What are the twelve ways? First, they should absorb great aspirations from boundless places and realize the aspirations as they are activated. Second, they should learn to understand the languages of heavenly deities, dragons, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, and nonhumans. Third, they should learn to debate and speak perfectly without hindrance. Fourth, they should go through the whole wonderful process of birth beginning with embryo and fetus. Fifth, they should go through the entire wonderful process of birth. Sixth, they should be born in a perfect family. Seventh, they should be born in a perfect caste. Eighth, they should be born with good family members and associates. Ninth, they should be born with a perfect physical body. Tenth, they should be completely ready to renounce their family and become a monastic. Eleventh, they should be completely ready to sit under the bodhi tree with magnificent dignity. Twelfth, they should be ready with perfect merits and virtues to accomplish all that should be done. Well-Appearing One, while staying in the tenth stage, the great bodhisattvas should fulfill these twelve ways. You must know, Well-Appearing One, as great bodhisattvas have already dwelled in the tenth stage and fulfilled all superior dharmas of the ten stages, they are almost the same as the Thus-Comer."

(The Buddha taught that the great bodhisattvas who fulfill the ten stage of cultivation will be the same as Thus-Comer.)

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of pure, superior, and joyful intention?”

具壽善現白言：「世尊！云何菩薩摩訶薩以無所得而為方便，應善修治淨勝意樂業？」

The Buddha replied to Well-Appearing One, “The great bodhisattvas should stay in a mind correspondent with the perfect knowledge of all perfect knowledge to cultivate and accumulate all superior virtuous roots. This is how great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of pure, superior, and joyful intention.”

(The Buddha taught how great bodhisattvas foster pure, superior, and joyful intention, develop equal mind toward all sentient beings, and so forth.)

“World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of treating all sentient beings equally?”

“Well-Appearing One, great bodhisattvas should stay in a mind correspondent with the perfect knowledge of all perfect knowledge to initiate and activate the four immeasurable minds of loving-kindness, compassion, joy, and equanimity. This is how great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of treating all sentient beings equally.”

“World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of giving and renunciation?”

“Well-Appearing One, great bodhisattvas should practice giving to various sentient beings without discrimination. This is how great bodhisattvas adopt nonattainment as skillful means to well cultivate and deal with the karma of giving and renunciation.”

“World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of staying close to virtuous friends?”

“Well-Appearing One, great bodhisattvas should stay close to and make offerings to esteem and acclaim those who encourage sentient beings to cultivate and learn the perfect knowledge of all perfect knowledge. They will further consult these virtuous friends about correct dharma and offer services to them tirelessly. This is how great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of staying close to virtuous friends.”

“World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of diligently pursuing the correct dharma?”

“Well-Appearing One, great bodhisattvas should stay in a mind correspondent with the perfect knowledge of all perfect knowledge to diligently pursue the unsurpassed correct dharma of the Thus-Comer, so they will not fall into the stage of voice-hearer or self-enlightened one. This is how great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of diligently pursuing the correct dharma.”

“World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of joyfully renouncing family and becoming a monastic?”

“Well-Appearing One, wherever the great bodhisattvas are reborn, they will always be tired of the noisy and complicated living at home and regard it as a prison, while on the other hand, they are pleased to hear the Buddha dharma and look forward to leaving home and becoming a monastic to live a life of tranquility and emptiness without obstacles. This is how great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of joyfully renouncing family and becoming a monastic.”

“World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of adoring and esteeming the Buddha body?”

“Well-Appearing One, once great bodhisattvas look at the Buddha’s appearance, they will never lose the mindfulness of the Buddha until they finally realize and attain the perfect knowledge of all perfect knowledge. This is how great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of adoring and esteeming the Buddha body.

"World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of initiating dharma teaching?"

"Well-Appearing One, whether the Buddha is present or pass into nirvana, great bodhisattvas will initiate dharma teaching for sentient beings through the sequence of preliminary, intermediate, and advanced stages. The essential meanings of the dharma and the pure and perfect actions of celibacy have been so wonderfully, skillfully, and consistently presented in the twelve divisions of the Buddha's teaching: the texts (sutra), short verses (geya), prophecy (vyakarana), long verses (gatha), self-statement (udana), anecdotes (itivrttaka), past lives (jataka), origins (nidana), similes (avadana), broad teaching (vaipulya), unusual ways (abdhuta-dharma), and discourses (upadesa). This is how great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of initiating dharma teaching."

"World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of destroying arrogance?"

"Well-Appearing One, as great bodhisattvas are always humble and sincere, and their arrogance and conceit have been already overcome, they will never be reborn in a very low class or inferior family. This is how great bodhisattvas cultivate and deal with the karma of destroying arrogance and conceit."

"World-Honored One, how will great bodhisattvas adopt nonattainment as skillful means to cultivate and deal with the karma of always loving to tell the truth?"

"Well-Appearing One, great bodhisattvas speak what they know and their speech and actions are consistent. This is how great bodhisattvas cultivate and deal with the karma of always loving to speak the truth.

"Well-Appearing One, when dwelling in the first stage, great bodhisattvas should cultivate and deal with these ten superior karmas and fulfill them soon."

(The Buddha further explained in detail the practices and learning that great bodhisattvas should fulfill at the first stage for Well-Appearing One and all present in the assembly.)

"World-Honored One, what is meant by the pure precept of great bodhisattvas?"

“Well-Appearing One, it means that great bodhisattvas should not aspire to voice-hearer or self-enlightened one, nor any other dharma that will violate precept or hinder of the bodhi. This is the pure precept for great bodhisattvas.”

“World-Honored One, how will great bodhisattvas know the favors granted and respond with gratitude?”

“Well-Appearing One, when practicing various superior bodhisattva actions, great bodhisattvas are always grateful for small kindness, let alone significant ones. This is how great bodhisattvas recognize the favors received and respond with gratitude.”

“World-Honored One, how will great bodhisattvas dwell peacefully in the power of forbearance?”

“Well-Appearing One, when great bodhisattvas do not harm or hate those who have attempted to kill or attack them, is shows that these great bodhisattvas have dwelled peacefully in the power of forbearance.”

“World-Honored One, what does it mean that the great bodhisattvas receive superior pleasure and joy?”

“Well-Appearing One, when seeing that various sentient beings have achieved great success in practicing the three vehicles, the great bodhisattvas will rejoice greatly. This is how they receive superior pleasure and joy.”

“World-Honored One, what does it mean that great bodhisattvas are very reluctant to turn away from sentient beings?”

“Well-Appearing One, it means that great bodhisattvas are always eager to dedicate themselves to the rescue of all sentient beings. This is how great bodhisattvas are very reluctant to turn away from sentient beings.”

“How will great bodhisattvas consistently initiate the mind of great compassion?”

“Well-Appearing One, as great bodhisattvas practice various unique and superior bodhisattva actions, they always think, ‘In order to benefit all sentient beings, I would like to

rescue them from great hells in which they have experienced violent tortures of burning, cooking, hacking, cutting, piercing, hanging, rubbing, and pounding for as immeasurable and boundless kalpas as sands of the Ganges. I would like to guide various sentient beings to ride on the Thus-Comer vehicle to finally enter nirvana. My great compassion will never cease unless the realm of the sentient beings ends.' This is how great bodhisattvas consistently initiate the mind of great compassion."

"World-Honored One, how will great bodhisattvas consult, offer services to, and make offerings to teachers with respect and belief as they do to the Buddha?"

"Well-Appearing One, in order to pursue the unsurpassed, perfect, and universal bodhi, great bodhisattvas should be humble and show respect for their teachers while they are not attached to them. This is how great bodhisattvas consult, offer services to, and make offerings to teachers with respect and belief as they do to the Buddha."

"World-Honored One, how will great bodhisattvas diligently pursue, cultivate, and learn the paramitas?"

"Well-Appearing One, great bodhisattvas should dedicate themselves to the learning of all six paramitas without being attracted by other affairs so that they can assist sentient beings to mature. This is how great bodhisattvas diligently pursue, cultivate, and learn the paramitas."

"Well-Appearing One, you must know that these are the eight ways that great bodhisattvas should learn and fulfill quickly when dwelling in the second stage."

(The Buddha explained in detail how great bodhisattvas should fullfill the eight ways at the second stage.)

"World-Honored One, how will great bodhisattvas seek diligently and tirelessly to hear the dharma as much as possible without being attached to the words of the dharma that they have heard?"

"Well-Appearing One, as great bodhisattvas begin to work diligently, they will think, 'I should hear, accept, embrace, read, recite, cultivate, and learn the correct dharma taught by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in this

Buddha land and in the worlds of the ten directions. I will learn all teachings thoroughly without missing any of them, but I will not be attached to their words.' This is how great bodhisattvas seek diligently and tirelessly to hear the dharma as much as possible without being attached to the words of the dharma that they have heard."

"World-Honored One, how will great bodhisattvas practice dharma giving with an uncontaminated mind, and teach and guide sentient beings extensively without arrogance?"

"Well-Appearing One, as great bodhisattvas teach sentient beings about the correct dharma, they refrain from transferring the virtuous roots thus derived toward the great bodhi for their own sake, not to mention they will do things beneficial for themselves only. Although they have taught extensively and delivered many sentient beings, they remain humble and do not exaggerate their achievements. This is how great bodhisattvas practice dharma giving with an uncontaminated mind and teach and guide sentient beings extensively without arrogance."

"World-Honored One, how will great bodhisattvas plant virtuous roots to dignify and purify Buddha lands and undertake transference without boasting about it?"

"Well-Appearing One, when cultivating virtuous roots bravely and diligently, they work diligently to dignify and purify various Buddha countries. As they purify their own and others' fields of mind, they do not boast about their achievements. This is how great bodhisattvas plant virtuous roots to dignify and purify Buddha lands and undertake transference without boasting about what they have done."

"World-Honored One, how are great bodhisattvas not loath to go through boundless birth and death and not tired of it in order to deliver sentient beings without being arrogant or lazy?"

"Well-Appearing One, great bodhisattvas work hard to plant virtuous roots and dignify and purify Buddha lands to assist sentient beings to mature, even though they have not yet fulfilled the perfect knowledge of all perfect knowledge or completed the cultivation of all Buddha dharma, they are not loath to go through boundless birth and death, nor do they become arrogant or lazy. This is how great bodhisattvas are not tired of boundless birth and death and are not arrogant or lazy in order to deliver sentient beings."

“World-Honored One, how are great bodhisattvas ashamed of their own faults or others’ misdeeds without being attached to them?”

“Well-Appearing One, when wholeheartedly pursuing the unsurpassed, perfect, and universal bodhi, the great bodhisattvas are ashamed of seeking voice-hearer or self-enlightened one and thus will not let that intention arise, while they will refrain from attachment or disgust. This is how great bodhisattvas feel shame without attachment.”

“Well-Appearing One, when staying in the third stage, great bodhisattvas should always dwell peacefully in these five ways and cultivate and learn them attentively and diligently in order to fulfill them quickly.”

(The Buddha taught in detail how great bodhisattvas fulfill the five ways quickly at the third stage.)

“World-Honored One, how will great bodhisattvas always dwell in aranya and never leave it?”

“Well-Appearing One, to pursue the unsurpassed, perfect, and universal bodhi and transcend the stage of voice-hearer or self-enlightened one, great bodhisattvas should always stay in isolated and quiet place. This is how great bodhisattvas always dwell in aranya and never leave it.”

“World-Honored One, how will great bodhisattvas always enjoy living with least desires?”

“Well-Appearing One, great bodhisattvas should not pursue great bodhi for the sake of themselves, not to mention they will pursue the worldly satisfaction and the two vehicles. This is how great bodhisattvas always enjoy living with least desires.”

“World-Honored One, how are great bodhisattvas always easily satisfied?”

“Well-Appearing One, except wholeheartedly pursuing the unsurpassed, perfect, and universal bodhi, great bodhisattvas will not be attached to anything else. This is how great bodhisattvas are always easily satisfied.

"World-Honored One, how do great bodhisattvas always stay with the merits and virtues of ascetic practice?"

"Well-Appearing One, great bodhisattvas should consistently initiate a forbearance of truth investigation toward the profound dharma. This is how great bodhisattvas never stay away from the merits and virtues of ascetic practice."

"World-Honored One, how do great bodhisattvas never give up various kinds of learning?"

"Well-Appearing One, great bodhisattvas should uphold firmly and persistently what they are learning. This is how great bodhisattvas never give up what they should learn."

"World-Honored One, how do great bodhisattvas feel disgusted with the pleasures caused by desire satisfaction?"

"Well-Appearing One, great bodhisattvas should not crave pleasures in desire satisfaction. This is how great bodhisattvas feel disgusted with pleasures caused by desire satisfaction."

"How do the great bodhisattvas always initiate a mind of nirvana?"

"Well-Appearing One, great bodhisattvas are fully aware that all dharmas are without initiation and doing. This is how great bodhisattvas always initiate a mind of nirvana."

"World-Honored One, how are great bodhisattvas always fond of renouncing all they possess?"

"Well-Appearing One, great bodhisattvas will not grasp both inner and outer dharmas. This is how great bodhisattvas are fond of renouncing all they possess."

"World-Honored One, how will great bodhisattvas' minds never be sinking or drowned?"

"Well-Appearing One, great bodhisattvas' will never be attached to various conscious images. This is how great bodhisattvas' minds will not be sinking or drowned at all times.

“World-Honored One, how will great bodhisattvas always not worry about or cling to all things?”

“Well-Appearing One, great bodhisattvas will never have a thought of or reflection on all things. This is how great bodhisattvas always do not worry about or cling to all things.

“Well-Appearing One, you must know that these are the ten ways that great bodhisattvas should uphold at all times and never discard when staying in the fourth stage.”

(The Buddha taught in detail the ten ways that great bodhisattvas should follow at the fourth stage.)

“World-Honored One, how will great bodhisattvas not stay at home?”

“Well-Appearing One, great bodhisattvas will travel around Buddha lands and will always be fond of leaving family wherever they are reborn. They will have hair and mustache cut, carry dharma instruments, and put on kasaya to become a monastic. This is how great bodhisattvas stay far away from home.”

“World-Honored One, how will great bodhisattvas stay far away from nuns?”

“Well-Appearing One, great bodhisattvas should stay away from nuns. They should not live with them even for a very short time or have any impure thought about them. This is how great bodhisattvas stay far away from nuns.”

“World-Honored One, how will great bodhisattvas not be stingy and jealous of other’s family?”

“Well-Appearing One, great bodhisattvas will think, ‘I should bring benefits and happiness to all sentient beings at all times. Almsgivers have nice and happy family life because of the powers of merits they accumulated previously, so I should not be stingy or jealous.’ As this thought arises, great bodhisattvas will immediately stay far away from stinginess and jealousy. This is how great bodhisattvas stay far away from being stingy and jealous of other’s family.

"World-Honored One, how will great bodhisattvas stay far away from the assembly in which people dispute and hate each other?"

"Well-Appearing One, great bodhisattvas will think, 'I should refrain from attending the meeting in which the voice-hearers and self-enlightened ones may talk about the essential meanings of their vehicles and try to lead me away from the great bodhi.' Moreover, they will think, 'Those who argue angrily will give rise to hatred among sentient beings and thus cause varied bad karmas contrary to virtuous destinations and great bodhi. Therefore, I should refrain from taking part in the meeting where there are anger and dispute.' This is how great bodhisattvas stay far away from the assembly in which there are dispute and hatred."

"World-Honored One, how will great bodhisattvas stay far away from self-conceit and blaming others?"

"Well-Appearing One, great bodhisattvas will not see all inner and outer dharmas, so they should stay far away from self-conceit and blaming others. This is how great bodhisattvas should stay far away from self-conceit and blaming others."

"World-Honored One, how will great bodhisattvas stay far away from the path of the ten not virtuous karmas?"

"Well-Appearing One, great bodhisattva will think, 'The path of the ten not virtuous karmas will hinder one from being reborn in heaven or human world and certainly will block the way leading to holy path and 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."

"World-Honored One, how will great bodhisattvas stay far away from overstating their achievement in cultivation?"

"Well-Appearing One, great bodhisattvas do not see any inner or outer dharma that may elicit arrogance of overstating one's achievement in cultivation, they thus will stay far away from arrogance. This is how great bodhisattvas stay far away from overstating their achievement in cultivation.

“World-Honored One, how will great bodhisattvas stay far away from the upside-down things?”

“Well-Appearing One, great bodhisattvas have contemplated all upside-down things and realize that they are unattainable, so they will stay far away from them. This is how great bodhisattvas stay far away from the upside-down things.”

“World-Honored One, how will great bodhisattvas stay far away from hesitation?”

“Well-Appearing One, great bodhisattvas have contemplated and seen that all kinds of hesitation are unattainable, so they will stay far away from them. This is how great bodhisattvas stay far away from hesitation.”

“World-Honored One, how will great bodhisattvas stay far away from greed, anger, and ignorance?”

“Well-Appearing One, because great bodhisattvas do not see greed, anger, and ignorance, they thus will stay far away from these three poisons. This is how great bodhisattvas stay far away from greed, anger, and ignorance.

“Well-Appearing One, you must know that these are the ten ways that great bodhisattvas should stay far away when dwelling in the fifth stage.”

(The Buddha taught in detail the ten ways that great bodhisattvas should stay far away at the fifth stage.)

“World-Honored One, how will great bodhisattvas fulfill the six paramitas?”

“Well-Appearing One, as great bodhisattvas fulfill the six paramitas, they will transcend the stage of voice-hearer and the stage of self-enlightened one. Furthermore, when dwelling in these six paramitas, the holy ones of the three vehicles will ferry over to the other shore of the five kinds of knowledge. What are the five? The first is the knowledge of the past. The second is the knowledge of the future. The third is the knowledge of the present. The fourth is the knowledge of unconditioned dharmas. The fifth is the knowledge unspeakable. Therefore, the

bodhisattvas should fulfill giving paramita, pure-precept paramita, and so forth. This is how great bodhisattvas will fulfill the six paramitas."

"World-Honored One, how should great bodhisattvas stay far away from the aspiration to become a voice-hearer?"

"Well-Appearing One, great bodhisattvas will think, '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 this mind will be tired of and disgusted with birth and death.' This is how great bodhisattvas stay far away from an aspiration to become a voice-hearer."

"World-Honored One, how should great bodhisattvas stay far away from an aspiration to become a self-enlightened one?"

"Well-Appearing One, great bodhisattvas will think, 'The mind aspiring to become a 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 this mind will make one crave for nirvana.' This is how great bodhisattvas should stay far away from an aspiration to become a self-enlightened one."

"World-Honored One, how should great bodhisattvas stay far away from anxiety and annoyance?"

"Well-Appearing One, great bodhisattvas will think, 'The mind of anxiety and annoyance caused by the fear of birth and death 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 great bodhisattvas should stay far away from anxiety and annoyance."

"World-Honored One, how should great bodhisattvas stay far away from dislike upon seeing a beggar asking for alms?"

"Well-Appearing One, great bodhisattvas will think, 'This 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 this mind is contrary to loving-kindness.' This is how great bodhisattvas stay far away from dislike upon seeing a beggar asking for alms."

"World-Honored One, how should great bodhisattvas stay far away from grasping, worrying about, or regretting the giving?"

"Well-Appearing One, great bodhisattvas will think, 'The mind of grasping and worrying about the things given, and regretting the giving 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 contrary to my original aspiration. When I began to make such an aspiration, I vowed that whoever comes to ask for alms will not be disappointed. But now, why do I regret giving?' This is how great bodhisattvas stay far away from grasping and worrying about the things given, or regretting the giving."

"World-Honored One, how should great bodhisattvas stay far away from arrogant and turbulent mind toward ones who ask for a favor?"

"Well-Appearing One, great bodhisattvas will think, 'The arrogant and turbulent mind 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 contrary to my original vow. When I was first determined to pursue the great bodhi, I vowed that whoever comes to ask for alms will not be disappointed. But now, why am I arrogant and agitated?' This is how great bodhisattvas stay far away from arrogant and turbulent mind toward ones who ask for favor."

"Well-Appearing One, when dwelling in the sixth stage, great bodhisattvas should fulfill the first six ways and stay far away from other six ways without attachment and grasping."

(The Buddha taught in detail the six ways that great bodhisattvas should fulfill and other six ways they should stay far away at the sixth stage.)

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Chapter 3

Well-Appearing One

Section 10

(In the Third Assembly)

"World-Honored One, how should great bodhisattvas always stay far away from the attachment to the 'I,' the sentient being, and so forth, and the viewer?"

"Well-Appearing One, great bodhisattvas will contemplate and get to know that the 'I,' the sentient being, and so forth, and the viewer are in the final analysis nonexistent and unattainable. Why? It is because the self-natures of the 'I,' the sentient being, and so forth, and the viewer are unattainable. This is how great bodhisattvas always stay far away from the attachment to the 'I,' the sentient being, and so forth, and the viewer."

"World-Honored One, how should great bodhisattvas always stay far away from the insistence that one's life will discontinue after passing away from present life?"

"Well-Appearing One, great bodhisattvas will contemplate and get to know that all dharmas will not discontinue in the final analysis. Why? It is because all dharmas have no arising, so they have no extinction either. This is how great bodhisattvas stay far away from the insistence that all dharmas will discontinue."

"World-Honored One, how should great bodhisattvas stay far away from the insistence that all dharmas are permanent?"

"Well-Appearing One, great bodhisattvas will contemplate and get to know that the natures of all dharmas are without arising and not permanent. Why? It is because all dharmas are without arising and extinction; they are neither impermanent nor permanent. This is how great bodhisattvas stay far away from the insistence that all dharmas are permanent."

“World-Honored One, how should great bodhisattvas stay far away from the thinking of the phenomena?”

“Well-Appearing One, great bodhisattvas will contemplate the contaminated dharmas as nonexistent in the final analysis. Why? It is because the self-natures of the contaminated dharmas are apart. This is how great bodhisattvas stay far away from the thinking of the phenomena.”

“World-Honored One, how should great bodhisattvas stay far away from the attachment to the incorrect views?”

“Well-Appearing One, great bodhisattvas will not see the self-natures of incorrect views. Why? It is because the dharmas are unattainable. This is how great bodhisattvas stay far away from the attachment to the incorrect views.”

“World-Honored One, how should great bodhisattvas stay far away from the attachment to the name and form?”

“Well-Appearing One, great bodhisattvas will contemplate and find that the natures of the name and form are nonexistent. Why? It is because the real name and form are unattainable. This is how great bodhisattvas stay far away from the attachment to the name and form.”

“World-Honored One, how should great bodhisattvas always stay far away from the attachment to the aggregates?”

“Well-Appearing One, great bodhisattvas will contemplate the natures of various aggregates and realize that they are nonexistent. Why? It is because the natures of the accumulated dharmas are unattainable. This is how great bodhisattvas always stay far away from the attachment to the aggregates.”

“World-Honored One, how should great bodhisattvas always stay far away from the attachment to the spheres?”

“Well-Appearing One, great bodhisattvas should contemplate and see that the natures of various spheres are nonexistent. Why? It is because the arising of the dharma nature is

unattainable. This is how great bodhisattvas always stay far away from the attachment to the spheres."

"World-Honored One, how should great bodhisattvas always stay far away from the attachment to the realms?"

"Well-Appearing One, great bodhisattvas will contemplate the natures of various realms and realize that they are all nonexistent. Why? It is because the nature of upholding and bearing dharmas is unattainable. This is how great bodhisattvas always stay far away from the attachment to the realms."

"World-Honored One, how should great bodhisattvas stay far away from the truths?"

"Well-Appearing One, great bodhisattvas will contemplate various truths and realize that the natures of the truths are nonexistent. Why? It is because the nonillusory dharmas are unattainable. This is how great bodhisattvas always stay far away from the attachment to the truths."

"World-Honored One, how should great bodhisattvas stay far away from the attachment to dependent origination?"

"Well-Appearing One, great bodhisattvas should contemplate dependent origination and realize that the nature of dependent origination is nonexistent. Why? It is because the dharmas such as ignorance, action, consciousness, and so forth are unattainable. This is how great bodhisattvas always stay far away from the attachment to dependent origination."

"World-Honored One, how should great bodhisattvas always stay far away from the attachment to the three realms?"

"Well-Appearing One, great bodhisattvas should contemplate and realize that the natures of the three realms are nonexistent. Why? It is because the dharmas tied with the three realms are unattainable. This is how great bodhisattvas stay far away from the attachment to the three realms."

“World-Honored One, how should great bodhisattvas always stay far away from the attachment to all dharmas?”

“Well-Appearing One, great bodhisattvas will contemplate all dharmas and realize that all dharma natures are nonexistent. Why? The self-natures of all dharmas are provisionally established; they are as unattainable as empty space. This is how great bodhisattvas always stay far away from the attachment to all dharmas.”

“World-Honored One, how should great bodhisattvas always stay far away from the attachment to the reasonable and unreasonable dharmas?”

“Well-Appearing One, great bodhisattvas will contemplate various dharmas and realize that in dharma natures the reasonable or the unreasonable dharmas are nonexistent. Why? It is because such dharmas are unattainable. This is how great bodhisattvas always stay far away from the attachment to the reasonable and unreasonable dharmas.”

“World-Honored One, why should great bodhisattvas always stay far away from relying on the views of the Buddha?”

“Well-Appearing One, as great bodhisattvas are attached to the views of the Buddha, they will not see the Buddha. Why? It is because the real self-nature of the Buddha cannot be seen. This is why great bodhisattvas always stay far away from relying on the views of the Buddha.”

“World-Honored One, how should great bodhisattvas stay far away from relying on the views of the dharma?”

“Well-Appearing One, great bodhisattvas should know that they will not be able to see the dharma if they rely on the views of the dharma. Why? It is because the real dharma nature cannot be seen. This is how great bodhisattvas always stay far away from relying on the views of the dharma.”

“World-Honored One, how should great bodhisattvas always stay far away from relying on the views of the sangha?”

“Well-Appearing One, great bodhisattvas should know that they will not be able to see the sangha if they rely on the views of the sangha. Why? The real self-nature of the sangha is formless, without action, and cannot be seen. This is how great bodhisattvas always stay far away from relying on the views of the sangha.”

“World-Honored One, how should great bodhisattvas always stay far away from relying on the views of the precept?”

“Well-Appearing One, great bodhisattvas should get to know that the natures of sin and blessing are nonexistent. Why? It is because sin and blessing are provisionally established. This is how great bodhisattvas always stay far away from relying on the views of the precept.”

“World-Honored One, how should great bodhisattvas always stay far away from relying on the views of emptiness?”

“Well-Appearing One, great bodhisattvas should contemplate various empty dharmas and realize that they are all nonexistent and cannot be seen. Why? It is because the self-nature of emptiness is neither existent nor nonexistent, and it cannot be seen. This is how great bodhisattvas always stay far away from relying on the views of emptiness.”

“World-Honored One, how should great bodhisattvas stay far away from disgust and fear regarding the nature of emptiness?”

“Well-Appearing One, great bodhisattvas should contemplate and realize that the self-natures of all dharmas are empty and there is no conflict between emptiness and emptiness, therefore both dislike and fear are unattainable. Why? One may be disgusted with or afraid of the dharmas with nature, but the empty dharmas that are without nature should not be disgusting or horrible. This is how great bodhisattvas always stay far away from disgust and fear regarding the nature of emptiness.”

“World-Honored One, how should great bodhisattvas always thoroughly understand emptiness?”

“Well-Appearing One, great bodhisattvas should realize that the particular characteristics of all dharmas are empty. This is how great bodhisattvas always thoroughly understand emptiness.”

“World-Honored One, how should great bodhisattvas always perfectly realize formlessness?”

“Well-Appearing One, great bodhisattvas should not reflect on all phenomena. This is how great bodhisattvas always perfectly realize formlessness.”

“World-Honored One, how should great bodhisattvas perfectly realize nonaspiration?”

“Well-Appearing One, great bodhisattvas should not dwell in the dharmas of the three realms. This is how great bodhisattvas always realize nonaspiration.”

“World-Honored One, how should great bodhisattvas always fulfill the purity of the three wheels?”

“Well-Appearing One, great bodhisattvas should fulfill the purity of the path of the ten virtuous karmas. This is how great bodhisattvas fulfill the purity of the three wheels.”

“World-Honored One, how should great bodhisattvas always have compassion and pity on all sentient beings without attachment to sentient beings?”

“Well-Appearing One, great bodhisattvas will attain great compassion and dignify and purify lands without attachment. This is how great bodhisattvas always have compassion and pity on all sentient beings without attachment to them.”

“World-Honored One, how should great bodhisattvas view all dharmas equally without attachment?”

“Well-Appearing One, great bodhisattvas should not grasp or dwell in all dharmas and should not view them as increase or decrease. This is how great bodhisattvas view all dharmas equally without attachment.

“World-Honored One, how should great bodhisattvas always view all sentient beings equally without attachment?”

“Well-Appearing One, great bodhisattvas should not grasp or dwell in all sentient beings and should not view them as increase or decrease. This is how great bodhisattvas view all sentient beings equally without attachment.”

“World-Honored One, how should great bodhisattvas understand the real essential meanings ultimately and thoroughly without attachment?’

“Well-Appearing One, as great bodhisattvas thoroughly and accurately understand the real essential meanings of all dharmas, they do not truly understand them; they should refrain from grasping or dwelling in them. This is how great bodhisattvas always understand the real essential meanings ultimately and thoroughly without attachment.”

“World-Honored One, how should great bodhisattvas fulfill the knowledge of the forbearance of nonarising?”

“Well-Appearing One, great bodhisattvas should patiently endure the knowledge that all dharmas are without arising, extinction, making, and doing. They should also realize that the name and form do not arise in the final analysis. This is how great bodhisattvas fulfill the knowledge of the forbearance of nonarising.”

“World-Honored One, how should great bodhisattvas fulfill the teaching of the essential meanings of all dharmas with one form?”

“Well-Appearing One, great bodhisattvas should not practice dualistic form in all dharmas. This is how great bodhisattvas fulfill the teaching of the essential meanings of all dharmas with one form.”

“World-Honored One, how should great bodhisattvas fulfill the elimination of perceptive differentiation?”

“Well-Appearing One, great bodhisattvas should not have differentiation in perceiving all dharmas. This is how great bodhisattvas fulfill the elimination of perceptive differentiation.”

“World-Honored One, how should great bodhisattvas completely stay far away from various kinds of thinking?”

“Well-Appearing One, great bodhisattvas should stay far away from thinking that this is small, this is large, that is immeasurable, and so forth. This is how great bodhisattvas completely stay far away from various kinds of thinking.”

“World-Honored One, how should great bodhisattvas always completely stay far away from various incorrect views?”

“Well-Appearing One, great bodhisattvas should stay far away from thinking and viewing from the perspective of a voice-hearer or self-enlightened one. This is how great bodhisattvas should always completely stay far away from various incorrect views.

“World-Honored One, how should great bodhisattvas always completely stay far away from various vexations?”

“Well-Appearing One, great bodhisattvas should get rid of all flawed vexations caused by enduring negative disposition. This is how great bodhisattvas always stay far away from various vexations.”

“World-Honored One, how should great bodhisattvas always fulfill skillful samatha (concentration) and vipasyana (contemplation)?”

“Well-Appearing One, great bodhisattvas should cultivate the perfect knowledge of everything and the perfect knowledge of all phenomena. This is how great bodhisattvas always fulfill skillful samatha and vipasyana.”

“World-Honored One, how should great bodhisattvas always fulfill the improvement and adjustment of mind nature?”

“Well-Appearing One, great bodhisattvas should not be attached to or indulged in the dharmas of the three realms. This is how great bodhisattvas fulfill the improvement and adjustment of mind nature.”

“World-Honored One, how should the great bodhisattvas fulfill perfect tranquility of mind nature?”

“Well-Appearing One, great bodhisattvas should take a good care of their six sense roots. This is how great bodhisattvas fulfill perfect tranquility of mind nature.”

“How should great bodhisattvas always fulfill the nature of the unhindered knowledge?”

“Well-Appearing One, great bodhisattvas should cultivate to attain the Buddha eye and thus can understand all dharmas without hindrance. This is how great bodhisattvas always fulfill the nature of the unhindered knowledge.”

“World-Honored One, how should great bodhisattvas always perfectly remove craving and contamination?”

“Well-Appearing One, great bodhisattvas should get rid of the six spheres well. This is how great bodhisattvas always perfectly remove craving and contamination.”

“World-Honored One, how do great bodhisattvas travel to various Buddha lands freely as they wish and show up in the assemblies conducted by the Buddhas?”

“Well-Appearing One, great bodhisattvas should cultivate the superior supernatural powers, so that they can travel to various Buddha lands to offer services to Buddhas, the World-Honored Ones, make offerings to them, and beseech politely the Buddhas to turn dharma wheel to benefit all sentient beings. This is how great bodhisattvas travel to various Buddha lands freely as they wish and appear in the assemblies conducted by the Buddhas.

“Well-Appearing One, you must know that these are the twenty dharmas from which various great bodhisattvas should stay far away and the twenty dharmas they should fulfill when dwelling in the seventh stage.”

(The Buddha instructed in detail how great bodhisattvas at the seventh stage stay away from twenty dharmas and fulfill another twenty dharmas.)

“World-Honored One, how should great bodhisattvas get to know fully and insightfully the minds and associated images of all sentient beings?”

"Well-Appearing One, great bodhisattvas should adopt the perfect knowledge of one mindedness to know the different minds and associated images of all sentient beings as they really are. This is how great bodhisattvas fully and insightfully know the mental images of all sentient beings."

"World-Honored One, how should great bodhisattvas always fulfill playing various supernatural powers freely?"

"Well-Appearing One, great bodhisattvas will freely apply supernatural powers to stay close to and make offerings to the Buddhas. They will travel from one Buddha land to the other without thinking of what they are doing. Well-Appearing One, this is how great bodhisattvas always fulfill playing various supernatural powers freely."

"World-Honored One, how should great bodhisattvas go to see various Buddha lands and dignify and purify them?"

"Well-Appearing One, as great bodhisattvas live in one Buddha land, they will be able to see boundless Buddha nations in the ten directions and also show up in those lands without thinking that they will be reborn in those lands. In addition, to assist the sentient beings to mature, they will also appear in this large threefold thousand-world as a wheel-turning king to dignify the lands. They will renounce the throne without attachment. This is how great bodhisattvas always go to see various Buddha lands and dignify and purify these lands."

"World-Honored One, how should great bodhisattvas offer services to Buddhas, the World-Honored Ones, make offerings to them, and contemplate and investigate the Thus-Comer's body?"

"Well-Appearing One, to benefit sentient beings, great bodhisattvas should learn to know and discern the essential meanings of the dharma as they really are. They will make this service as offering to various Buddhas. They should further carefully contemplate and investigate the dharma body of the Buddhas. This is how great bodhisattvas make offerings to, offer services to various Buddhas, the World-Honored Ones, and carefully and accurately contemplate and investigate the body of the Thus-Comer.

“Well-Appearing One, these are the four ways that great bodhisattvas should always fulfill when dwelling in the eighth stage.”

(The Buddha taught in detail how great bodhisattvas at the eighth stage fulfill the four ways.)

“World-Honored One, how should great bodhisattvas fulfill the perfect knowledge of the superior and inferior roots?”

“Well-Appearing One, great bodhisattvas should dwell in Buddha’s ten abilities and know accurately who have superior roots and who have inferior ones among all sentient beings. This is how great bodhisattvas fulfill the perfect knowledge of the superior and the inferior roots.”

“World-Honored One, how should great bodhisattvas always perfectly dignify and purify Buddha lands?”

“Well-Appearing One, great bodhisattvas should adopt nonattainment as skillful means to dignify and purify the minds and associated images of all sentient beings without attachment. This is how great bodhisattvas always perfectly dignify and purify the Buddha lands.”

“World-Honored One, how should great bodhisattvas fulfill the illusion-like samadhi and frequently enter various concentrations?”

“Well-Appearing One, as great bodhisattvas dwell in this samadhi, they can accomplish many things, but their minds are unmovable in all dharmas. Moreover, because they have mastered samadhi extremely well, they can make it present very often without additional effort. This is how great bodhisattvas fulfill the illusion-like samadhi and frequently enter various concentrations.”

“World-Honored One, how should great bodhisattvas deliberately enter various beings through transformation to assist sentient beings fostering their virtuous roots?”

“Well-Appearing One, great bodhisattvas will deliberately enter various beings and be reborn in appropriate bodies to assist sentient beings fostering their superior virtuous roots. This

is how great bodhisattvas deliberately enter various beings through self-transformation to assist sentient beings to foster their virtuous roots."

"Well-Appearing One, you must know that these are the four ways that great bodhisattvas should always fulfill when dwelling in the ninth stage."

(The Buddha taught in detail the four ways that great bodhisattvas should fulfill at the ninth stage.)

"World-Honored One, how should great bodhisattvas absorb great aspirations in boundless places and fulfill them as they wish?"

"Well-Appearing One, great bodhisattvas should cultivate and fulfill the six paramitas to dignify and purify Buddha lands and assist sentient beings to mature, or they can accomplish other aspirations as they wish. This is how great bodhisattvas absorb the great aspirations in boundless places and fulfill them as they wish."

"World-Honored One, how should great bodhisattvas learn and fulfill the languages of various heavenly deities, dragons, yaksas, and so forth, and humans and nonhumans?"

"Well-Appearing One, great bodhisattvas should cultivate and learn various unique and superior languages and master them without hindrance, so that they can fulfill the usage of different languages spoken by deities, dragons, yaksas, and so forth, and humans and nonhumans."

"World-Honored One, how should great bodhisattvas fulfill the ability to debate and lecture without hindrance?"

"Well-Appearing One, great bodhisattvas should learn and develop unique and superior ability of debate along with unhindered understanding to teach various sentient beings tirelessly. This is how great bodhisattvas fulfill the ability to debate and lecture without hindrance."

"World-Honored One, why do great bodhisattvas go through entire wonderful process of birth beginning with embryo and fetus?"

“Well-Appearing One, great bodhisattvas are always born through transformation, but in order to benefit sentient beings, they manifest the birth beginning with entering embryo, in which various exquisite things occur. This is why great bodhisattvas go through entire wonderful process of birth beginning with embryo and fetus.”

“World-Honored One, why do great bodhisattvas go through the entire perfect process of birth?”

“Well-Appearing One, when great bodhisattvas are born from the embryo, various rare and wonderful things will happen. Those who witness this will rejoice and greatly benefit. This is why great bodhisattvas go through the entire perfect process of birth.”

“World-Honored One, how are great bodhisattvas always born in a perfect family?”

“Well-Appearing One, great bodhisattvas will be born in a noble family of Ksatriya or Brahman. Their parents are so nice that nobody will complain about them. This is how great bodhisattvas are always born in a perfect family.”

“World-Honored One, why are great bodhisattvas be born in a perfect caste?”

“Well-Appearing One, great bodhisattvas are always born in many past lives into the caste to which great bodhisattvas belong. This is why great bodhisattvas are born in a perfect caste.”

“World-Honored One, how are great bodhisattvas born with perfect family members and associates?”

“Well-Appearing One, great bodhisattvas always choose their family members and associates from immeasurable, countless pure great bodhisattvas. This is how great bodhisattvas are born in a family with perfect family members and associates.”

“World-Honored One, why are great bodhisattvas born with perfect physical features?”

“Well-Appearing One, when great bodhisattvas are given birth, they already possess the perfect physical features. These wonderful marks will emit brilliant lights to shine all over boundless Buddha lands and make the lands quake in six different ways. All sentient beings who

witness these phenomena will greatly benefit. This is why great bodhisattvas are born with perfect physical features."

"World-Honored One, how are great bodhisattvas ready to renounce the family and become a monastic?"

"Well-Appearing One, as great bodhisattvas become a monastic, they will be surrounded by immeasurable and countless hundreds of thousands of koti nayuta of sentient beings. This big crowd of sentient beings will pay homage to, admire, and acclaim them and will all accompany great bodhisattvas to the dharma hall, in which the bodhisattvas will have their hairs cut, and put on the three pieces of kasaya, the dharma clothing, and receive the dharma instruments. These great bodhisattvas now are ready to guide immeasurable and boundless sentient beings to ride on the three vehicles and advance toward perfect tranquility of nirvana. This is how great bodhisattvas are ready to renounce the family and become a monastic."

"World-Honored One, how are great bodhisattvas ready to sit under the bodhi tree in a magnificent dignity?"

"Well-Appearing One, the great bodhisattvas' powerful and widely influential aspiration based on unique and superior virtuous roots will spiritually affect the great bodhi tree and make its trunk transformed 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 as tall as to cover entire threefold thousand-world, brilliant lights will be emitted from the tree to shine all over as many Buddha worlds as the sands of the Ganges and all sentient beings, who witness this unique phenomenon, will greatly benefit. This is how great bodhisattvas are ready to sit under the bodhi tree in a magnificent dignity."

"World-Honored One, how will great bodhisattvas be ready with perfect merits and virtues to accomplish all that should be done?"

"Well-Appearing One, the great bodhisattvas will prepare sufficient unique and superior nutrients 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 will be ready with perfect merits and virtues to accomplish all that should be done."

"Well-Appearing One, you must know that great bodhisattvas should always fulfill these twelve ways when they dwell in the tenth stage."

(The Buddha taught in detail the twelve ways that great bodhisattvas should fulfill at the tenth stage.)

"World-Honored One, why are these great bodhisattvas almost the same as Thus-Comer when they dwell in the tenth stage and have fulfilled the cultivation of all superior dharmas in all stages?"

"Well-Appearing One, when dwelling in the tenth stage, the great bodhisattvas should have already fulfilled the cultivation of giving paramita, pure-precept paramita, and so forth, and prajna paramita. They should have fulfilled 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; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the eight liberations and the nine concentrations in sequence; all dharani gates and all samadhi gates; the five eyes and the six supernatural powers; and the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. They will have possessed the perfect knowledge of everything and the perfect knowledge of all phenomena. If they can further terminate permanently the deeply rooted enduring disposition underlying all vexations, they will reach the stage of Buddhahood. It is because of this reason to say that the great bodhisattvas dwelling in the tenth stage have already fulfilled the cultivation of all superior dharmas, and they are almost the same as the Thus-Comer.

At that time, the long-lived sage Well-Appearing One asked the Buddha, "World-Honored One, how will great bodhisattvas progress toward the stage of the Thus-Comer when dwelling in the tenth stage?"

The Buddha replied to Well-Appearing One, "As great bodhisattvas dwell in the tenth stage, they must have expediently and skillfully practiced the six paramitas, four meditations,

four immeasurable minds, four formless concentrations, thirty-seven aids to enlightenment, and so forth, and the eighteen distinctive features of Buddha's wisdom and power. They must have attained the perfect knowledge of everything and the perfect knowledge of all phenomena. They thus have transcended the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, and bodhisattva. If they can further terminate permanently the deeply rooted disposition underlying all 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 great bodhisattvas dwell in the tenth stage and work toward the stage of the Thus-Comer. Well-Appearing One, we can recognize that these great bodhisattvas are genuinely aspiring to the great vehicle.

(The Buddha explained how great bodhisattvas at the ten stage advance toward the stage of Buddhahood.)

"Furthermore, Well-Appearing One, you asked this question earlier, 'Where is the great vehicle from and where will it dwell?' Well-Appearing One, you must know that the great vehicle comes from the three realms and will dwell in the perfect knowledge of all perfect knowledge. But it truly comes from nowhere and will dwell nowhere if we look at it by adopting nondualism as skillful means. Why? The great vehicle and the perfect knowledge of all perfect knowledge neither combine nor separate. They are neither material nor immaterial, neither visible nor invisible, and neither substantial nor unsubstantial. They share one form, that is, formlessness. The formless dharmas come from nowhere and dwell nowhere. Why? It is because the formless dharmas did not get out and dwell; they are not getting out and dwelling; and they will not get out and dwell.

(The Buddha explained where the great vehicle comes from and where it will dwell.)

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable get out and dwell. Why? Realness, dharma realm, and so forth, and the realm of the inconceivable cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? Realness and

the self-nature of realness, dharma realm and the self-nature of dharma realm, and so forth, and the realm of the inconceivable and the self-nature of the realm of the inconceivable are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the realm of termination, realm of getting far away, realm of extinction, realm of stability, realm of tranquility, realm of nonarising, realm of nonnature, realm of formlessness, realm of nonmaking, and the unconditioned realm get out and dwell. Why? The realm of termination, the realm of getting far away, and so forth, and the unconditioned realm cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the realm of termination, the realm of getting far away, and so forth, and the unconditioned realm and their self-natures are empty.

"Well-Appearing One, to make the formless dharmas get out and dwell is just like to make the emptiness of matter, the emptiness of feeling, and so forth, and the emptiness of consciousness get out and dwell. Why? The emptiness of matter, the emptiness of feeling, and so forth, and the emptiness of consciousness cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of matter, the emptiness of feeling, and so forth, and the emptiness of consciousness and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the eye sphere, the emptiness of the ear sphere, and so forth, and the emptiness of the conscious sphere get out and dwell. Why? The emptiness of the eye sphere, the emptiness of the ear sphere, and so forth, and the emptiness of the conscious sphere cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the eye sphere, the emptiness of the ear sphere, and so forth, and the emptiness of the conscious sphere and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the sight sphere, the emptiness of the sound sphere, and so forth, and the emptiness of the mental-image sphere get out and dwell. Why? The emptiness of the sight sphere, the emptiness of the sound sphere, and so forth, and the emptiness of the mental-image sphere cannot get out of the three realms or dwell in the perfect knowledge

of all perfect knowledge. Why? It is because the emptiness of the sight sphere, the emptiness of the sound sphere, and so forth, and the emptiness of the mental-image sphere and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the eye realm, the emptiness of the ear realm, and so forth, and the emptiness of the conscious realm get out and dwell. Why? The emptiness of the eye realm, the emptiness of the ear realm, and so forth, and the emptiness of the conscious realm cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the eye realm, the emptiness of the ear realm, and so forth, and the emptiness of the conscious realm and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the sight realm, the emptiness of the sound realm, and so forth, and the emptiness of the mental-image realm get out and dwell. Why? The emptiness of the sight realm, the emptiness of the sound realm, and so forth, and the emptiness of the mental-image realm cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the sight realm, the emptiness of the sound realm, and so forth, and the emptiness of the mental-image realm and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the eye consciousness realm, the emptiness of the ear consciousness realm, and so forth, and the emptiness of the conscious consciousness realm get out and dwell. Why? The emptiness of the eye consciousness realm, the emptiness of the ear consciousness realm, and so forth, and the emptiness of the conscious consciousness realm cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the eye consciousness realm, the emptiness of the ear consciousness realm, and so forth, and the emptiness of the conscious consciousness realm and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the eye contact, the emptiness of the ear contact, and

so forth, and the emptiness of the conscious contact get out and dwell. Why? The emptiness of eye contact, the emptiness of ear contact, and so forth, and the emptiness of conscious contact cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of eye contact, the emptiness of ear contact, and so forth, and the emptiness of conscious contact and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the feelings produced by eye contact, ear contact, and so forth, and conscious contact get out and dwell. Why? The emptiness of the feelings produced by eye contact, ear contact, and so forth, and conscious contact cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the feelings produced by eye contact, ear contact, and so forth, and conscious contact and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the earth realm, the emptiness of water realm, and so forth, and the emptiness of consciousness realm get out and dwell. Why? The emptiness of the earth realm, the emptiness of water realm, and so forth, and the emptiness of consciousness realm cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the earth realm, the emptiness of water realm, and so forth, and the emptiness of consciousness realm and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of cause and condition, the emptiness of consecutive thoughts, and so forth, and the emptiness of the conditions that reinforce main causes get out and dwell. Why? The emptiness of cause and condition, the emptiness of consecutive thoughts, and so forth, and the emptiness of the conditions that reinforce main causes cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of cause and condition, the emptiness of consecutive thoughts, and so forth, and the emptiness of the conditions that reinforce main causes and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of ignorance, the emptiness of action, and so forth, and

the emptiness of old age and death get out and dwell. Why? The emptiness of ignorance, the emptiness of action, and so forth, and the emptiness of old age and death cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of ignorance, the emptiness of action, and so forth, and the emptiness of old age and death and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make dreams, illusions, echoes, images, shadows, illusory images of water under sunlight, flowers in the sky, mirages, and transformed things get out and dwell. Why? The dreams, illusions, and so forth, and transformed things cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because dreams, illusions, and so forth, and transformed things and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of giving paramita, the emptiness of pure-precept paramita, and so forth, and the emptiness of prajna paramita get out and dwell. Why? The emptiness of giving paramita, the emptiness of pure-precept paramita, and so forth, and the emptiness prajna paramita cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of giving paramita, the emptiness of pure-precept paramita, and so forth, and the emptiness of prajna paramita and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature get out and dwell. Why? Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering get out and dwell. Why? The emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering,

and the path for the cessation of suffering cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and its self-nature are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the four bases of mindfulness, the emptiness of the four correct endeavors, and so forth, and the emptiness of noble eightfold path get out and dwell. Why? The emptiness of the four bases of mindfulness, the emptiness of the four correct endeavors, and so forth, and the emptiness of noble eightfold path cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the four bases of mindfulness, the emptiness of the four correct endeavors, and so forth, and the emptiness of noble eightfold path and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the four meditations get out and dwell. Why? The emptiness of the four meditations cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the four meditations and its self-nature are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the four immeasurable minds get out and dwell. Why? The emptiness of the four immeasurable minds cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the four immeasurable minds and its self-nature are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the four formless concentrations get out and dwell. Why? The emptiness of the four formless concentrations cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the four formless concentrations and its self-nature are empty.

“Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the liberation gates of emptiness, formlessness, and nonaspiration get out and dwell. Why? The emptiness of the liberation gates of emptiness, formlessness, and nonaspiration cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the liberation gates of emptiness, formlessness, and nonaspiration and its self-nature are empty.

“Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the eight liberations get out and dwell. Why? The emptiness of the eight liberations cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the eight liberations and its self-nature are empty.

“Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the nine concentrations in sequence get out and dwell. Why? The emptiness of the nine concentrations in sequence cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the nine concentrations in sequence and its self-nature are empty.

“Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the stage of pure contemplation, the emptiness of the stage of embryonic Buddha nature, and so forth, and the emptiness of the stage of Thus-Comer get out and dwell. Why? The emptiness of the stage of pure contemplation, the emptiness of the stage of embryonic Buddha nature, and so forth, and the emptiness of the stage of Thus-Comer cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the stage of pure contemplation, the emptiness of the stage of embryonic Buddha nature, and so forth, and the emptiness of the stage of Thus-Comer and their self-natures are empty.

“Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the stage of ecstasy, the emptiness of the stage of freedom from defilements, and so forth, and the emptiness of the stage of dharma cloud get out and dwell. Why? The emptiness of the stage of ecstasy, the emptiness of the stage of freedom

from defilements, and so forth, and the emptiness of the stage of dharma cloud cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the stage of ecstasy, the emptiness of the stage of freedom from defilements, and so forth, and the emptiness of the stage of dharma cloud and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of all dharani gates and the emptiness of all samadhi gates get out and dwell. Why? The emptiness of all dharani gates and the emptiness of all samadhi gates cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of all dharani gates and the emptiness of all samadhi gates and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the five eyes and the emptiness of the six supernatural powers get out and dwell. Why? The emptiness of the five eyes and the emptiness of the six supernatural powers cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the five eyes and the emptiness of the six supernatural powers and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the Thus-Comer's ten abilities, the emptiness of the four kinds of fearlessness, and so forth, and the emptiness of the eighteen distinctive features of Buddha's wisdom and power get out and dwell. Why? The emptiness of the Thus-Comer's ten abilities, the emptiness of the four kinds of fearlessness, and so forth, and the emptiness of the eighteen distinctive features of Buddha's wisdom and power cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the Thus-Comer's ten abilities, the emptiness of the four kinds of fearlessness, and so forth, and the emptiness of the eighteen distinctive features of Buddha's wisdom and power and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of staying in correct mindfulness and the emptiness of dwelling in equanimity at all times get out and dwell. Why? The emptiness of staying in correct

mindfulness and the emptiness of dwelling in equanimity at all times cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of staying in correct mindfulness and the emptiness of dwelling in equanimity at all times and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of the perfect knowledge of everything, the emptiness of the perfect knowledge of the forms of the paths, and the emptiness of the perfect knowledge of all phenomena get out and dwell. Why? The emptiness of the perfect knowledge of everything, the emptiness of the perfect knowledge of the forms of the paths, and the emptiness of the perfect knowledge of all phenomena cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the emptiness of the perfect knowledge of everything, the emptiness of the perfect knowledge of the forms of the paths, and the emptiness of the perfect knowledge of all phenomena and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the stream-enterers reborn in bad destinies, once-returners come back several times, nonreturners reborn into the realm of desire, great bodhisattvas reborn for self-interest, and the arhats, self-enlightened eyes, and the Thus-Comers do not get rid of birth and death get out and dwell. Why? The stream-enterers who are reborn in bad destinies, the once-returners who come back several times, and so forth, and the Thus-Comers who are not rid of birth and death cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the stream-enterers who are reborn in bad destinies, the once-returners who come back several times, and so forth, and the Thus-Comers who are not rid of birth and death and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the emptiness of stream-enterers, the emptiness of once-returners, and so forth, and the emptiness of the Thus-Comers get out and dwell. Why? The emptiness of stream-enterers, the emptiness of once-returners, and so forth, and the emptiness of the Thus-Comers cannot get out of the three realms or dwell in the perfect knowledge of all perfect

knowledge. Why? It is because the emptiness of stream-enterers, the emptiness of once-returners, and so forth, and the emptiness of the Thus-Comers and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make the names, imaginations, provisional establishment, and the languages get out and dwell. Why? The names, imaginations, provisional establishment, and languages cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because the names, imaginations, provisional establishment, and languages and their self-natures are empty.

"Well-Appearing One, you must know that to make the formless dharmas get out and dwell is just like to make nonarising and nonextinction, noncontamination and nonpurification, and formlessness and nondoing get out and dwell. Why? Nonarising and nonextinction, noncontamination and nonpurification, and formlessness and nondoing cannot get out of the three realms or dwell in the perfect knowledge of all perfect knowledge. Why? It is because nonarising and nonextinction, noncontamination and nonpurification, and formlessness and nondoing and their self-natures are empty.

"Well-Appearing One, you must know that because of this cause and condition, I will say that the great vehicle gets out of the three realms and will dwell in the perfect knowledge of all perfect knowledge. But, as we look at it by adopting nondualism as skillful means, it neither gets out nor dwells. Why? The formless dharmas do not move or turn, so it is unreasonable to say that they can get out or dwell."

(The Buddha concluded that the great vehicle, like formless dharmas, cannot get out of the three realms nor dwell in the perfect knowledge of all perfect knowledge. Why? All dharmas and their emptiness are empty.)

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Chapter 3

Well-Appearing One

Section 11

(In the Third Assembly)

"Furthermore, Well-Appearing One, you asked 'Where does the great vehicle dwell?' You must know, Well-Appearing One, the great vehicle dwells nowhere. Why? It is because all dharmas dwell nowhere. Why? The places in which various dharmas dwell are unattainable. Well-Appearing One, you must know that the great vehicle has adopted nonattainment as skillful means to dwell, but it dwells nowhere.

"Well-Appearing One, you must know, like realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, and the realm of the inconceivable that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of realness, dharma realm, and so forth, and the realm of the inconceivable neither dwell nor not dwell. Why? It is because the self-natures of realness, dharma realm, and so forth, and the realm of the inconceivable are empty.

"Well-Appearing One, you must know, like the realm of termination, realm of getting away, realm of extinction, realm of stability, realm of tranquility, realm of nonarising, realm of nonextinction, realm of noncontamination, realm of nonpurification, realm of nonmaking, and the unconditioned realm that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the realm of termination, realm of getting away, and so forth, and the unconditioned realm neither dwell nor not dwell. Why? It is because the self-natures of the realm of termination, the realm of getting away, and so forth, and the unconditioned realm are empty.

“Well-Appearing One, you must know, like the aggregate of matter, aggregate of feeling, and so forth, and the aggregate of consciousness that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the aggregate of matter, aggregate of feeling, and so forth, and the aggregate of consciousness neither dwell nor not dwell. Why? It is because the self-natures of the aggregate of matter, aggregate of feeling, and so forth, and the aggregate of consciousness are empty.

“Well-Appearing One, you must know, like the eye sphere, ear sphere, and so forth, and conscious sphere that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the eye sphere, ear sphere, and so forth, and conscious sphere neither dwell nor not dwell. Why? It is because the self-natures of the eye sphere, ear sphere, and so forth, and conscious sphere are empty.

“Well-Appearing One, you must know, like the sight sphere, sound sphere, and so forth, and mental-image sphere that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the sight sphere, sound sphere, and so forth, and mental-image sphere neither dwell nor not dwell. Why? It is because the self-natures of the sight sphere, sound sphere, and so forth, and mental-image sphere are empty.

“Well-Appearing One, you must know, like the eye realm, ear realm, and so forth, and conscious realm that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the eye realm, ear realm, and so forth, and conscious realm neither dwell nor not dwell. Why? It is because the self-natures of the eye realm, ear realm, and so forth, and conscious realm are empty.

“Well-Appearing One, you must know, like the sight realm, sound realm, and so forth, and mental-image realm that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the sight realm, sound realm, and so forth, and mental-image realm neither dwell nor not dwell. Why? It is because the self-natures of the sight realm, sound realm, and so forth, and mental-image realm are empty.

“Well-Appearing One, you must know, like the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm that neither dwell nor not

dwell, so does the great vehicle. Why? It is because the self-natures of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm neither dwell nor not dwell. Why? It is because the self-natures of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are empty.

"Well-Appearing One, you must know, like the eye contact, ear contact, and so forth, and conscious contact that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the eye contact, ear contact, and so forth, and conscious contact neither dwell nor not dwell. Why? It is because the self-natures of the eye contact, ear contact, and so forth, and conscious contact are empty.

"Well-Appearing One, you must know, like the feelings produced by eye contact, ear contact, and so forth, and conscious contact that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the feelings produced by eye contact, ear contact, and so forth and conscious contact neither dwell nor not dwell. Why? It is because the self-natures of the feelings produced by eye contact, ear contact, and so forth, and conscious contact are empty.

"Well-Appearing One, you must know, like the earth realm, water realm, and so forth, and consciousness realm that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the earth realm, water realm, and so forth, and consciousness realm neither dwell nor not dwell. Why? It is because the self-natures of the earth realm, water realm, and so forth, and consciousness realm are empty.

"Well-Appearing One, you must know, like cause and condition, consecutive thoughts, and so forth, and the conditions reinforcing main causes that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of cause and condition, consecutive thoughts, and so forth, and the conditions reinforcing main causes neither dwell nor not dwell. Why? It is because the self-natures of cause and condition, consecutive thoughts, and so forth, and the conditions serving reinforcing main causes are empty.

"Well-Appearing One, you must know, like ignorance, action, and so forth, and old age and death that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-

natures of ignorance, action, and so forth, and old age and death neither dwell nor not dwell. Why? It is because the self-natures of ignorance, action, and so forth, and old age and death are empty.

"Well-Appearing One, you must know, like dreams, illusions, echoes, images, illusory images of water under sunlight, flowers in the sky, mirages, and transformed things that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of dreams, illusions, and so forth, and transformed things neither dwell nor not dwell. Why? It is because the self-natures of dreams, illusions, and so forth, and the transformed things are empty.

"Well-Appearing One, you must know, like giving paramita, pure-precept paramita, and so forth, and prajna paramita that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of giving paramita, pure-precept paramita, and so forth, and prajna paramita neither dwell nor not dwell. Why? It is because the self-natures of giving paramita, pure-precept paramita, and so forth, and prajna paramita are empty.

"Well-Appearing One, you must know, like internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature neither dwell nor not dwell. Why? It is because the self-natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are empty.

"Well-Appearing One, you must know, like the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering neither dwell nor not dwell. Why? It is because the self-natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty.

"Well-Appearing One, you must know, like the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path that neither dwell nor not dwell, so does the

great vehicle. Why? It is because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path neither dwell nor not dwell. Why? It is because the self-natures of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are empty.

"Well-Appearing One, you must know, like the four meditations, four immeasurable minds, and four formless concentrations that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the four meditations, four immeasurable minds, and four formless concentrations neither dwell nor not dwell. Why? It is because the self-natures of the four meditations, four immeasurable minds, and four formless concentrations are empty.

"Well-Appearing One, you must know, like the liberation gates of emptiness, formlessness, and nonaspiration that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the liberation gates of emptiness, formlessness, and nonaspiration neither dwell nor not dwell. Why? It is because the self-natures of the liberation gates of emptiness, formlessness, and nonaspiration are empty.

"Well-Appearing One, you must know, like the eight liberations and nine concentrations in sequence that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the eight liberations and nine concentrations in sequence neither dwell nor not dwell. Why? It is because the self-natures of the eight liberations and nine concentrations in sequence are empty.

"Well-Appearing One, you must know, like the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the stage of pure contemplation, the stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer neither dwell nor not dwell. Why? It is because the self-natures of the stage of pure contemplation, the stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer are empty.

"Well-Appearing One, you must know, like the stage of ecstasy, the stage of freedom from defilements, and so forth, and the stage of dharma cloud that neither dwell nor not dwell, so

does the great vehicle. Why? It is because the self-natures of the stage of ecstasy, the stage of freedom from defilements, and so forth, and the stage of dharma cloud neither dwell nor not dwell. Why? It is because the self-natures of the stage of ecstasy, the stage of freedom from defilements, and so forth, and the stage of dharma cloud are empty.

"Well-Appearing One, you must know, like all dharani gates and all samadhi gates that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of all dharani gates and all samadhi gates neither dwell nor not dwell. Why? It is because the self-natures of all dharani gates and all samadhi gates are empty.

"Well-Appearing One, you must know, like the five eyes and six supernatural powers that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the five eyes and six supernatural powers neither dwell nor not dwell. Why? It is because the self-natures of the five eyes and six supernatural powers are empty.

"Well-Appearing One, you must know, like the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power neither dwell nor not dwell. Why? It is because the self-natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are empty.

"Well-Appearing One, you must know, like staying in correct mindfulness and dwelling in equanimity at all times that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of staying in correct mindfulness and dwelling in equanimity at all times neither dwell nor not dwell. Why? It is because the self-natures of staying in correct mindfulness and dwelling in equanimity at all times are empty.

"Well-Appearing One, you must know, like the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect

knowledge of all phenomena neither dwell nor not dwell. Why? It is because the self-natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are empty.

"Well-Appearing One, you must know, like the stream-enterers reborn in bad destinies, once-returners coming back more than once, nonreturners reborn in the realm of desire, bodhisattvas reborn for self-interest, and the arhats, self-enlightened ones, and Thus-Comers not yet rid of birth and death that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the stream-enterers who are reborn in bad destinies, the once-returners who come back more than once, and so forth, and the Thus-Comers who are not rid of birth and death neither dwell nor not dwell. Why? It is because the self-natures of the stream-enterers reborn in bad destinies, the once-returners coming back more than once, and so forth, and the Thus-Comers not yet rid of birth and death are empty.

"Well-Appearing One, you must know, like stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, arhat aspiration and effect, self-enlightenment bodhi aspiration and effect, all bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of stream-entry aspiration and effect, once-return aspiration and effect, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas neither dwell nor not dwell. Why? It is because the self-natures of stream-entry aspiration and effect, once-return aspiration and effect, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas are empty.

"Well-Appearing One, you must know, like the names, imaginations, provisional establishment, and languages that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of the names, imaginations, provisional establishment, and languages neither dwell nor not dwell. Why? It is because the self-natures of the names, imaginations, provisional establishment, and the languages are empty.

"Well-Appearing One, you must know, like nonarising and nonextinction, noncontamination and nonpurification, and nonmaking and nondoing that neither dwell nor not dwell, so does the great vehicle. Why? It is because the self-natures of nonarising and

nonextinction, noncontamination and nonpurification, and nonmaking and nondoing neither dwell nor not dwell. Why? It is because the self-natures of nonarising and nonextinction, noncontamination and nonpurification, and nonmaking and nondoing are empty.

"Well-Appearing One, because of this cause and condition, I will say that the great vehicle dwells nowhere. By adopting nondualism as skillful means I will say that it dwells in nondwelling.

(The Buddha explained why the great vehicle dwells nowhere or it dwells in nondwelling.)

"Furthermore, Well-Appearing One, you asked who will again ride on the great vehicle to get out? Well-Appearing One, no one will ride on the great vehicle to get out. Why? Well-Appearing One, the vehicle, those who ride on the vehicle, and the time and the place of the ride are all nonexistent and unattainable. Why? It is because all dharmas are nonexistent and unattainable. So how can the vehicle, rider, and the time and the place of the ride exist? Therefore, we must not say that someone will ride on the great vehicle and get out. Why? It is because all dharmas are pure in the final analysis.

"Well-Appearing One, you must know that the 'I' is nonexistent and unattainable, so is the rider of great vehicle. Why? It is because the rider is pure in the final analysis. 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 nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that realness, dharma realm, and so forth, and the realm of the inconceivable are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the realms of termination, getting far away, extinction, stability, tranquility, nonarising, nonextinction, noncontamination, nonpurification, nonmaking, and nondoing are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the aggregates of matter, feeling, and so forth, and consciousness are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the eye sphere, ear sphere, and so forth, and conscious sphere are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the sight sphere, sound sphere, and so forth, and mental-image sphere are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the eye realm, ear realm, and so forth, and conscious realm are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the sight realm, sound realm, and so forth, and mental-image realm are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the eye contact, ear contact, and so forth, and conscious contact are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the feelings produced by eye contact, ear contact, and so forth, and conscious contact are nonexistent and unattainable, so is the rider great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the earth realm, water realm, and so forth, and consciousness realm are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that cause and condition, consecutive thoughts, and so forth, and the conditions that reinforce main causes are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that ignorance, action, and so forth, and old age and death are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that dreams, illusions, echoes, images, illusory images of water under sunlight, flowers in the sky, mirages, and transformed things are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that giving paramita, pure-precept paramita, and so forth, and prajna paramita are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the four meditations, four correct endeavors, and so forth, and noble eightfold path are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

“Well-Appearing One, you must know that the four meditations, four immeasurable minds, and four formless concentrations are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the liberation gates of emptiness, formlessness, and nonaspiration are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the eight liberations and the nine concentrations in sequence are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that all dharani gates and all samadhi gates are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the five eyes and six supernatural powers are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that 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, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that staying in correct mindfulness and dwelling in equanimity at all times are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonexistent

and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the stream-enterers reborn in negative destinies, once-returners coming back more than once, nonreturners reborn in the realm of desire, bodhisattvas reborn for self-interest, and arhats, self-enlightened ones, and Thus-Comers not yet rid of birth and death are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, arhat aspiration and effect, self-enlightenment aspiration and effect, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Thus-Comers are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the names, imaginations, provisional establishment, and languages are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that nonarising and nonextinction, noncontamination and nonpurification, and nonmaking and nondoing are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that the past, future, and present are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that going, coming, walking, and staying are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that death, birth, increase, and decrease are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

"Well-Appearing One, you must know that dignifying and purifying Buddha lands and assisting sentient beings to mature are nonexistent and unattainable, so is the rider of great vehicle. Why? It is because of the purity in the final analysis.

(The Buddha said that as all dharmas, including the five aggregates, twelve spheres, components of the world, twelve links of dependent origination, various superior holy dharmas, holy aspirations and effects, various holy ones, and names and forms, as well as nonarising, nonextinction, and so forth, are nonexistent and unattainable, so is the rider of the great vehicle. Why? It is because all dharmas are pure in the final analysis.)

"Furthermore, Well-Appearing One, what dharmas are called unattainable because of nonattainment?

"Well-Appearing One, you must know that the 'I,' the sentient being, and so forth, and the viewer are called unattainable because they cannot be attained. Why? The natures of the 'I,' the sentient being, and so forth, and the viewer were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of realness, dharma realm, and so forth, and the realm of the inconceivable are called unattainable because they cannot be attained. Why? The natures of realness, dharma realm, and so forth, and the realm of the inconceivable were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of the realm of termination, realm of getting away, and so forth, and the unconditioned realm are called unattainable because they cannot be attained. Why? The natures of the realm of termination, realm of getting away, and so forth, and the unconditioned realm were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the aggregates of matter, feeling, and so forth, and consciousness are called unattainable because they cannot be attained. Why? The natures of the aggregates of matter, feeling, and so forth, and consciousness were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the eye sphere, ear sphere, and so forth, and conscious sphere are called unattainable because they cannot be attained. Why? The natures of the eye sphere, ear sphere, and so forth, and conscious sphere were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the sight sphere, sound sphere, and so forth, and mental-image sphere are called unattainable because they cannot be attained. Why? The natures of the sight sphere, sound sphere, and so forth, and mental-image sphere were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the eye realm, ear ream, and so forth, and conscious realm are called unattainable because they cannot be attained. Why? The natures of the eye realm, ear realm, and so forth, and conscious realm were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the sight realm, sound realm, and so forth, and mental-image realm are called unattainable because they cannot be attained. Why? The natures of the sight realm, sound realm, and so forth, and mental-image realm were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are called unattainable because they cannot be attained. Why? The natures of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the eye contact, ear contact, and so forth, and conscious contact are called unattainable because they cannot be attained.

Why? The natures of the eye contact, ear contact, and so forth, and conscious contact were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of the feelings produced by eye contact, ear contact, and so forth, and conscious contact are called unattainable because they cannot be attained. Why? The natures of the feelings produced by eye contact, ear contact, and so forth, and conscious contact were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of the earth realm, water realm, and so forth, and consciousness realm are called unattainable because they cannot be attained. Why? The natures of the earth realm, water realm, and so forth, and consciousness realm were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of cause and condition, consecutive thoughts, and so forth, and the conditions that reinforce main causes are called unattainable because they cannot be attained. Why? The natures of cause and condition, consecutive thoughts, and so forth, and the conditions that reinforce main causes were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of ignorance, action, and so forth, and old age and death are called unattainable because they cannot be attained. Why? The natures of ignorance, action, and so forth, and old age and death were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of dreams, illusions, and so forth, and transformed things are called unattainable because they cannot be attained. Why? The natures of dreams, illusions, and so forth, and transformed things were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of giving paramita, pure-precept paramita, and so forth, and prajna paramita are called unattainable because they cannot be attained. Why? The natures of giving paramita, pure-precept paramita, and so forth, and prajna

paramita were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? The natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are called unattainable because they cannot be attained. Why? The natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are called unattainable because they cannot be attained. Why? The natures of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of the four meditations, four immeasurable minds, and four formless concentrations are called unattainable because they cannot be attained. Why? The natures of the four meditations, four immeasurable minds, and four formless concentrations were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the natures of the liberation gates of emptiness, formlessness, and nonaspiration are called unattainable because they cannot be attained. Why? The natures of the liberation gates of emptiness, formlessness, and nonaspiration were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the eight liberations and nine concentrations in sequence are called unattainable because they cannot be attained. Why? The natures of the eight liberations and nine concentrations in sequence were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are called unattainable because they cannot be attained. Why? The natures of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are called unattainable because they cannot be attained. Why? The natures of the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of all dharani gates and all samadhi gates are called unattainable because they cannot be attained. Why? The natures of all dharani gates and all samadhi gates were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the five eyes and six supernatural powers are called unattainable because they cannot be attained. Why? The natures of the five eyes and six supernatural powers were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are called unattainable because they cannot be attained. Why? The natures of the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of staying in correct mindfulness and dwelling in equanimity at all times are called unattainable because they cannot be attained. Why? The natures of staying in correct mindfulness and dwelling in equanimity at all times were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are called unattainable because they cannot be attained. Why? The natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the stream-enterers reborn in negative destinies, the one-returners coming back more than once, and so forth, and the Thus-Comers not yet rid of birth and death are called unattainable because they cannot be attained. Why? The natures of the stream-enterers who are reborn in negative destinies, the once-returners who come back more than once, and so forth, and the Thus-Comers who have not yet been rid of birth and death were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, arhat aspiration and effect, self-enlightenment aspiration and effect, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas are called unattainable because they cannot be attained. Why? The natures of the stream-entry aspiration, once-return aspiration and effect, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of stream-enterers, once-returners, and so forth, and the Thus-Comers are called unattainable because they cannot be attained. Why? The natures of stream-enterers, once-returners, and so forth, and the Thus-Comers were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of names, imaginations, provisional establishment, and languages are called unattainable because they cannot be attained. Why? The natures of names, imaginations, provisional establishment, and languages were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of nonarising and nonextinction, noncontamination and nonpurification, and nonmaking and nondoing are called unattainable because they cannot be attained. Why? The natures of nonarising and nonextinction, noncontamination and nonpurification, and nonmaking and nondoing were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of the past, future, and present are called unattainable because they cannot be attained. Why? The natures of the past, future, and present were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of going, coming, walk, and stay are called unattainable because they cannot be attained. Why? The natures of going, coming, walk, and stay were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of death, birth, increase, and decrease are called unattainable because they cannot be attained. Why? The natures of death, birth, increase, and decrease were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that the natures of assisting sentient beings to mature and dignifying and purifying Buddha lands are called unattainable because they cannot be attained. Why? The natures of assisting sentient beings to mature and dignifying and purifying Buddha lands were not attained, will not be attained, and are not attained because of purity in the final analysis.

“Well-Appearing One, you must know that matter, feeling, and so forth, and consciousness in internal emptiness, external emptiness, and so forth, and emptiness of selfless

self-nature are called unattainable because they cannot be attained. Why? It is because matter, feeling, and so forth, and consciousness in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the eye sphere, ear sphere, and so forth, and conscious sphere in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the eye sphere, ear sphere, and so forth, and conscious sphere in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the sight sphere, sound sphere, and so forth, and mental-image sphere in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the sight sphere, sound sphere, and so forth, and mental-image sphere in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the eye realm, ear realm, and so forth, and conscious realm in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the eye realm, ear realm, and so forth, and conscious realm in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the sight realm, sound realm, and so forth, and mental-image realm in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the sight realm, sound realm, and so forth, and mental-image realm in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the eye consciousness realm, ear

consciousness realm, and so forth, and conscious consciousness realm in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the eye contact, ear contact, and so forth, and conscious contact in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the eye contact, ear contact, and so forth, and conscious contact in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the feelings produced by eye contact, ear contact, and so forth, and conscious contact in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the feelings produced by eye contact, ear contact, and so forth, and conscious contact in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the earth realm, water realm, and so forth, and consciousness realm in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the earth realm, water realm, and so forth, and consciousness realm in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that ignorance, action, and so forth, and old age and death in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-

nature are called unattainable because they cannot be attained. Why? It is because ignorance, action, and so forth, and old age and death in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that giving paramita, pure-precept paramita, and so forth, and prajna paramita in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because giving paramita, pure-precept paramita, and so forth, and prajna paramita were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the four meditations, four immeasurable minds, and four formless concentrations in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the four meditations, four immeasurable minds, and four formless concentrations in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the liberation gates of emptiness, formlessness, and nonaspiration in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the liberation gates of emptiness, formlessness, and nonaspiration in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the eight liberations and nine concentrations in sequence in internal emptiness, external emptiness, and so forth, and emptiness of selfless

self-nature are called unattainable because they cannot be attained. Why? It is because the eight liberations and nine concentrations in sequence in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that all dharani gates and all samadhi gates in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because all dharani gates and all samadhi gates in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the five eyes and six supernatural powers in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the five eyes and six supernatural powers in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are

called unattainable because they cannot be attained. Why? It is because the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in various kinds of fearlessness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that staying in correct mindfulness and dwelling in equanimity at all times in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because staying in correct mindfulness and dwelling in equanimity at all times in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that stream-entry aspiration and effect, once-return aspiration and effect, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because the stream-entry aspiration and effect, once-return aspiration and effect, and so forth, and the unsurpassed, perfect, and universal bodhi of the Buddhas in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Well-Appearing One, you must know that assisting sentient beings to mature and dignifying and purifying Buddha lands in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are called unattainable because they cannot be attained. Why? It is because assisting sentient beings to mature and dignifying and purifying Buddha

lands in various kinds of emptiness were not attained, will not be attained, and are not attained because of purity in the final analysis.

"Therefore, Well-Appearing One, when practicing the fathomless prajna paramita, great bodhisattvas should contemplate various dharmas and realize that they are nonexistent and unattainable. Because all are pure in the final analysis, no one can ride on the great vehicle to get out and dwell. Nevertheless, the great bodhisattvas will adopt nonattainment as skillful means to ride on the great vehicle to get out from the three realms and dwell in the perfect knowledge of all perfect knowledge for endless future without interruption and exhaustion to bring benefits and happiness to all sentient beings."

(The Buddha concluded that as all dharmas are nonexistent and unattainable, the great vehicle is also nonexistent and unattainable, but great bodhisattvas continue riding on the great vehicle tirelessly to help all sentient beings.)

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Chapter 3

Well-Appearing One

Section 12

(In the Third Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the great vehicle goes beyond all heavenly beings, human beings, asuras, and so forth. It is the most venerable, superior, highest, and the most wonderful one among all beings in the world. World-Honored One, the great vehicle is equivalent to empty space. Empty space is always ready to universally receive, contain, and embrace innumerable, immeasurable, and boundless sentient beings, so is the great vehicle. Furthermore, empty space does not go, come, or dwell, so does the great vehicle. Empty space in the past, future, and present is unattainable, so is the great vehicle. Therefore, the great vehicle is the most venerable and superior one, and is equivalent to empty space; it is always ready to receive without movement and dwelling. It not only equals but also exceeds the three phases of time, so it is named great vehicle.”

The Buddha said to Well-Appearing One, “Yes, it is as you say. The great vehicle that the bodhisattvas ride is characterized by such boundless merits and virtues. Well-Appearing One, you must know, the great vehicle ridden that great bodhisattvas ride includes six paramitas. They are giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, and prajna paramita.

“Furthermore, Well-Appearing One, the great vehicle that great bodhisattvas ride includes internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate truth, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of nondeconstruction, emptiness of original nature, emptiness of particular

characteristics, emptiness of all dharmas, emptiness of selflessness, and emptiness of selfless self-nature.

"Furthermore, Well-Appearing One, the great vehicle that great bodhisattvas ride includes countless language dharani gates.

"Furthermore, Well-Appearing One, the great vehicle that great bodhisattvas ride includes all samadhi gates. There are immeasurable and countless samadhi gates, which consist of the Samadhi of Steady Walk and others.

"Furthermore, Well-Appearing One, the great vehicle that great bodhisattvas ride includes the thirty-seven aids to enlightenment, three liberation gates, eighteen distinctive features of Buddha's wisdom and power, and so forth. There are immeasurable and countless merits and virtues in this great vehicle of bodhisattvas.

"Furthermore, Well-Appearing One, you say that the great vehicle goes beyond all heavenly beings, human beings, asuras, and so forth, and is the most venerable and superior one among all beings in the world. Yes, you are right. Well-Appearing One, you must know, if the realms of desire, form, and formlessness were realness, they were not illusory and changeless; they were not upside down and not provisionally established; they were real and solid, permanent and eternal, and without change and alteration, and had real natures, then the great vehicle would not be the most venerable and superior one, nor would it transcend all heavenly beings, human beings, asuras, and so forth of the world. Because the realms of desire, form, and formlessness are conceptual ideas, created and held by consciousness; they are provisional, illusory combinations; they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world. It is regarded as the most venerable and the superior one of all beings.

"Furthermore, Well-Appearing One, if the aggregates of matter, feeling, and so forth, and consciousness were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the

world. Because the aggregates of matter, feeling, and so forth, and consciousness are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the eye sphere, ear sphere, and so forth, and conscious sphere were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the eye sphere, ear sphere, and so forth, and conscious sphere are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the sight sphere, sound sphere, and so forth, and mental-image sphere were real, not illusory, and changeless; they were not upside down and noy provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the sight sphere, sound sphere, and so forth, and mental-image sphere are conceptual ideas created and held by consciousness; they are provisional and illusory combinations, and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the eye realm, ear realm, and so forth, and conscious realm were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and

superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the eye realm, ear realm, and so forth, and conscious realm are conceptual ideas created and held by consciousness; they are provisional and illusory combinations, and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the sight realm, sound realm, and so forth, and mental-image realm were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the sight realm, sound realm, and so forth, and mental-image realm are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the eye contact, ear contact, and so forth, and conscious contact were real, not illusory, and changeless; they were not upside down and not

provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the eye contact, ear contact, and so forth, and conscious contact are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the feelings produced by eye contact, ear contact, and so forth, and conscious contact were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the feelings produced by eye contact, ear contact, and so forth, conscious contact are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the earth realm, water realm, and so forth, and consciousness realm were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration; and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the earth realm, water realm, and so forth, and consciousness realm are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if ignorance, action, and so forth, and old age and death were real, not illusory, and changeless; they were not upside down and not provisionally established; they were real, solid, permanent, enduring, and without change and alteration, and they had real nature, then the great vehicle would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because ignorance, action, and so forth, and old age and death are conceptual ideas created and held by consciousness; they are provisional and illusory combinations; and they are moving, impermanent, changing, and not solid, the great vehicle thus surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if realness, dharma realm, and so forth, and the realm of the inconceivable were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because realness, dharma realm, and so forth, and the realm of the inconceivable are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the realms of termination, getting far away, extinction, stability, tranquility, nonarising, and realms of nonextinction, noncontamination,

nonpurification, nonmaking, and nondoing were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the realm of termination, realm of getting away, and so forth, and the realm of nondoing are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if giving paramita, pure-precept paramita, and so forth, and prajna paramita were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because giving paramita, pure-precept paramita, and so forth, and prajna paramita are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings,

asuras, and so forth of the world. Because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the four meditations, four immeasurable minds, and four formless concentrations were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the four meditations, four immeasurable minds, and four formless concentrations are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the liberation gates of emptiness, formlessness, and nonaspiration were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the liberation gates of emptiness, formlessness, and nonaspiration are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the eight liberations and nine concentrations in sequence were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the eight liberations and nine concentrations in sequence are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the dharani gates and samadhi gates were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the dharani gates and samadhi gates are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the five eyes and six supernatural powers were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the five eyes and six supernatural powers are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the Buddha's ten abilities, the four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the dharma of the stage of ecstasy, the dharma of the stage of freedom from defilements, and so forth, and the dharma of the stage of dharma cloud were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the dharma of the stage of ecstasy, the dharma of the stage of freedom from defilements, and so forth, and the dharma of the stage of dharma cloud are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the individuals in the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the individuals in the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the dharma of the stage of pure contemplation, the dharma of the stage of embryonic Buddha nature, and so forth, and the dharma of the stage of Thus-Comer were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the dharma of the stage of pure contemplation, the dharma of the stage of embryonic Buddha nature, and so forth, and the dharma of the stage of Thus-Comer are unreal and nonexistent, the large vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the individuals in the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the individuals in the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if all heavenly beings, human beings, asuras, and so forth of the world were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because all heavenly beings, human beings, asuras, and so forth of the world are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

"Furthermore, Well-Appearing One, if the immeasurable minds initiated by the great bodhisattvas since they first aspired to the bodhi until finally sitting on the throne of the wonderful bodhi were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the immeasurable minds initiated by the great bodhisattvas are unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

“Furthermore, Well-Appearing One, if the diamond-like knowledge of great bodhisattvas were real and existent, then the great vehicle would not be venerable and superior, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the diamond-like knowledge of great bodhisattvas is unreal and nonexistent, the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

“Furthermore, Well-Appearing One, if the enduring dispositions of vexations eliminated by diamond-like knowledge of great bodhisattvas were real and existent, then this diamond-like knowledge would not eliminate self-nature and realize the unsurpassed, subtle, and wonderful perfect knowledge of all perfect knowledge, and would not be the most venerable and superior one, nor would it surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the enduring dispositions of vexations eliminated by diamond-like knowledge of great bodhisattvas are unreal and nonexistent, this knowledge is able to realize that the self-nature is nonexistent and thus attain the unsurpassed, subtle, and wonderful perfect knowledge of all perfect knowledge, so it will surpass all heavenly beings, human beings, asuras, and so forth of the world; it is the most venerable and superior one of all beings.

“Furthermore, Well-Appearing One, if the thirty-two perfect major marks and eighty distinguishing minor features of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and existent, then the powerful lights and wonderful virtues of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones would not be venerable and superior or surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the thirty-two perfect major marks and eighty distinguishing minor features of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are unreal and nonexistent, the powerful lights and wonderful virtues of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones surpass all heavenly beings, human beings, asuras, and so forth of the world; they are the most venerable and superior ones of all beings.

“Furthermore, Well-Appearing One, if the brilliant lights emitted by Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and existent, then

the brilliant lights emitted by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones would not be venerable and superior, nor could they shine universally over as many worlds of the ten directions as the sands of the Ganges, then they would not surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the brilliant lights emitted by Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are unreal and nonexistent, they will shine over as many worlds of the ten directions as the sands of the Ganges, surpass all heavenly beings, human beings, asuras, and so forth, and become the most venerable and superior ones of all beings.

"Furthermore, Well-Appearing One, if the sixty elegant and wonderful features of the dharma voices possessed by various Thus-Comers, Ones, Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and existent, then these beautiful features of Thus-Comers' dharma voice would not be venerable and superior, and would not reach as immeasurable and countless hundreds of thousands of koti nayuta of worlds in the ten directions as the sand of the Ganges to inspire and convert sentient beings, then would not surpass all heavenly beings, human beings, asuras, and so forth. Because the Thus-Comers' dharma voices characterized by the sixty wonderful features are unreal and nonexistent, they can reach as immeasurable and countless hundreds of thousands of koti nayuta of worlds in the ten direction as the sand of the Ganges to inspire and convert sentient beings, then they surpass all heavenly beings, human beings, asuras, and so forth and become the most venerable and superior ones of all beings.

"Furthermore, Well-Appearing One, if the subtlest and most wonderful dharma wheel turned by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and existent, then the dharma wheel would not be venerable and superior, and would not be extremely pure and thus could also be turned by all sramanas, Brahmans, and so forth of the world, then it would not surpass all heavenly beings, human beings, asuras, and so forth of the world. Because the subtlest and most wonderful dharma wheel turned by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is unreal and nonexistent, it is the purest one and cannot be turned by all sramanas and Brahmans of the world, and thus surpasses all heavenly beings, human beings, asuras, and so forth and becomes the most venerable and superior one of all beings.

“Furthermore, Well-Appearing One, if the sentient beings educated and converted by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were real and existent, then the subtlest and most wonderful dharma wheel turned by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones would not be venerable and superior, and could not assist the sentient beings to enter the nirvana without remainder, it thus would not surpass all heavenly beings, human beings, asuras, and so forth. Because the sentient beings educated and converted by various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened are unreal and nonexistent, the subtlest and most wonderful dharma wheel turned by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will be able to assist the sentient beings to enter the nirvana without remainder, and thus surpasses all heavenly beings, human beings, asuras, and so forth and becomes the most venerable and superior one of all beings.

“Because of these causes and conditions, it is appropriate to say that the great vehicle surpasses all heavenly beings, human beings, asuras, and so forth of all worlds and becomes the most venerable and superior one of all beings.

(The Buddha explained why the great vehicle is the most venerable and superior one of all beings.)

“Furthermore, Well-Appearing One, you said that the great vehicle is equivalent to empty space. Yes, it is as you say. Why? Like empty space, the ten directions: east, west, south, north, northeast, southeast, northwest, southwest, the zenith, and the nadir, are all unattainable. Similarly, because the ten directions are unattainable, the great vehicle thus is regarded as equivalent to empty space.

“You cannot describe empty space as long or short, high or low, square or round, oblique or upright because all its shapes and colors are unattainable. Similarly, you cannot say that the great vehicle is long or short, high or low, square or round because all its shapes and colors are unattainable, the great vehicle thus is equivalent to empty space.

“The great vehicle is like empty space, in which the colors such as blue, yellow, dark red, white, red, purple, fresh green, light green, and so forth are all unattainable, therefore, it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is without past, future, and present, therefore, it is said that the great vehicle is equivalent to empty space.

“Well-Appearing One, the great vehicle is like empty space, which is without increase and decrease, moving forward and drawing back, therefore, it is said that the great vehicle is equivalent to empty space.

“Well-Appearing One, the great vehicle is like empty space, which is without contamination and purification, therefore, it is said that the great vehicle is equivalent to empty space.

“Well-Appearing One, the great vehicle is like empty space, which is without arising, extinction, duration, and decay, therefore, it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is without the virtuous, not virtuous, or neutral dharmas, therefore, it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is without seeing, hearing, awakening, and knowing, therefore, it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which cannot be known or perceived, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is without universal knowledge, permanent termination, realization and attainment, and cultivation and learning, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither effect nor the law of effect, neither the maturation in different ways and at different times nor the law of maturation, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither greed nor freedom from greed, neither anger nor freedom from anger, and neither ignorance nor freedom from ignorance, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which does not fall into the realm of desire, realm of form, or realm of formlessness, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, in which there are no initial, second, third, fourth, fifth, sixth, seventh, eighth, ninth, or tenth aspiration initiation, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, in which the stage of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightenment bodhi, bodhisattva, or Thus-Comer cannot be attained, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, in which the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, arhat aspiration and effect, self-enlightenment bodhi aspiration and effect, and bodhisattva and the Thus-Comer are unattainable, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, in which the stages of voice-hearer, self-enlightened one, bodhisattva, and Thus-Comer are unattainable, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither material nor immaterial, neither visible nor invisible, neither substantial nor unsubstantial, and neither combined nor separate, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither permanent nor impermanent, neither pleasant nor painful, neither with nor without selfness, and neither pure nor impure, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither empty nor not empty, neither with form nor without form, and neither with aspiration nor without aspiration, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither tranquil nor not tranquil and neither far away nor not far away, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither dark nor bright, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither attainable nor unattainable, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is neither the aggregates, realms, and spheres nor apart from the aggregates, realm, and spheres, so it is said that the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which neither can be spoken nor cannot be spoken, so the great vehicle is equivalent to empty space.

“The great vehicle is like empty space, which is not with or without nonsensical arguments, so it is said that the great vehicle is equivalent to empty space. It is because of these causes and conditions to say that the great vehicle is equivalent to empty space.

(The Buddha explained why the great vehicle is equivalent to empty space.)

“Furthermore, Well-Appearing One, you say that the great vehicle is like empty space, which can receive immeasurable, countless, and boundless sentient beings. Yes, it is as you say. Why? Well-Appearing One, as sentient beings are nonexistent, so is empty space. As empty space is nonexistent, so is the great vehicle. It is because of these causes and conditions to say that the great vehicle can receive immeasurable, countless, and boundless sentient beings. Why? Well-Appearing One, it is because the sentient beings, the empty space, and the great vehicle are all nonexistent and unattainable.

“Furthermore, Well-Appearing One, because sentient beings are immeasurable, empty space is immeasurable; because empty space is immeasurable, the great vehicle is also immeasurable. Because sentient beings are innumerable, empty space is innumerable; because empty space is innumerable, the great vehicle is also innumerable. Because sentient beings are boundless, empty space is boundless; because empty space is boundless, the great vehicle is also boundless. Owing to this reason, it is said that the great vehicle is like empty space, which can receive and contain immeasurable, countless, and boundless sentient beings universally. Why? It is because the immeasurable, countless, and boundless sentient beings, the immeasurable, countless, and boundless empty space, and the immeasurable, countless, and boundless great vehicle are all nonexistent and unattainable.

“Furthermore, Well-Appearing One, because sentient beings are nonexistent, empty space is nonexistent; because empty space is nonexistent, the great vehicle is nonexistent; because the great vehicle is nonexistent, the immeasurableness is nonexistent; because the immeasurableness is nonexistent, the innumerableness is nonexistent; because the innumerableness is nonexistent, the boundlessness is nonexistent; because the boundlessness is nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle is like empty space, which can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because sentient beings, empty space, the great vehicle, the immeasurableness, innumerableness, boundlessness, and all dharmas are all nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I’ is nonexistent, the sentient being is nonexistent; because the sentient being is nonexistent, the living one is nonexistent; because the living one is nonexistent, the one who gives birth is nonexistent; because the one who gives birth is nonexistent, the one who raises others is nonexistent; because the one who raises others is nonexistent, the gentleperson is nonexistent; because the gentleperson is nonexistent, the individual in reincarnation is nonexistent; because the individual in reincarnation is nonexistent, the mentally born one is nonexistent; because the mentally born one is nonexistent, the learned child is nonexistent; because the learned child is nonexistent, the maker is nonexistent; because the maker is nonexistent, the receiver is nonexistent; because the receiver is nonexistent, the knower is nonexistent; because the knower is nonexistent, the viewer is nonexistent; because the

viewer is nonexistent, empty space is nonexistent; because empty space is nonexistent, the great vehicle is nonexistent; because the great vehicle is nonexistent, the immeasurableness is nonexistent; because the immeasurableness is nonexistent, the innumerableness is nonexistent; because the innumerableness is nonexistent, the boundlessness is nonexistent; because the boundlessness is nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle is like empty space, which can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth, the viewer, sentient beings, empty space, the great vehicle, the immeasurableness, innumerableness, boundlessness, and all dharmas are all nonexistent and unattainable.

(The Buddha explained why the great vehicle can receive immeasurable sentient beings.)

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, we will know that realness, dharma realm, and so forth, and the realm of the inconceivable are nonexistent through indirect reasoning. Because realness, dharma realm, and so forth, and the realm of the inconceivable are nonexistent, empty space is nonexistent; because empty space is nonexistent, the great vehicle is nonexistent; because the great vehicle is nonexistent, the immeasurableness, innumerableness, and boundlessness are nonexistent, through indirect reasoning. Because the immeasurableness, innumerableness, and the boundlessness are nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle is like empty space, which can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth, and the viewer; realness, dharma realm, and so forth, and the realm of the inconceivable; and the sentient beings, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are all nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the realm of termination, realm of getting away, and so forth, and unconditioned realm are nonexistent. Because the realm of termination, realm of getting away, and so forth, and unconditioned realm are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because

immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth, and the viewer; the realm of termination, realm of getting away, and so forth, and unconditioned realm; and sentient beings, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are all nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the aggregates of matter, feeling, and so forth, and consciousness are nonexistent. Because the aggregates of matter, feeling, 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the aggregate of matter, feeling, and so forth; sentient beings, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness, and all dharmas are all nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the eye sphere, ear sphere, and so forth, and conscious sphere are. Because the eye sphere, ear sphere, 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the eye sphere, ear sphere, and so forth; sentient beings, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are all nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the sight sphere, sound sphere, and so forth, and mental-image sphere are, after indirect reasoning, nonexistent. Because the sight sphere, sound sphere, 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the sight sphere, sound sphere, and so forth; sentient beings, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are all nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the eye realm, ear realm, and so forth, and conscious realm are nonexistent. Because the eye realm, ear realm, 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the eye realm, ear realm, and so forth; sentient beings, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are all nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the sight realm, sound realm, and so forth, and mental-image realm are nonexistent. Because the sight realm, sound realm, 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are also nonexistent. Owing to this reason, it is said that the great vehicle, like empty

space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; the sight realm, sound realm, and so forth; sentient beings, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are all nonexistent and unattainable.”

(The Buddha explained why the great vehicle can receive immeasurable sentient beings.)

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Chapter 3

Well-Appearing One

Section 13

(In the Third Assembly)

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are nonexistent. Because the eye consciousness realm, ear consciousness realm, 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, innumerableness, and boundlessness are nonexistent through step-by-step reasoning process. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings through indirect reasoning process. Why? It is because the 'I,' the sentient being, and so forth; the eye consciousness realm, ear consciousness realm, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the eye contact, ear contact, and so forth, and conscious contact are nonexistent. Because the eye contact, ear contact, and so forth, and conscious contact are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and

boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; the eye contact, ear contact, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the feelings produced by eye contact, ear contact, and so forth, and conscious contact are nonexistent. Because the feelings produced by eye contact, ear contact, and so forth, and conscious contact are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; the feelings produced by eye contact, ear contact, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the earth realm, water realm, and so forth, and consciousness realm are nonexistent. Because the earth realm, water realm, and so forth, and 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient beings, and so forth; the earth realm, water realm, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are nonexistent. Because cause and

condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes; empty space, the great vehicle, immeasurableness, innumerableness, and boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, ignorance, action, and so forth, and old age and death are nonexistent. Because ignorance, action, and so forth, and old age and death are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; ignorance, action, and so forth; empty space, the great vehicle; immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, giving paramita, pure-precept paramita, and so forth, and prajna paramita are nonexistent. Because giving paramita, pure-precept paramita, and so forth, and prajna paramita are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain

immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; giving paramita, pure-precept paramita, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, the boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are nonexistent. Because internal emptiness, external 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; internal emptiness, external emptiness, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; the noble truths, empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are nonexistent. Because the four bases of mindfulness, four correct endeavors, 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the four bases of mindfulness, four correct endeavors, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the four meditations, four immeasurable minds, and four formless concentrations are nonexistent. Because the four meditations, four immeasurable minds, and four formless concentrations are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the four meditations, four immeasurable minds, and four formless concentrations; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the liberation gates of emptiness, formlessness, and nonaspiration are nonexistent. Because the liberation gates of emptiness, formlessness, and nonaspiration are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness

are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the liberation gates of emptiness, formlessness, and nonaspiration; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness; and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the eight liberations and the nine concentrations in sequence are nonexistent. Because the eight liberations and the nine concentrations in sequence are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the eight liberations and the nine concentrations in sequence; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are nonexistent. Because the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the stage of ecstasy, stage of freedom from defilements, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness; and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are nonexistent. Because the stage of pure contemplation, stage oof embryonic Buddha nature, and so forth, and stage of 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the dharani gates and samadhi gates are nonexistent. Because the dharani gates and samadhi gates are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is reasonable to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; the dharani gates and the samadhi gates; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the five eyes and six supernatural powers are nonexistent. Because the five eyes and six supernatural powers are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are

nonexistent. Owing to this reason it is reasonable to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the five eyes and six supernatural powers; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are nonexistent. Because the Buddha's ten abilities, the four kinds of fearlessness, 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is reasonable to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the Buddha's ten abilities, four kinds of fearlessness, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, because the 'I,' the sentient being, and so forth, and the viewer are nonexistent, staying in correct mindfulness and dwelling in equanimity at all times are nonexistent. Because staying in correct mindfulness and dwelling in equanimity at all times are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is reasonable to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; staying in correct mindfulness and dwelling in equanimity at all times; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonexistent. Because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonexistent, empty space is nonexistent. Because empty space is nonexistent, the great vehicle is nonexistent. Because the great vehicle is nonexistent, immeasurableness, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is reasonable to say that the great vehicle, like empty space, can receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and the Thus-Comers are nonexistent. Because the stream-enterers, once-returners, and so forth, and the 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is reasonable to say that the great vehicle, like empty space, can universally receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the ‘I,’ the sentient being, and so forth; the stream-enterers, once-returners, and so forth; empty space, the great vehicle, immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

“Furthermore, Well-Appearing One, because the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent, the vehicles of voice-hearers, self-enlightened ones, and the Thus-Comers are nonexistent. Because the vehicles of voice-hearers, self-enlightened ones, and the 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, innumerableness, and boundlessness are nonexistent. Because immeasurableness, innumerableness, and boundlessness are nonexistent, all dharmas are nonexistent. Owing to this reason, it is appropriate to say that the great vehicle, like empty space, can universally receive and contain immeasurable, innumerable, and boundless sentient beings. Why? It is because the 'I,' the sentient being, and so forth; the vehicles of voice-hearers, self-enlightened ones, and the Thus-Comers; empty space, the great vehicle; immeasurableness, innumerableness, boundlessness and all dharmas are nonexistent and unattainable.

"Furthermore, Well-Appearing One, the great vehicle, like the realm of nirvana, can accept and absorb immeasurable, innumerable, and boundless sentient beings universally. Based on this cause and condition, it is reasonable to say that the great vehicle is like empty space that can universally accept and absorb immeasurable, innumerable, and boundless sentient beings.

(The Buddha continued to explain why the great vehicle could universally accept and contain numberless sentient beings.)

"Furthermore, Well-Appearing One, you say that the great vehicle is like empty space, which has does not come, go, and stay. Yes, it is as you say. Why? It is because all dharmas do not come, go, or stay. Why? All dharmas that move or stay are unattainable. Based on this cause and condition, the great vehicle comes from, goes, and stays nowhere. Why? Matter, feeling, and so forth, and consciousness do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of matter, feeling, and so forth, and consciousness do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of matter, feeling, and so forth, and consciousness that move and stay are unattainable.

"Furthermore, Well-Appearing One, the eye sphere, ear sphere, and so forth, and conscious sphere do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the eye sphere, ear sphere, and so forth, and conscious sphere do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the eye sphere, ear sphere, and so forth, and conscious sphere that move and stay are unattainable.

“Furthermore, Well-Appearing One, the sight sphere, sound sphere, and so forth, and mental-image sphere do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the sight sphere, sound sphere, and so forth, and mental-image sphere do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the sight sphere, sound sphere, and so forth, and mental-image sphere that move and stay are unattainable.

“Furthermore, Well-Appearing One, the eye realm, ear realm, and so forth, and conscious realm do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the eye realm, ear realm, and so forth, and conscious realm do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the eye realm, ear realm, and so forth, and conscious realm that move and stay are unattainable.

“Furthermore, Well-Appearing One, the sight realm, sound realm, and so forth, and mental-image realm do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the sight realm, sound realm, and so forth, and mental-image realm do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the sight realm, sound realm, and so forth, and mental-image realm that move and stay are unattainable.

“Furthermore, Well-Appearing One, the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm that move and stay are unattainable.

“Furthermore, Well-Appearing One, the eye contact, ear contact, and so forth, and conscious contact do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the eye contact, ear contact, and so forth, and conscious contact do not come, go, and stay. Why? The original nature, realness, self-nature, and particular

characteristics of the eye contact, ear contact, and so forth, and conscious contact that move and stay are unattainable.

"Furthermore, Well-Appearing One, the feelings produced by eye contact, ear contact, and so forth, and conscious contact do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the feelings produced by eye contact, ear contact, and so forth, and conscious contact do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the feelings produced by eye contact, ear contact, and so forth, and conscious contact that move and stay are unattainable.

"Furthermore, Well-Appearing One, the earth realm, water realm, and so forth, and consciousness realm do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the earth realm, water realm, and so forth, and consciousness realm do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the earth realm, water realm, and so forth, and consciousness realm that move and stay are unattainable.

"Furthermore, Well-Appearing One, cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions reinforcing main causes do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions reinforcing main causes do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions reinforcing main causes that move and stay are unattainable.

"Furthermore, Well-Appearing One, ignorance, action, and so forth, and old age and death do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of ignorance, action, and so forth, and old age and death do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of ignorance, action, and so forth, and old age and death that move and stay are unattainable.

“Furthermore, Well-Appearing One, realness, dharma realm, and so forth, and the realm of the inconceivable do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of f realness, dharma realm, and so forth, and the realm of the inconceivable do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of realness, dharma realm, and so forth, and the realm of the inconceivable that move and stay are unattainable.

“Furthermore, Well-Appearing One, the realms of termination, getting away, extinction, stability, tranquility, nonarising, nonextinction, noncontamination, nonpurification, nonmaking, and nonaction do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the realm of termination, the realm of getting away, and so forth, and the realm of nonaction do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the realm of termination, the realm of getting away, and so forth, and the realm of nonaction that move and stay are unattainable.

“Furthermore, Well-Appearing One, internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature that move and stay are unattainable.

“Furthermore, Well-Appearing One, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering that move and stay are unattainable.

“Furthermore, Well-Appearing One, giving paramita, pure-precept paramita, and so forth, and prajna paramita do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of of giving paramita, pure-precept paramita, and so forth, and prajna

paramita do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of giving paramita, pure-precept paramita, and so forth, and prajna paramita that move and stay are unattainable.

"Furthermore, Well-Appearing One, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path that move and stay are unattainable.

"Furthermore, Well-Appearing One, the four meditations, four immeasurable minds, and four formless concentrations do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the four meditations, four immeasurable minds, and four formless concentrations do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the four meditations, four immeasurable minds, and four formless concentrations that move and stay are unattainable.

"Furthermore, Well-Appearing One, the eight liberations and nine concentrations in sequence do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the eight liberations and nine concentrations in sequence do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the eight liberations and nine concentrations in sequence that move and stay are unattainable.

"Furthermore, Well-Appearing One, the liberation gates of emptiness, formlessness, and nonaspiration do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the liberation gates of emptiness, formlessness, and nonaspiration do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the liberation gates of emptiness, formlessness, and nonaspiration that move and stay are unattainable.

"Furthermore, Well-Appearing One, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud do not come, go, and stay. The original

nature, realness, self-nature, and particular characteristics of the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the stage of ecstasy, the stage of freedom from defilements, and so forth, and stage of dharma cloud that move and stay are unattainable.

"Furthermore, Well-Appearing One, the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer that move and stay are unattainable.

"Furthermore, Well-Appearing One, the dharani gates and samadhi gates do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the dharani gates and samadhi gates do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the dharani gates and samadhi gates that move and stay are unattainable.

"Furthermore, Well-Appearing One, the five eyes and six supernatural powers do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the five eyes and six supernatural powers do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the five eyes and six supernatural powers that move and stay are unattainable.

"Furthermore, Well-Appearing One, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the Buddha's ten abilities, four kinds of fearlessness, and

so forth, and eighteen distinctive features of Buddha's wisdom and power that move and stay are unattainable.

"Furthermore, Well-Appearing One, staying in correct mindfulness and dwelling in equanimity at all times do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of staying in correct mindfulness and dwelling in equanimity at all times do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of staying in correct mindfulness and dwelling in equanimity at all times that move and stay are unattainable.

"Furthermore, Well-Appearing One, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena that move and stay are unattainable.

"Furthermore, Well-Appearing One, bodhisattva and the dharma of bodhisattva do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of bodhisattva and the dharma of bodhisattva do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of bodhisattva and the dharma of bodhisattva that move and stay are unattainable.

"Furthermore, Well-Appearing One, the bodhi and the Buddha do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the bodhi and the Buddha do not come, go, and stay. Why? The original nature, realness, self-nature, and particular characteristics of the bodhi and the Buddha that move and stay are unattainable.

"Furthermore, Well-Appearing One, the conditioned and unconditioned dharmas do not come, go, and stay. The original nature, realness, self-nature, and particular characteristics of the conditioned and unconditioned dharmas do not come, go, and stay. Why? The original nature,

realness, self-nature, and particular characteristics of the conditioned and unconditioned dharmas that move and stay are unattainable.

"Well-Appearing One, you must know that because of this meaning it is reasonable to say that the great vehicle is like empty space, in which no coming, going, and staying can be seen."

(The Buddha explained why the great vehicle, like empty space, does not come, go, and stay.)

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Chapter 3

Well-Appearing One

Section 14

(In the Third Assembly)

"Furthermore, Well-Appearing One, you said that in the great vehicle, like in empty space, the past, future, and present are unattainable; the three phases of time are equal while the great vehicle transcends the three phases of the time, so it is named the great vehicle. Yes, it is as you say. Why? The past is empty, the future is empty, and the present is empty too. 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, there are no different phenomena of one, two, three, four, five, six, seven, eight, nine, and ten in emptiness; there are no hundreds of thousands of phenomena in emptiness. Therefore, the three phases of time are equal while the great vehicle transcends the three phases of the time.

"Well-Appearing One, you must know that in the great vehicle, the phenomena of both equality and inequality are unattainable; the phenomena of both greed and nongreed are unattainable; the phenomena of both anger and nonanger are unattainable; the phenomena of both ignorance and nonignorance are unattainable; and the phenomena of arrogance and nonarrogance are unattainable. And so on, both the virtuous and the not virtuous phenomena are unattainable; both the morally related and the morally unrelated phenomena are unattainable; both the flawed and the flawless phenomena are unattainable; both the guilty and the not guilty phenomena are unattainable; both the contaminated and the purified phenomena are unattainable; and the phenomena of birth and death and the phenomena of nirvana are unattainable. The phenomena of permanence and impermanence are unattainable; the phenomena of suffering and nonsuffering are unattainable; the phenomena of selfness and selflessness are unattainable; the phenomena of purity and impurity are unattainable; the phenomena of tranquility and

nontranquility are unattainable; and the phenomena of getting far away and not getting far away are unattainable. The phenomena of the realm of desire and the realm beyond desire, the phenomena of the realm of form and the realm beyond form, and the phenomena of the realm of formlessness and the realm beyond formlessness are also unattainable. Why? In the great vehicle, the self-natures of all dharmas are unattainable.

"Well-Appearing One, you must know that the aggregate of matter, aggregate of feeling, and so forth, and the aggregate of consciousness in the past, future, and present and their self-natures are empty. In emptiness, the aggregate of matter, aggregate of feeling, and so forth, and the aggregate of consciousness in the past, future, and present are unattainable. Why? The aggregate of matter, the aggregate of feeling, and so forth, and the aggregate of consciousness in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the aggregate of matter, aggregate of feeling, and so forth, and the aggregate of consciousness are attainable?

"Well-Appearing One, you must know that the eye sphere, ear sphere, and so forth, and the conscious sphere in the past, future, and present and their self-natures are empty. In emptiness, the eye sphere, ear sphere, and so forth, and the conscious sphere in the past, future, and present are unattainable. Why? The eye sphere, ear sphere, and so forth, and the conscious sphere in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the eye sphere, ear sphere, and so forth, and the conscious sphere are attainable?

"Well-Appearing One, you must know that the sight sphere, sound sphere, and so forth, and the mental-image sphere in the past, future, and present and their self-natures are empty. In emptiness, the sight sphere, sound sphere, and so forth, and the mental-image sphere in the past, future, and present are unattainable. Why? The sight sphere, sound sphere, and so forth, and the mental-image sphere in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the sight sphere, sound sphere, and so forth, and the mental-image sphere are attainable?

“Well-Appearing One, you must know that the eye realm, ear realm, and so forth, and the conscious realm in the past, future, and present and their self-natures are empty. In emptiness, the eye realm, ear realm, and so forth, and the conscious realm in the past, future, and present are unattainable. Why? The eye realm, ear realm, and so forth, and the conscious realm in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the eye realm, ear realm, and so forth, and the conscious realm are attainable?

“Well-Appearing One, you must know that the sight realm, sound realm, and so forth, and the mental-image realm in the past, future, and present and their self-natures are empty. In emptiness, the sight realm, sound realm, and so forth, and the mental-image realm in the past, future, and present are unattainable. Why? The sight realm, sound realm, and so forth, and the mental-image realm in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the sight realm, sound realm, and so forth, and the mental-image realm are attainable?

“Well-Appearing One, you must know that the eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm in the past, future, and present and their self-natures are empty. In emptiness, the eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm in the past, future, and present are unattainable. Why? The eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm are attainable?

“Well-Appearing One, you must know that the eye contact, ear contact, and so forth, and the conscious contact in the past, future, and present and their self-natures are empty. In emptiness, the eye contact, ear contact, and so forth, and the conscious contact in the past, future, and present are unattainable. Why? The eye contact, ear contact, and so forth, and the conscious contact in the past, future, and present are empty, and the nature of emptiness is also empty. As

in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the eye contact, ear contact, and so forth, and the conscious contact are attainable?

"Well-Appearing One, you must know that the feelings produced by eye contact, ear contact, and so forth, and conscious contact in the past, future, and present and their self-natures are empty. In emptiness, the feelings produced by eye contact, ear contact, and so forth, and conscious contact in the past, future, and present are unattainable. Why? The feelings produced by eye contact, ear contact, and so forth, and conscious contact in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the feelings produced by eye contact, ear contact, and so forth, and conscious contact are attainable?

"Well-Appearing One, you must know that the earth realm, water realm, and so forth, and the consciousness realm in the past, future, and present and their self-natures are empty. In emptiness, the earth realm, water realm, and so forth, and the consciousness realm in the past, future, and present are unattainable. Why? The earth realm, water realm, and so forth, and the consciousness realm in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the earth realm, water realm, and so forth, and the consciousness realm are attainable?

"Well-Appearing One, you must know that cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes in the past, future, and present and their self-natures are empty. In emptiness, cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes in the past, future, and present are unattainable. Why? Cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are attainable?

“Well-Appearing One, you must know that ignorance, action, and so forth, and old age and death in the past, future, and present and their self-natures are empty. In emptiness, ignorance, action, and so forth, and old age and death in the past, future, and present are unattainable. Why? Ignorance, action, and so forth, and old age and death in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of ignorance, action, and so forth, and old age and death are attainable?

“Well-Appearing One, you must know that giving paramita, pure-precept paramita, and so forth, and prajna paramita in the past, future, and present and their self-natures are empty. In emptiness, giving paramita, pure-precept paramita, and so forth, and prajna paramita in the past, future, and present are unattainable. Why? Giving paramita, pure-precept paramita, and so forth, and prajna paramita in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of giving paramita, pure-precept paramita, and so forth, and prajna paramita are attainable?

“Well-Appearing One, you must know that the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path in the past, future, and present and their self-natures are empty. In emptiness, the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path in the past, future, and present are unattainable. Why? The four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path are attainable?

“Well-Appearing One, you must know that the four meditations, four immeasurable minds, and four formless concentrations in the past, future, and present and their self-natures are empty. In emptiness, the four meditations, four immeasurable minds, and four formless concentrations in the past, future, and present are unattainable. Why? The four meditations, four immeasurable minds, and four formless concentrations in the past, future, and present are empty,

and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the four meditations, four immeasurable minds, and four formless concentrations are attainable?

"Well-Appearing One, you must know that the liberation gates of emptiness, formlessness, and nonaspiration in the past, future, and present and their self-natures are empty. In emptiness, the liberation gates of emptiness, formlessness, and nonaspiration in the past, future, and present are unattainable. Why? The liberation gates of emptiness, formlessness, and nonaspiration in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the liberation gates of emptiness, formlessness, and nonaspiration are attainable?

"Well-Appearing One, you must know that the eight liberations and nine concentrations in sequence in the past, future, and present and their self-natures are empty. In emptiness, the eight liberations and nine concentrations in sequence in the past, future, and present are unattainable. Why? The eight liberations and nine concentrations in sequence in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the eight liberations and nine concentrations in sequence are attainable?

"Well-Appearing One, you must know that the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer in the past, future, and present and their self-natures are empty. In emptiness, the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer in the past, future, and present are unattainable. Why? The stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are attainable?

"Well-Appearing One, you must know that the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud in the past, future, and present and their self-natures are empty. In emptiness, the stage of ecstasy, stage of freedom from defilements, and

so forth, and stage of dharma cloud in the past, future, and present are unattainable. Why? The stage of ecstasy, the stage of freedom from defilements, and so forth, and stage of dharma cloud in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the stage of ecstasy, the stage of freedom from defilements, and so forth, and stage of dharma cloud are attainable?

"Well-Appearing One, you must know that the dharani gates and samadhi gates in the past, future, and present and their self-natures are empty. In emptiness, the dharani gates and samadhi gates in the past, future, and present are unattainable. Why? The dharani gates and samadhi gates in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the dharani gates and samadhi gates are attainable?

"Well-Appearing One, you must know that the five eyes and six supernatural powers in the past, future, and present and their self-natures are empty. In emptiness, the five eyes and six supernatural powers in the past, future, and present are unattainable. Why? The five eyes and six supernatural powers in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the five eyes and six supernatural powers are attainable?

"Well-Appearing One, you must know that the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past, future, and present and their self-natures are empty. In emptiness, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past, future, and present are unattainable. Why? The Buddha's ten abilities, the four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the Buddha's ten abilities, the four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are attainable?

"Well-Appearing One, you must know that staying in correct mindfulness and dwelling in equanimity at all times in the past, future, and present and their self-natures are empty. In emptiness, staying in correct mindfulness and dwelling in equanimity at all times in the past, future, and present are unattainable. Why? Staying in correct mindfulness and dwelling in equanimity at all times in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of staying in correct mindfulness and dwelling in equanimity at all times are attainable?

"Well-Appearing One, you must know that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena in the past, future, and present and their self-natures are empty. In emptiness, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena in the past, future, and present are unattainable. Why? The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are attainable?

"Well-Appearing One, you must know that the ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past, future, and present and their self-natures are empty. In emptiness, the ordinary sentient beings, voice-hearers, and so forth, and Thus-Comers in the past, future, and present are unattainable. Why? The ordinary sentient beings, voice-hearers, and so forth, and Thus-Comers in the past, future, and present are empty, and the nature of emptiness is also empty. As in emptiness, the nature of emptiness is unattainable, how can we say that the self-natures of the ordinary sentient beings, voice-hearers, and so forth, and Thus-Comers are attainable? It is because the 'I', and so forth, and knower and the viewer are unattainable.

(The Buddha taught Well-Appearing One why various dharmas in the past, future, and present are empty and unattainable.)

“Furthermore, Well-Appearing One, the aggregate of matter, aggregate of feeling, and so forth, and aggregate of consciousness in the past, future, and present are unattainable. In equality of the three phases of time, the aggregate of matter, aggregate of feeling, and so forth, and aggregate of consciousness are also unattainable. Why? In equality, the self-natures of the aggregate of matter, aggregate of feeling, and so forth, and aggregate of consciousness in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the aggregate of matter, aggregate of feeling, and so forth, and aggregate of consciousness in the past, future, and present are attainable?

“Furthermore, Well-Appearing One, the eye sphere, ear sphere, and so forth, and conscious sphere in the past, future, and present are unattainable. In equality of the three phases of time, the eye sphere, ear sphere, and so forth, and conscious sphere are also unattainable. Why? In equality, the self-natures of the eye sphere, ear sphere, and so forth, and conscious sphere in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the eye sphere, ear sphere, and so forth, and conscious sphere in the past, future, and present are attainable?

“Furthermore, Well-Appearing One, the sight sphere, sound sphere, and so forth, and mental-image sphere in the past, future, and present are unattainable. In equality of the three phases of time, the sight sphere, sound sphere, and so forth, and mental-image sphere are also unattainable. Why? In equality, the self-natures of the sight sphere, sound sphere, and so forth, and mental-image sphere in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the sight sphere, sound sphere, and so forth, and mental-image sphere in the past, future, and present are attainable?

“Furthermore, Well-Appearing One, the eye realm, ear realm, and so forth, and conscious realm in the past, future, and present are unattainable. In equality of the three phases of time, the eye realm, ear realm, and so forth, and conscious realm are also unattainable. Why? In equality, the self-natures of the eye realm, ear realm, and so forth, and conscious realm in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can

we say that the self-natures of the eye realm, ear realm, and so forth, and conscious realm in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the sight realm, sound realm, and so forth, and mental-image realm in the past, future, and present are unattainable. In equality of the three phases of time, the sight realm, sound realm, and so forth, and mental-image realm are also unattainable. Why? In equality, the self-natures of the sight realm, sound realm, and so forth, and mental-image realm in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the sight realm, sound realm, and so forth, and mental-image realm in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm in the past, future, and present are unattainable. In equality of the three phases of time, the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are also unattainable. Why? In equality, the self-natures of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the eye contact, ear contact, and so forth, and conscious contact in the past, future, and present are unattainable. In equality of the three phases of time, the eye contact, ear contact, and so forth, and conscious contact are also unattainable. Why? In equality, the self-natures of the eye contact, ear contact, and so forth, and conscious contact in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the eye contact, ear contact, and so forth, and conscious contact in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the feelings produced by eye contact, ear contact, and so forth, and conscious contact in the past, future, and present are unattainable. In equality of the three phases of time, the feelings produced by eye contact, ear contact, and so forth, and conscious contact are also unattainable. Why? In equality, the self-natures of the feelings

produced by eye realm, ear contact, and so forth, and conscious contact in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the feelings produced by eye contact, ear contact, and so forth, and conscious contact in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the earth realm, water realm, and so forth, and consciousness realm in the past, future, and present are unattainable. In equality of the three phases of time, the earth realm, water realm, and so forth, and consciousness realm are also unattainable. Why? In equality, the self-natures of the earth realm, water realm, and so forth, and consciousness realm in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the earth realm, water realm, and so forth, and consciousness realm in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes in the past, future, and present are unattainable. In equality of the three phases of time, cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are also unattainable. Why? In equality, the self-natures of cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, ignorance, action, and so forth, and old age and death in the past, future, and present are unattainable. In equality of the three phases of time, ignorance, action, and so forth, and old age and death are also unattainable. Why? In equality, the self-natures of ignorance, action, and so forth, and old age and death in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of ignorance, action, and so forth, and old age and death in the past, future, and present are attainable?

“Furthermore, Well-Appearing One, giving paramita, pure-precept paramita, and so forth, and prajna paramita in the past, future, and present are unattainable. In equality of the three phases of time, giving paramita, pure-precept paramita, and so forth, and prajna paramita are also unattainable. Why? In equality, the self-natures of giving paramita, pure-precept paramita, and so forth, and prajna paramita in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of giving paramita, pure-precept paramita, and so forth, and prajna paramita in the past, future, and present are attainable?

“Furthermore, Well-Appearing One, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path in the past, future, and present are all unattainable. In equality of the three phases of time, the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are also unattainable. Why? In equality, the self-natures of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path in the past, future, and present are attainable?

“Furthermore, Well-Appearing One, the four meditations, four immeasurable minds, and four formless concentrations in the past, future, and present are unattainable. In equality of the three phases of time, the four meditations, four immeasurable minds, and four formless concentrations are also unattainable. Why? In equality, the self-natures of the four meditations, four immeasurable minds, and four formless concentrations in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the four meditations, four immeasurable minds, and four formless concentrations in the past, future, and present are attainable?

“Furthermore, Well-Appearing One, the liberation gates of emptiness, formlessness, and nonaspiration in the past, future, and present are unattainable. In equality of the three phases of time, the liberation gates of emptiness, formlessness, and nonaspiration are also unattainable. Why? In equality, the self-natures of the liberation gates of emptiness, formlessness, and

nonaspiration in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the liberation gates of emptiness, formlessness, and nonaspiration in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the eight liberations and nine concentrations in sequence in the past, future, and present are unattainable. In equality of the three phases of time, the eight liberations and nine concentrations in sequence are also unattainable. Why? In equality, the self-natures of the eight liberations and nine concentrations in sequence in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the eight liberations and nine concentrations in sequence in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer in the past, future, and present are unattainable. In equality of the three phases of time, the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are also unattainable. Why? In equality, the self-natures of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer in the past, future, and present are unattainable. Why? In equality, the nature of equality is unattainable, how can we say that the self-natures of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud in the past, future, and present are unattainable. In equality of the three phases of time, the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are also unattainable. Why? In equality, the self-natures of the stage of ecstasy, stage of embryonic Buddha nature, and so forth, and stage of dharma cloud in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the dharani gates and samadhi gates in the past, future, and present are all unattainable. In equality of the three phases of time, the dharani gates and samadhi gates are also unattainable. Why? In equality, the self-natures of the dharani gates and samadhi gates in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the dharani gates and samadhi gates in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the five eyes and six supernatural powers in the past, future, and present are unattainable. In equality of the three phases of time, the five eyes and six supernatural powers are also unattainable. Why? In equality, the self-natures of the five eyes and six supernatural powers in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the five eyes and six supernatural powers in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past, future, and present are unattainable. In equality of the three phases of time, the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are also unattainable. Why? In equality, the self-natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, staying in correct mindfulness and dwelling in equanimity at all times in the past, future, and present are unattainable. In equality of the three phases of time, staying in correct mindfulness and dwelling in equanimity at all times are also unattainable. Why? In equality, the self-natures of staying in correct mindfulness and dwelling in equanimity at all times in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of staying in correct

mindfulness and dwelling in equanimity at all times in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena in the past, future, and present are unattainable. In equality of the three phases of time, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are also unattainable. Why? In equality, the self-natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena in the past, future, and present are attainable?

"Furthermore, Well-Appearing One, the ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past, future, and present are unattainable. In equality of the three phases of time, the ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers are also unattainable. Why? In equality, the self-natures of the ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past, future, and present are unattainable. Why? As in equality, the nature of equality is unattainable, how can we say that the self-natures of the ordinary sentient beings, voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers in the past, future, and present are attainable?

"Well-Appearing One, if great bodhisattvas dwell peacefully in prajna paramita, and diligently and attentively cultivate and learn the equality of the three phases of time, they will be able to fulfill the perfect knowledge of all perfect knowledge. This is called the phenomena of the great vehicle in equality of the three phases of time for great bodhisattvas. If great bodhisattvas dwell peacefully in these phenomena of the great vehicle, they will transcend the heavenly beings, human beings, asuras, and so forth of the world and be able to realize and attain the perfect knowledge of all perfect knowledge quickly to bring benefits and great happiness to all sentient beings in endless future."

(The Buddha taught what the dharma gate of equality of the great vehicle in the three phases of time means, and instructed how great bodhisattvas learn it diligently, so that they can transcend two vehicles and achieve the perfect knowledge of all 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 that the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One is well teaching the meanings of the great vehicle for great bodhisattvas. The great vehicle is the most venerable of all. The great bodhisattvas in the past had learned the great vehicle and realized and attained the perfect knowledge of all perfect knowledge. The great bodhisattvas in the future will learn the great vehicle and realize and attain the perfect knowledge of all perfect knowledge. All great bodhisattvas in immeasurable, innumerable, and boundless worlds of the ten directions are learning the great vehicle and realizing and attaining the perfect knowledge of all perfect knowledge. Therefore, the great vehicle is the most venerable and superior one of all beings. All great bodhisattvas can rely on it to realize and attain the perfect knowledge of all perfect knowledge."

The Buddha replied to Well-Appearing One, "Yes, it is as you say. The great bodhisattvas in the past, future, and present rely on the great vehicle to cultivate and learn attentively and diligently, and thus quickly realize and attain the perfect knowledge of all perfect knowledge to bring benefits, peace, and happiness to all sentient beings. Therefore, the great vehicle is the most venerable and the superior one of all beings. It transcends and surpasses all heavenly beings, human beings, asuras, and so forth of the world. Bodhisattvas should cultivate and learn it diligently."

(The Buddha confirmed Well-Appearing One's admiration of great vehicle.)

At that time, Fully Loving-Kind One (Purna) asked the Buddha, "World-Honored One, the Thus-Comer asked venerable Well-Appearing One to speak about prajna paramita for great bodhisattvas earlier, but why do you now want him to speak about various kinds of meanings of the great vehicle?"

At that time, Well-Appearing One said to the Buddha, “World-Honored One, what I speak about the great vehicle should not be in contrary to the prajna paramita that you teach.”

The Buddha replied to Well-Appearing One, “What you say about various meanings of the great vehicle is all in accord with prajna paramita; there is not a little bit in conflict. Why? All the virtuous dharmas and the factors for the bodhi, either the dharma of voice-hearer, self-enlightened one, bodhisattva, or the Thus-Comer, are all absorbed in the fathomless prajna paramita.”

At that time, Well-Appearing One asked the Buddha again, “World-Honored One, how are all virtuous dharmas and factors for the bodhi, such as the dharma of voice-hearer, self-enlightened one, bodhisattva, or the Thus-Comer, absorbed in the fathomless prajna paramita?”

The Buddha replied to Well-Appearing One, “The dharmas such as giving paramita, pure-precept paramita, and so forth, and prajna paramitas; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations and nine concentrations in sequence; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; all dharani gates and all samadhi gates; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are absorbed in the fathomless prajna paramita. You must know, Well-Appearing One, none of the virtuous dharma, factors for the bodhi, and the dharmas of voice-hearer, self-enlightened one, bodhisattva, and the Thus-Comer is not absorbed in the fathomless prajna paramita.

(The Buddha stated that all the dharmas of voice-hearer, self-enlightened one, bodhisattva, and Thus-Comer are absorbed and contained in the fathomless prajna paramita.)

"You must know, Well-Appearing One, all dharmas, such as the great vehicle; prajna paramita, pure-precept paramita, and so forth, and giving paramita; the aggregate of matter, aggregate of feeling, and so forth, and the aggregate of consciousness; the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and the mental-image sphere; the eye realm, ear realm, and so forth, and the conscious realm; the sight, sound realm, and so forth, and the mental-image realm; the eye consciousness realm, ear consciousness realm, and so forth, and the conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; the feelings produced by eye contact, ear contact, and so forth, and conscious contact; the earth realm, water realm, and so forth, and consciousness realm; cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes; ignorance, action, consciousness, and so forth, and old age and death; the realm of desire, realm of form, and realm of formlessness; the virtuous dharmas and the not virtuous dharmas; the neutral dharmas and the not neutral dharmas; the dharmas needing more learning, the dharmas needing no more learning, and the dharmas neither needing more learning nor needing no more learning; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness, formlessness, and nonaspiration; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; all dharani gates and all samadhi gates; the five eyes and the six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the flawed dharmas and the flawless dharmas; the conditioned dharmas and the unconditioned dharmas; the dharmas of 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; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the realm of termination, realm of getting away, and so forth, and the realm of nonaction; the dharma and relevant laws taught by various Thus-Comers, the Buddhas; and the bodhi and nirvana are

neither correspondent nor not correspondent. They are immaterial, invisible, and not substantial. They are with only one form, that is formlessness.

(The Buddha said that various dharmas, including the five aggregates, six inner spheres and six outer spheres, fundamental elements of the world, dependent origination, various superior virtuous holy dharmas, the three phases of time, holy effects, the holy ones, four noble truths, Thus-Comer, the bodhi, and nirvana, are equal by virtue of their natures. All these dharmas are neither correspondent nor not correspondent; they are with only one form, that is, formlessness. Namely, they are all empty and unattainable.)

"Well-Appearing One, because of this cause and condition, the various meanings of the great vehicle that you have talked about are all in accord with prajna paramita; nothing is contrary to it. Why? It is because the natures of the great vehicle, prajna paramita, meditation paramita, and so forth, and giving paramita are not dualistic or separate.

"The great vehicle is not different from the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path; the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the four bases of mindfulness, four correct endeavors, and so forth, and the noble eightfold path are not dualistic or separate.

"The great vehicle is not different from the four meditations, four immeasurable minds, and four formless concentrations; the four meditations, four immeasurable minds, and four formless concentrations are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the four meditations, four immeasurable minds, and four formless concentrations are not dualistic or separate.

"The great vehicle is not different from the eight liberations and nine concentrations in sequence, and the eight liberations and nine concentrations in sequence are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the eight liberations and nine concentrations in sequence are not dualistic or separate.

“The great vehicle is not different from the liberation gates of emptiness, formlessness, and nonaspiration, and the liberation gates of emptiness, formlessness, and nonaspiration are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the liberation gates of emptiness, formlessness, and nonaspiration are not dualistic or separate.

“The great vehicle is not different form the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer are not dualistic or separate.

“The great vehicle is not different from the stage of ecstasy, stage of freedom from defilement, and so forth, and the stage of dharma cloud; the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud are not dualistic or separate.

“The great vehicle is not different from the dharani gates and samadhi gates, and the dharani gates and samadhi gates are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the dharani gates and samadhi gates are not dualistic or separate.

“The great vehicle is not different from the five eyes and six supernatural powers, and the five eyes and six supernatural powers are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the five eyes and six supernatural powers are not dualistic or separate.

“The great vehicle is not different from the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power; the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive

features of Buddha's wisdom and power are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power are not dualistic or separate.

"The great vehicle is not different from staying in correct mindfulness and dwelling in equanimity at all times, and staying in correct mindfulness and dwelling in equanimity at all times are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of staying in correct mindfulness and dwelling in equanimity at all times are not dualistic or separate.

"The great vehicle is not different from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect 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 are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are not dualistic or separate.

"The great vehicle is not different from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not dualistic or separate.

"The great vehicle is not different from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are not dualistic or separate.

“The great vehicle is not different from realness, dharma realm, and so forth, and the realm of the inconceivable; realness, dharma realm, and so forth, and the realm of the inconceivable are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of realness, dharma realm, and so forth, and the realm of the inconceivable are not dualistic or separate.

“The great vehicle is not different from the realm of termination, realm of getting away, and so forth, and the realm of nonaction; the realm of termination, realm of getting away, and so forth, and the realm of nonaction are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the realm of termination, realm of getting away, and so forth, and the realm of nonaction are not dualistic or separate.

“The great vehicle is not different from the virtuous and not virtuous dharmas, and the virtuous and not virtuous dharmas are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the virtuous and not virtuous dharmas are not dualistic or separate.

“The great vehicle is not different from the morally related and morally unrelated dharmas, and the morally related and morally unrelated dharmas are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the morally related and morally unrelated dharmas are not dualistic or separate.

“The great vehicle is not different from the flawed and flawless dharmas, and the flawed and flawless dharmas are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the flawed and flawless dharmas are not dualistic or separate.

“The great vehicle is not different from the dharmas of the world and beyond the world, and the dharmas of the world and beyond the world are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the dharmas of the world and beyond the world are not dualistic or separate.

“The great vehicle is not different from the conditioned and unconditioned dharmas, and the conditioned and unconditioned dharmas are not different from the great vehicle. Why? It is

because the nature of the great vehicle and the natures of the conditioned and unconditioned dharmas are not dualistic or separate.

"The great vehicle is not different from the aggregates, spheres, realms, and so forth; the aggregates, spheres, realms, and so forth are not different from the great vehicle. Why? It is because the nature of the great vehicle and the natures of the aggregates, spheres, realms, and so forth are not dualistic or separate.

"Well-Appearing One, you must know that because of this reason, the meanings of the great vehicle that you have talked about are all in accord with prajna paramita. When you talk about prajna paramita, you equally talk about the great vehicle; when you talk about the great vehicle, you equally talk about prajna paramita. It is because these two names and these two meanings are not different."

(The Buddha taught that the nature of great vehicle and the natures of all dharmas are not dualistic or separate. When talking about the great vehicle, we equally talk about prajna paramita, and vice versa. Both natures are the same nature.)

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Chapter 3

Well-Appearing One

Section 15

(In the Third Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the great bodhisattvas in the past, future, and present are all unattainable. Because the aggregates of matter, feeling, and so forth, and consciousness are boundless, you must know that great bodhisattvas are also boundless. Because the eye sphere, ear sphere, and so forth, and conscious sphere are boundless, great bodhisattvas are also boundless. Because the sight sphere, sound sphere, and so forth, and mental-image sphere are boundless, great bodhisattvas are also boundless. Because the eye realm, ear realm, and so forth, and conscious realm are boundless, great bodhisattvas are also boundless. Because the sight realm, sound realm, and so forth, and mental-image realm are boundless, great bodhisattvas are also boundless. Because the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are boundless, great bodhisattvas are also boundless. Because the eye contact, ear contact, and so forth, and conscious contact are boundless, great bodhisattvas are also boundless. Because the feelings produced by eye contact, ear contact, and so forth, and conscious contact are boundless, great bodhisattvas are also boundless. Because the earth realm, water realm, and so forth, and consciousness realm are boundless, great bodhisattvas are also boundless. Because cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are boundless, great bodhisattvas are also boundless. Because ignorance, action, and so forth, and old age and death are boundless, great bodhisattvas are also boundless. Because giving paramita, pure-precept paramita, and so forth, and prajna paramita are boundless, great bodhisattvas are also boundless. Because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are boundless, great bodhisattvas are also boundless. Because the four meditations, four immeasurable minds, and four formless

concentrations are boundless, great bodhisattvas are also boundless. Because the eight liberations and nine concentrations in sequence are boundless, great bodhisattvas are also boundless. Because the liberation gates of emptiness, formlessness, and nonaspiration are boundless, great bodhisattvas are also boundless. Because the five eyes and six supernatural powers are boundless, great bodhisattvas are also boundless. Because the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are boundless, great bodhisattvas are also boundless. Because staying in correct mindfulness and dwelling in equanimity at all times are boundless, great bodhisattvas are also boundless. Because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are boundless, great bodhisattvas are also boundless. Because all dharani gates and all samadhi gates are boundless, great bodhisattvas are also boundless. Because the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are boundless, great bodhisattvas are also boundless. Because the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are boundless, great bodhisattvas are also boundless. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are boundless, great bodhisattvas are also boundless. Because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are boundless, great bodhisattvas are also boundless. Because realness, dharma realm, and so forth, and the realm of the inconceivable are boundless, great bodhisattvas are also boundless. Because the realm of termination, realm of getting away, and so forth, and realm of nonaction are boundless, great bodhisattvas are also boundless. Because the voice-hearers, self-enlightened ones, and great vehicle are boundless, you must know that great bodhisattvas are also boundless.

"Furthermore, World-Honored One, as being with the aggregate of matter, aggregate of feeling, and so forth, and aggregate of consciousness, great bodhisattvas are nonexistent and unattainable; as apart from the aggregate of matter, aggregate of feeling, and so forth, and aggregate of consciousness, great bodhisattvas are also nonexistent and unattainable. And so on, as being with voice-hearers, self-enlightened ones, and great vehicle, great bodhisattvas are nonexistent and unattainable; as apart from the voice-hearers, self-enlightened ones, and great vehicle, great bodhisattvas are also nonexistent and unattainable. Thus, World-Honored One, I

have sought the great bodhisattvas amid all dharmas with all kinds of effort, in all places, and at all times, but I cannot find them. How can I give teachings and cautions about prajna paramita for great bodhisattvas?

"Furthermore, World-Honored One, great bodhisattva is only a provisional name; it is without self-nature. The 'I,' the sentient being, and so forth are only provisional names without self-natures; similarly, all dharmas are without arising in the final analysis; they are only provisional names without self-natures. World-Honored One, what matter, feeling, and so forth, and consciousness are without arising in the final analysis? As they are without arising in the final analysis, they should not be called matter, feeling, and so forth, and consciousness. What voice-hearers, self-enlightened ones, and great vehicle are without arising in the final analysis? As they are without arising in the final analysis, they should not be called voice-hearers, self-enlightened ones, and great vehicle.

"World-Honored One, how can I give teachings and cautions about prajna paramita that does not arise in the final analysis for the great bodhisattvas who are also without arising?

"World-Honored One, apart from nonarising in the final analysis, no great bodhisattvas can practice the unsurpassed, perfect, and universal bodhi either.

"World-Honored One, if great bodhisattvas, upon hearing all these words, are not sinking, drowned, worried, and regretful, nor are shocked, scared, and frightened, you must know that these great bodhisattvas are able to practice prajna paramita."

(Well-Appearing One stated that because various dharnas are boundless, great bodhisattvas are also boundless. Great bodhisattvas are nonexistent and unattainable either being with or apart from various dharmas. Great bodhisattva is a provisional name, which does not arise in the final analysis. He concluded that those who are not overwhelmed and shocked upon hearing these words would be able to practice prajna paramita.)

At that time, the long-lived sage Sariputra asked the long-lived sage Well-Appearing One, "Why are the great bodhisattvas in the past, future, and present unattainable?

"Why do you say that because the aggregates of matter, feeling, and so forth, and consciousness are boundless, great bodhisattvas are also boundless? And so on, because the voice-hearers, self-enlightened ones, and the great vehicle are boundless, great bodhisattvas are also boundless?

"Why are the great bodhisattvas nonexistent and unattainable as being with or apart from the aggregates of matter, feeling, and so forth, and consciousness? Why are great bodhisattvas nonexistent and unattainable as being with or apart from the voice-hearer, self-enlightened one, and great vehicle?

"Why do you say that 'I have sought great bodhisattvas amid all dharmas with all kinds of effort, in all places, and at all times, but I cannot either find them or see them, then how can I give teachings and cautions about prajna paramita for great bodhisattvas?'

"Why do you say that great bodhisattva is just a provisional name, which has no self-nature?

"Why do you say that the 'I,' the sentient being, and so forth do not arise in the final analysis and they are only provisional names without self-natures?

"Why do you say that all dharmas do not arise in the final analysis and they are only provisional names without self-natures?

"Why do you ask what matter, feeling, thinking, action, and consciousness, and so on, and voice-hearer, self-enlightened one, and great vehicle do not arise in the final analysis?'

"Why do you say that being without arising in the final analysis, matter, feeling, and so forth, and great vehicle should not be called matter, feeling, thinking, action, consciousness, and so forth, and voice-hearer, self-enlightened one, and great vehicle?'

"Why do you ask how can you give teachings and cautions about the prajna paramita that does not arise in the final analysis for the great bodhisattvas who do not arise in the final analysis?

“Why do you say that being apart from nonarising, no great bodhisattvas can practice the unsurpassed, perfect, and universal bodhi either?

“Why do you say that if the great bodhisattvas, upon hearing all these words, are not sinking, drowned, and worried, or shocked, scared, and frightened, then they should be able to practice prajna paramita?’

“Would you the long-lived sage explain for us?”

At that time, the long-lived sage Well-Appearing One replied to Sariputra, “The venerable one, you asked, ‘Why are the great bodhisattvas in the past, future, and present unattainable?’ Sariputra, because sentient beings are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because sentient beings are empty, the great bodhisattvas in the past, future, and present are unattainable. Because sentient beings are far away, the great bodhisattvas in the past, future, and present are unattainable. Because sentient beings have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

(Now, Well-Appearing One is answering Sariputra’s first question.)

“Sariputra, because the aggregates of matter, feeling, and so forth, and consciousness are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the aggregates of matter, feeling, and so forth, and consciousness are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the aggregates of matter, feeling, and so forth, and consciousness are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the aggregates of matter, feeling, and so forth, and consciousness have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because the eye sphere, ear sphere, and so forth, and conscious sphere are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the eye sphere, ear sphere, and so forth, and conscious sphere are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the eye sphere, ear sphere, and so forth, and conscious sphere are far away, the great bodhisattvas in the past, future, and present are

unattainable. Because the eye sphere, ear sphere, and so forth, and conscious sphere have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the sight sphere, sound sphere, and so forth, and mental-image sphere are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the sight sphere, sound sphere, and so forth, and mental-image sphere are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the sight sphere, sound sphere, and so forth, and mental-image sphere are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the sight sphere, sound sphere, and so forth, and mental-image sphere have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the eye realm, ear realm, and so forth, and conscious realm are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the eye realm, ear realm, and so forth, and conscious realm are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the eye realm, ear realm, and so forth, and conscious realm are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the eye realm, ear realm, and so forth, and conscious realm have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the sight realm, sound realm, and so forth, and mental-image realm are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the sight realm, sound realm, and so forth, and mental-image realm are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the sight realm, sound realm, and so forth, and mental-image realm are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the sight realm, sound realm, and so forth, and mental-image realm have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are empty, the great bodhisattvas in the past, future,

and present are unattainable. Because the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the eye contact, ear contact, and so forth, and conscious contact are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the eye contact, ear contact, and so forth, and conscious contact are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the eye contact, ear contact, and so forth, and conscious contact are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the eye contact, ear contact, and so forth, and conscious contact have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the feelings produced by eye contact, ear contact, and so forth, and conscious contact are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the feelings produced by eye contact, ear contact, and so forth, and conscious contact are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the feelings produced by eye contact, ear contact, and so forth, and conscious contact are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the feelings produced by eye contact, ear contact, and so forth, and conscious contact have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the earth realm, water realm, and so forth, and consciousness realm are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the earth realm, water realm, and so forth, and consciousness realm are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the earth realm, water realm, and so forth, and consciousness realm are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the earth realm, water realm, and so forth, and consciousness realm have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are empty, the great bodhisattvas in the past, future, and present are unattainable. Because cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are far away, the great bodhisattvas in the past, future, and present are unattainable. Because cause and condition, consecutive thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because ignorance, action, and so forth, and old age and death are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because ignorance, action, and so forth, and old age and death are empty, the great bodhisattvas in the past, future, and present are unattainable. Because ignorance, action, and so forth, and old age and death are far away, the great bodhisattvas in the past, future, and present are unattainable. Because ignorance, action, and so forth, and old age and death have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because giving paramita, pure-precept paramita, and so forth, and prajna paramita are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because giving paramita, pure-precept paramita, and so forth, and prajna paramita are empty, the great bodhisattvas in the past, future, and present are unattainable. Because giving paramita, pure-precept paramita, and so forth, and prajna paramita are far away, the great bodhisattvas in the past, future, and present are unattainable. Because giving paramita, pure-precept paramita, and so forth, and prajna paramita have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are empty, the great bodhisattvas in the past, future, and present are

unattainable. Because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the four meditations, four formless concentrations, and four formless concentrations are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the four meditations, four formless concentrations, and four formless concentrations are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the four meditations, four formless concentrations, and four formless concentrations are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the four meditations, four formless concentrations, and four formless concentrations have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the eight liberations and nine concentrations in sequence are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the eight liberations and nine concentrations in sequence are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the eight liberations and nine concentrations in sequence are far away, various great bodhisattvas in the past, future, and present are unattainable. Because the eight liberations and nine concentrations in sequence have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the liberation gates of emptiness, formlessness, and nonaspiration are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the liberation gates of emptiness, formlessness, and nonaspiration are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the liberation gates of emptiness, formlessness, and nonaspiration are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the liberation gates of emptiness, formlessness, and nonaspiration have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because the five eyes and six supernatural powers are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the five eyes and six supernatural powers are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the five eyes and six supernatural powers are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the five eyes and six supernatural powers have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because staying in correct mindfulness and dwelling in equanimity at all times are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because staying in correct mindfulness and dwelling in equanimity at all times are empty, the great bodhisattvas in the past, future, and present are unattainable. Because staying in correct mindfulness and dwelling in equanimity at all times are far away, the great bodhisattvas in the past, future, and present are unattainable. Because staying in correct mindfulness and dwelling in equanimity at all times have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are empty,

the great bodhisattvas in the past, future, and present are unattainable. Because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because all dharani gates and all samadhi gates are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because all dharani gates and all samadhi gates are empty, the great bodhisattvas in the past, future, and present are unattainable. Because all dharani gates and all samadhi gates are far away, the great bodhisattvas in the past, future, and present are unattainable. Because all dharani gates and all samadhi gates have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are without self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the stage of ecstasy, stage of freedom from defilements, and so forth, and

stage of dharma cloud are without self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are empty, the great bodhisattvas in the past, future, and present are unattainable. Because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are far away, the great bodhisattvas in the past, future, and present are unattainable. Because internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature have no self-natures, the great bodhisattvas in the past, future, and present are unattainable.

"Sariputra, because realness, dharma realm, and so forth, and the realm of the inconceivable are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because realness, dharma realm, and so forth, and the realm of the inconceivable are empty, the great bodhisattvas in the past, future, and present are unattainable. Because realness, dharma realm, and so forth, and the realm of the inconceivable are far away, the great bodhisattvas in the past, future, and present are unattainable. Because realness, dharma realm, and so forth, and the realm of the inconceivable are without self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because the realm of termination, realm of getting away, and so forth, and the realm of nonaction are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the realm of termination, realm of getting away, and so forth, and the realm of nonaction are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the realm of termination, realm of getting away, and so forth, and the realm of nonaction are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the realm of termination, realm of getting away, and so forth, and the realm of nonaction are without self-natures, the great bodhisattvas in the past, future, and present are unattainable.

“Sariputra, because the voice-hearer, self-enlightened one, and the great vehicle are nonexistent, the great bodhisattvas in the past, future, and present are unattainable. Because the voice-hearer, self-enlightened one, and the great vehicle are empty, the great bodhisattvas in the past, future, and present are unattainable. Because the voice-hearer, self-enlightened one, and the great vehicle are far away, the great bodhisattvas in the past, future, and present are unattainable. Because the voice-hearer, self-enlightened one, and the great vehicle are without self-natures, the great bodhisattvas in the past, future, and present are unattainable.

(In summary, Well-Appearing One said that because all dharmas are nonexistent, empty, faraway, and without selfness, the great bodhisattvas in the past, future, and present are unattainable.)

“Why? Sariputra, because the sentient beings, the aggregates of matter, feeling, and so forth, and the great vehicle are nonexistent, empty, far away, and without self-natures, the great bodhisattvas in the past, future, and present are all unattainable. Sariputra, the nonexistent sentient beings, nonexsitent aggregates of matter and so forth, and nonexistent great vehicle are not different. The empty sentient beings, empty aggregates of matter and so forth, and empty great vehicle are not different. The faraway sentient beings, faraway aggregates of matter and so forth, and faraway great vehicle are not different. The selfless sentient beings, selfless aggregates of matter and so forth, and selfless great vehicle are not different either.

“Sariputra, the nonexistent sentient beings, aggregate of matter and so forth, and great vehicle; the empty sentient beings, aggregate of matter and so forth, and great vehicle; the

faraway sentient beings, aggregate of matter and so forth, and great vehicle; the selfless sentient beings, aggregate of matter and so forth, and great vehicle; and the great bodhisattvas in the past, future, present are all not dualistic or separate. Sariputra, because of this cause and condition, I say that the great bodhisattvas in the past, future, and present are unattainable.

"Furthermore, venerable Sariputra, as to your question, 'Why are great bodhisattvas boundless because the aggregates of matter, feeling, thinking, action, and consciousness, and so forth, as well as the voice-hearers, self-enlightened ones, and great vehicle are boundless?' Sariputra, the aggregates of matter, feeling, and so forth and the great vehicle are like empty space. Why? Empty space in the past, future, and present is nonexistent; it is called empty space because its central part and edge are unattainable. Similarly, the central parts and the edges of the aggregates of matter, feeling, and so forth and the great vehicle are unattainable. Why? The natures of the aggregates of matter, feeling, and so forth and the great vehicle are empty. In emptiness, the past, future, and the present are all unattainable. They are described as empty because their central parts and their edges are unattainable. Sariputra, based on this cause and condition, I say that because the aggregates of matter, feeling, and so forth and the great vehicle are boundless, the great bodhisattvas are also boundless. It is also because the voice-hearers, self-enlightened ones, and great vehicle are boundless, the great bodhisattvas are boundless.

(Well-Appearing One responded to each of Sariputra's questions in turn.)

"Furthermore, venerable Sariputra, you asked, 'Why are great bodhisattvas nonexistent and unattainable either they are with or apart from the aggregates of matter, feeling, and so forth, and the voice-hearers, self-enlightened ones, and great vehicle?' Sariputra, it is because the aggregates of matter, feeling, and so forth, and the great vehicle and their natures are empty. Why? In the empty natures of the aggregates of matter, feeling, and so forth and great vehicle, the aggregates of matter, feeling, and so forth and great vehicle are nonexistent and unattainable, therefore, great bodhisattvas are also nonexistent and unattainable.

"Sariputra, nonmatter, nonfeeling, and so forth, and the nongreat vehicle and their natures are empty. Why? The nonmatter, nonfeeling, and so forth, and nongreat vehicle are all nonexistent and unattainable in the empty natures of nonmatter, nonfeeling, and so forth, and the nongreat vehicle,. Therefore, great bodhisattvas are also nonexistent and unattainable. Sariputra,

because of this cause and condition, I say that great bodhisattvas are nonexistent and unattainable either they are with or apart from the aggregates of matter, feeling, and so forth, and the voice-hearers, self-enlightened ones, and great vehicle.

"Furthermore, venerable Sariputra, you asked why I claimed that after seeking great bodhisattvas amid all dharmas with all kinds of effort, in all places, and at all times, I cannot see or find them, then how can I give teachings and cautions about prajna paramita for great bodhisattvas as the Buddha has instructed me to do?' Sariputra, matter is unattainable in matter; matter is unattainable in feeling, thinking, action, and consciousness. Feeling is unattainable in feeling; feeling is unattainable in matter, thinking, action, and consciousness. Thinking is unattainable in thinking; feeling is unattainable in matter, feeling, action, and consciousness. Action is unattainable in action; action is unattainable in matter, feeling, thinking, and consciousness. Consciousness is unattainable in consciousness; consciousness is unattainable in matter, feeling, thinking, and action.

"Sariputra, the eye sphere is unattainable in the eye sphere; the eye sphere is unattainable in the ear, nose, tongue, body, and conscious spheres. The ear sphere is unattainable in the ear sphere; the ear sphere is unattainable in the eye, nose, tongue, body, and conscious spheres. The nose sphere is unattainable in the nose sphere; the nose sphere is unattainable in the eye, ear, tongue, body, and conscious spheres. The tongue sphere is unattainable in the tongue sphere; the tongue sphere is unattainable in the eye, ear, nose, body, and conscious spheres. The body sphere is unattainable in the body sphere; the body sphere is unattainable in the eye, ear, nose, tongue, and conscious spheres. The conscious sphere is unattainable in the conscious sphere; the conscious sphere is unattainable in the eye, ear, nose, tongue, and body spheres.

"Sariputra, the sight sphere is unattainable in the sight sphere; the sight sphere is unattainable in the sound, smell, taste, touch, and mental-image spheres. The sound sphere is unattainable in the sound; the sound sphere is unattainable in the sight, smell, taste, touch, and mental-image spheres. The smell sphere is unattainable in the smell sphere; the smell sphere is unattainable in the sight, sound, taste, touch, and mental-image spheres. The taste sphere is unattainable in the taste sphere; the taste sphere is unattainable in the sight, sound, smell, touch, and mental-image spheres. The touch sphere is unattainable in the touch sphere; the touch sphere

is unattainable in the sight, sound, smell, taste, and mental-image spheres. The mental-image sphere is unattainable in the mental-image sphere; the mental-image sphere is unattainable in the sight, sound, smell, taste, and touch spheres.

"Sariputra, the eye realm is unattainable in the eye realm; the eye realm is unattainable in the ear, nose, tongue, body, and conscious realms. The ear realm is unattainable in the ear realm; the ear realm is unattainable in the eye, nose, tongue, body, and conscious realms. The nose realm is unattainable in the nose realm; the nose realm is unattainable in the eye, ear, tongue, body, and conscious realms. The tongue realm is unattainable in the tongue realm; the tongue realm is unattainable in the eye, ear, nose, body, and conscious realms. The body realm is unattainable in the body realm; the body realm is unattainable in the eye, ear, nose, tongue, and conscious realms. The conscious realm is unattainable in the conscious realm; the conscious realm is unattainable in the eye, ear, nose, tongue, and body realms.

"Sariputra, the sight realm is unattainable in the sight realm; the sight realm is unattainable in the sound, smell, taste, touch, and mental-image realms. The sound realm is unattainable in the sound realm; the sound realm is unattainable in the sight, smell, taste, touch, and mental-image realms. The smell realm is unattainable in the smell realm; the smell realm is unattainable in the sight, sound, taste, touch, and mental-image realms. The taste realm is unattainable in the taste realm; the taste realm is unattainable in the sight, sound, smell, touch, and mental-image realms. The touch realm is unattainable in the touch realm; the touch realm is unattainable in the sight, sound, smell, taste, and mental-image realms. The mental-image realm is unattainable in the mental-image realm; the mental-image realm is unattainable in the sight, sound, smell, taste, and touch realms.

"Sariputra, the eye consciousness realm is unattainable in the eye consciousness realm; the eye consciousness realm is unattainable in the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. The ear consciousness realm is unattainable in the ear consciousness realm; the ear consciousness realm is unattainable in the eye consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. The nose consciousness realm is unattainable in the nose consciousness realm; the nose consciousness realm is unattainable in the eye consciousness, ear

consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. The tongue consciousness realm is unattainable in the tongue consciousness realm; the tongue consciousness realm is unattainable in the eye consciousness, ear consciousness, nose consciousness, body consciousness, and conscious consciousness realms. The body consciousness realm is unattainable in the body consciousness realm; the body consciousness realm is unattainable in the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, and conscious consciousness realms. The conscious consciousness realm is unattainable in the conscious consciousness realm; the conscious consciousness realm is unattainable in the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, and body consciousness realms.

"Sariputra, the eye contact is unattainable in the eye contact; the eye contact is unattainable in the ear, nose, tongue, body, and conscious contacts. The ear contact is unattainable in the ear contact; the ear contact is unattainable in the eye, nose, tongue, body, and conscious contacts. The nose contact is unattainable in the ear contact; the nose contact is unattainable in the eye, ear, tongue, body, and conscious contacts. The tongue contact is unattainable in the tongue contact; the tongue contact is unattainable in the eye, ear, nose, body, and conscious contacts. The body contact is unattainable in the body contact; the body contact is unattainable in the eye, ear, nose, tongue, and conscious contacts. The conscious contact is unattainable in the conscious contact; the conscious contact is unattainable in the eye, ear, nose, tongue, and body contacts.

"Sariputra, the feelings produced by eye contact are unattainable in the feelings produced by eye contact; the feelings produced by eye contact are unattainable in the feelings produced by ear, nose, tongue, body, and conscious contacts. The feelings produced by ear contact are unattainable in the feelings produced by ear contact; the feelings produced by ear contact are unattainable in the feelings produced by eye, nose, tongue, body, and conscious contacts. The feelings produced by nose contact are unattainable in the feelings produced by nose contact; the feelings produced by nose contact are unattainable in the feelings produced by eye, ear, tongue, body, and conscious contacts. The feelings produced by tongue contact are unattainable in the feelings produced by tongue contact; the feelings produced by tongue contact are unattainable in the feelings produced by eye, ear, nose, body, and conscious contacts. The feelings produced by

body contact are unattainable in the feelings produced by body contact; the feelings produced by body contact are unattainable in the feelings produced by eye, ear, nose, tongue, and conscious contacts. The feelings produced by conscious contact are unattainable in the feelings produced by conscious contact; the feelings produced by conscious contact are unattainable in the feelings produced by eye, ear, nose, tongue, and body contacts.

"Sariputra, the earth realm is unattainable in the earth realm; the earth realm is unattainable in the water, fire, wind, space, and consciousness realms. The water realm is unattainable in the water realm; the water realm is unattainable in the earth, fire, wind, space, and consciousness realms. The fire realm is unattainable in the fire realm; the fire realm is unattainable in the earth, water, wind, space, and consciousness realms. The wind realm is unattainable in the wind realm; the wind realm is unattainable in the earth, water, fire, space, and consciousness realms. The space realm is unattainable in the space realm; the space realm is unattainable in the earth, water, fire, wind, and consciousness realms. The consciousness realm is unattainable in the consciousness realm; the consciousness realm is unattainable in the earth, water, fire, wind, and space realm.

"Sariputra, cause and condition are unattainable in cause and condition; cause and condition are unattainable in consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes. Consequent sequence of thoughts is unattainable in consecutive sequence of thoughts; consecutive sequence of thoughts is unattainable in cause and condition, conditions that stimulate the mind, and the conditions that reinforce main causes. The conditions that stimulate the mind are unattainable in the conditions that stimulate the mind; the conditions that stimulate the mind are unattainable in cause and condition, consecutive sequence of thoughts, and the conditions that reinforce main causes. The conditions that reinforce main causes are also unattainable in the conditions that reinforce main causes; the conditions that reinforce main causes are unattainable in cause and condition, consecutive sequence of thoughts, and the conditions that stimulate the mind.

"Sariputra, ignorance is unattainable in ignorance; ignorance is unattainable in action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. Action is unattainable in action; action is unattainable in

ignorance, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. Consciousness is unattainable in consciousness; consciousness is unattainable in ignorance, action, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. Name and form are unattainable in name and form; name and form are unattainable in ignorance, action, consciousness, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death. Six sense spheres are unattainable in six sense spheres; six sense spheres are unattainable in ignorance, action, consciousness, name and form, contact, reception, craving, grasping, existence, birth, old age, and death. Contact is unattainable in contact; contact is unattainable in ignorance, action, consciousness, name and form, six sense spheres, reception, craving, grasping, existence, birth, old age, and death. Reception is unattainable in reception; reception is unattainable in ignorance, action, consciousness, name and form, six sense spheres, contact, craving, grasping, existence, birth, old age, and death. Craving is unattainable in craving; craving is unattainable in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, grasping, existence, birth, old age, and death. Grasping is unattainable in grasping; grasping is unattainable in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, existence, birth, old age, and death. Existence is unattainable in existence; existence is unattainable in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, birth, old age, and death. Birth is unattainable in birth; birth is unattainable in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, old age, and death. Old age and death are unattainable in old age and death; old age and death are unattainable in ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, and birth.

“Sariputra, giving paramita is unattainable in giving paramita; giving paramita is unattainable in pure-precept paramita and the rest of paramitas. And so on. Prajna paramita is unattainable in prajna paramita; prajna paramita is unattainable in giving paramita and the rest of paramitas.

“Sariputra, the four meditations are unattainable in the four meditations; the four meditations are unattainable in the four immeasurable minds and four formless concentrations. The four immeasurable minds are unattainable in the four immeasurable minds; the four

immeasurable minds are unattainable in the four meditations and four formless concentrations. The four formless minds are unattainable in the four formless concentrations; the four formless concentrations are unattainable in the four meditations and four immeasurable minds.

"Sariputra, the four bases of mindfulness are unattainable in the four bases of mindfulness; the four bases of mindfulness are unattainable in the four correct endeavors, four bases of power, and so forth, and noble eightfold path. And so on. The noble eightfold path is unattainable in the noble eightfold path; the noble eightfold path is unattainable in the four bases of mindfulness, four correct endeavors, and so forth.

"Sariputra, the eight liberations is unattainable in the eight liberations; the eight liberations are unattainable in the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The eight vexation-overcoming meditations are unattainable in the eight vexation-overcoming meditations; the eight vexation-overcoming meditations are unattainable in the eight liberations, nine concentrations in sequence, and ten universal contemplations. The nine concentrations in sequence are unattainable in the nine concentrations in sequence; the nine concentrations in sequence are unattainable in the eight liberations, eight vexation-overcoming meditations, and ten universal contemplations. The ten universal contemplations are unattainable in the ten universal contemplations; the ten universal contemplations are unattainable in the eight liberations, eight vexation-overcoming meditations, and nine concentrations in sequence.

"Sariputra, the liberation gate of emptiness is unattainable in the liberation gate of emptiness; the liberation gate of emptiness is unattainable in the liberation gates of formlessness and nonaspiration. The liberation gate of formlessness is unattainable in the liberation gate of formlessness; the liberation gate of formlessness is unattainable in the liberation gates of emptiness and nonaspiration. The liberation gate of nonaspiration is unattainable in the liberation gate of nonaspiration; the liberation gate of nonaspiration is unattainable in the liberation gates of emptiness and formlessness.

"Sariputra, the five eyes are unattainable in the five eyes; the five eyes are unattainable in the six supernatural powers. The six supernatural powers are unattainable in the six supernatural powers; the six supernatural powers are unattainable in the five eyes.

“Sariputra, the Buddha’s ten abilities are unattainable in the Buddha’s ten abilities; the Buddha’s ten abilities are unattainable in the four kinds of fearlessness, four unhindered understandings, and so forth, and the eighteen distinctive features of Buddha’s wisdom and power. And so on, the eighteen distinctive features of Buddha’s wisdom and power are unattainable in the eighteen distinctive features of Buddha’s wisdom and power; the eighteen distinctive features of Buddha’s wisdom and power are unattainable in the Buddha’s ten abilities, four kinds of fearlessness, and so forth.

“Sariputra, staying in correct mindfulness is unattainable in staying in correct mindfulness; staying in correct mindfulness is unattainable in dwelling in equanimity at all times. Dwelling in equanimity at all times is unattainable in dwelling in equanimity at all times; dwelling in equanimity at all times is unattainable in staying in correct mindfulness.

“Sariputra, the perfect knowledge of everything is unattainable in the perfect knowledge of everything; the perfect knowledge of everything is unattainable in the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. The perfect knowledge of the forms of the paths is unattainable in the perfect knowledge of the forms of the paths; the perfect knowledge of the forms of the paths is unattainable in the perfect knowledge of everything and the perfect knowledge of all phenomena. The perfect knowledge of all phenomena is unattainable in the perfect knowledge of all phenomena; the perfect knowledge of all phenomena is unattainable in the perfect knowledge of everything and the perfect knowledge of the forms of the paths.

“Sariputra, internal emptiness is unattainable in internal emptiness; internal emptiness is unattainable in external emptiness, internal-external emptiness, and so forth, and emptiness of selfless self-nature. And so on. Emptiness of selfless self-nature is unattainable in the emptiness of selfless self-nature; the emptiness of selfless self-nature is unattainable in internal emptiness, external emptiness, and so forth.

“Sariputra, realness is unattainable in realness; realness is unattainable in dharma realm, dharma nature, and so forth, and the realm of the inconceivable. And so on. The realm of the inconceivable is unattainable in the realm of the inconceivable; the realm of the inconceivable is unattainable in realness, dharma realm, and so forth.

“Sariputra, the realm of termination is unattainable in the realm of termination; the realm of termination is unattainable in the realm of getting away, realm of extinction, and so forth, and the realm of nonaction. And so on. The realm of nonaction is unattainable in the realm of nonaction; the realm of nonaction is unattainable in the realm of termination, realm of getting away, and so forth.

“Sariputra, the noble truth of suffering is unattainable in the noble truth of suffering; the noble truth of suffering is unattainable in the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The noble truth of the cause of suffering is unattainable in the noble truth of the cause of suffering; the noble truth of the cause of suffering is unattainable in the noble truths of suffering, the cessation of suffering, and the path for the cessation of suffering. The noble truth of the cessation of suffering is unattainable in the noble truth of the cessation of suffering; the noble truth of the cessation of suffering is unattainable in the noble truths of suffering, the cause of suffering, and the path for the cessation of suffering. The noble truth of the path for the cessation of suffering is unattainable in the noble truth of the path for the cessation of suffering; the noble truth of the path for the cessation of suffering is unattainable in the noble truths of suffering, the cause of suffering, and the cessation of suffering.

“Sariputra, the dharani gates are unattainable in the dharani gates; the dharani gates are unattainable in the samadhi gates. The samadhi gates are unattainable in the samadhi gates; the samadhi gates are unattainable in the dharani gates.

“Sariputra, the stage of ordinary sentient being is unattainable in the stage of ordinary sentient being; the stage of ordinary sentient being is unattainable in the stages of embryonic Buddha nature, stage of eight-forbearance, and so forth, and the stage of Thus-Comer. And so on, the stage of Thus-Comer is unattainable in the stage of Thus-Comer; the stage of Thus-Comer is unattainable in the stage of ordinary sentient being, stage of embryonic Buddha nature, and so forth.

“Sariputra, the stage of ecstasy is unattainable in the stage of ecstasy; the stage of ecstasy is unattainable in the stages of freedom from defilements, stage of emitting light, and so forth, and the stage of dharma cloud. And so on, the stage of dharma cloud is unattainable in the stage

of dharma cloud; the stage of dharma cloud is unattainable in the stage of ecstasy, stage of freedom from defilements, and so forth.

"Sariputra, in stream-entry, stream-entry is unattainable in stream-entry; stream-entry is unattainable in once-return, and so forth, and the unsurpassed, perfect, and universal bodhi. And so on. The unsurpassed, perfect, and universal bodhi is unattainable in the unsurpassed, perfect, and universal bodhi; the unsurpassed, perfect, and universal bodhi is unattainable in stream-entry, once-return, and so forth.

"Sariputra, great bodhisattvas are unattainable in great bodhisattvas; great bodhisattvas are unattainable in prajna paramita, cautions, and teachings. Prajna paramita is unattainable in prajna paramita; prajna paramita is unattainable in great bodhisattvas, cautions, and teachings. Cautions and teachings are unattainable in cautions and teachings; cautions and teachings are unattainable in great bodhisattvas and prajna paramita.

"Why? Sariputra, it is because the self-natures of all these dharmas and the self-nature of the 'I' are empty.

"Sariputra, because of this cause and condition, I will say that I have sought great bodhisattvas amid all these dharmas by all possible kinds of effort, in all places, and at all times, but I cannot see or attain them, so how can I give cautions and teachings about prajna paramita for great bodhisattvas?"

(Well-Appearing One explained why he could not find great bodhisattvas.)

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Chapter 3

Well-Appearing One

Section 16

(In the Third Assembly)

"Furthermore, venerable Sariputra, you asked, why are great bodhisattvas just the provisional names without self-natures?' Sariputra, it is because the names of various great bodhisattvas are provisionally created."

In the meantime, Sariputra asked Well-Appearing One, "Why do you say that the names of great bodhisattvas are provisionally created?"

Well-Appearing One replied, "The names of all dharma are provisionally created; they come from nowhere, go nowhere, and dwell nowhere in the ten directions of the past, future, and present. within all dharmas, there are no names; within names, there is no dharma. The names and the dharmas are provisionally established; they are neither combined nor separate. Why? The self-natures of all dharmas and the names of all dharmas are empty, and in the emptiness of self-natures, all dharmas and the names are nonexistent and unattainable. The names of great bodhisattvas are provisionally created; they come from nowhere, go nowhere, and dwell nowhere. They are merely established temporarily. Therefore, it is said that great bodhisattvas are only the provisionally created names that are without self-natures.

(Well-Appearing One explained why great bodhisattva is merely a name which is established provisionally.)

"Sariputra, the names of the aggregates of matter, feeling, and so forth, and consciousness are provisionally created. Why? The aggregates of matter, feeling, and so forth are not the names, and the names are no the aggregates of matter, feeling, and so forth. In the aggregates of matter, feeling, and so forth, there are no names, and in names, there are no

aggregates of matter, feeling, and so forth. The names and the aggregates of matter, feeling, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the aggregates of matter, feeling, and so forth, and their names are all empty. In the emptiness of self-natures, the aggregates of matter, feeling, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the eye sphere, ear sphere, and so forth, and conscious sphere are provisionally created. Why? The eye sphere, ear sphere, and so forth are not the names, and the names are not the eye sphere, ear sphere, and so forth. In the eye sphere, ear sphere, and so forth, there are no names; and in names, there are no eye sphere, ear sphere, and so forth. The names and the eye sphere, ear sphere, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the eye sphere, ear sphere, and so forth, and their names are all empty. In the emptiness of self-natures, the eye sphere, ear sphere, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the sight sphere, sound sphere, and so forth, and mental-image sphere are provisionally created. Why? The sight sphere, sound sphere, and so forth are not the names, and the names are not the sight sphere, sound sphere, and so forth. In the sight sphere, sound sphere, and so forth, there are no names, and in names, there are no sight sphere, sound sphere, and so forth. The names and the sight sphere, sound sphere, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the sight sphere, sound sphere, and so forth, and their names are all empty. In the emptiness of self-natures, the sight sphere, sound sphere, and so forth and their names are all nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the eye realm, ear realm, and so forth, and conscious realm are provisionally created. Why? The eye realm, ear realm, and so forth are not the names, and the

names are not the eye realm, ear realm, and so forth. In the eye realm, ear realm, and so forth, there are no names, and in names, there are no eye realm, ear realm, and so forth. The names and the eye realm, ear realm, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the eye realm, ear realm, and so forth, and their names are all empty. In the emptiness of self-natures, the eye realm, ear realm, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the sight realm, sound realm, and so forth, and mental-image realm are provisionally created. Why? The sight realm, sound realm, and so forth are not the names, and the names are not the sight realm, sound realm, and so forth. In the sight realm, sound realm, and so forth, there are no names, and in names, there are no sight realm, sound realm, and so forth. The names and the sight realm, sound realm, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the sight realm, sound realm, and so forth, and their names are all empty. In the emptiness of self-natures, the sight realm, sound realm, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are provisionally created. Why? The eye consciousness realm, ear consciousness realm, and so forth are not the names, and the names are not the eye consciousness realm, ear consciousness realm, and so forth. In the eye consciousness realm, ear consciousness realm, and so forth, there are no names, and in names, there are no eye consciousness realm, ear consciousness realm, and so forth. The names and the eye consciousness realm, ear consciousness realm, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the eye consciousness realm, ear consciousness realm, and so forth, and their names are all empty. In the emptiness of self-natures, the eye consciousness realm, ear consciousness realm, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created.

Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the eye contact, ear contact, and so forth, and conscious contact are provisionally created. Why? The eye contact, ear contact, and so forth are not the names, and the names are not the eye contact, ear contact, and so forth. In the eye contact, ear contact, and so forth, there are no names, and in names, there are no eye contact, ear contact, and so forth. The names and the eye contact, ear contact, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the eye contact, ear contact, and so forth, and their names are all empty. In the emptiness of self-natures, the eye contact, ear contact, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the feelings produced by eye contact, ear contact, and so forth, and conscious contact are provisionally created. Why? The feelings produced by eye contact, ear contact, and so forth are not the names, and the names are not the feelings produced by eye contact, ear contact, and so forth. In the feelings produced by eye contact, ear contact, and so forth, there are no names, and in names, there are no feelings produced by eye contact, ear contact, and so forth. The names and the feelings produced by eye contact, ear contact, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the feelings produced by eye contact, ear contact, and so forth, and their names are all empty. In the emptiness of self-natures, the feelings produced by eye contact, ear contact, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the earth realm, water realm, and so forth, and consciousness realm are provisionally created. Why? The earth realm, water realm, and so forth are not the names, and the names are not the earth realm, water realm, and so forth. In the earth realm, water realm, and so forth, there are no names, and in names, there are no earth realm, water realm, and so forth. The names and the earth realm, water realm, and so forth are provisionally established;

they are neither combined nor separate. Why? The self-natures of the earth realm, water realm, and so forth, and their names are all empty. In the emptiness of self-natures, the earth realm, water realm, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are provisionally created. Why? Cause and condition, consecutive sequence of thoughts, and so forth are not names, and names are not cause and condition, consecutive sequence of thoughts, and so forth. In cause and condition, consecutive sequence of thoughts, and so forth, there are no names, and in names, there are no cause and condition, consecutive sequence of thoughts, and so forth. The names and cause and condition, consecutive sequence of thoughts, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of cause and condition, consecutive sequence of thoughts, and so forth, and their names are all empty. In the emptiness of self-natures, cause and condition, consecutive sequence of thoughts, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of ignorance, action, and so forth, and old age and death are provisionally created. Why? Ignorance, action, and so forth are not names, and names are not ignorance, action, and so forth. In ignorance, action, and so forth, there are no names, and in names, no ignorance, action, and so forth. They are neither combined nor separate. Why? The self-natures of ignorance, action, and so forth, and their names are all empty. In the emptiness of self-natures, ignorance, action, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of giving paramita, pure-precept paramita, and so forth, and prajna paramita are provisionally created. Why? Giving paramita, pure-precept paramita, and so forth are not names, and names are not giving paramita, pure-precept paramita, and so forth. In giving

paramita, pure-precept paramita, and so forth, there are no names, and in the names, there are no giving paramita, pure-precept paramita, and so forth. The names and giving paramita, pure-precept paramita, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of giving paramita, pure-precept paramita, and so forth and their names are all empty. In the emptiness of the self-natures, giving paramita, pure-precept paramita, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are provisionally created. Why? Internal emptiness, external emptiness, and so forth are not names, and names are not internal emptiness, external emptiness, and so forth. In internal emptiness, external emptiness, and so forth, there are no names, and in names, there are no internal emptiness, external emptiness, and so forth. The names and internal emptiness, external emptiness, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of internal emptiness, external emptiness, and so forth and their names are all empty. In the emptiness of self-natures, internal emptiness, external emptiness, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of realness, dharma realm, and so forth, and the realm of the inconceivable are provisionally created. Why? Realness, dharma realm, and so forth are not names, and names are not realness, dharma realm, and so forth. In realness, dharma realm, and so forth, there are no names, and in names, there are no realness, dharma realm, and so forth. The names and realness, dharma realm, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of realness, dharma realm, and so forth and their names are all empty. In the emptiness of self-natures, realness, dharma realm, and so forth, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the realm of termination, realm of getting away, and so forth, and the realm of nonaction are provisionally created. Why? The realms of termination, getting away, and so forth are not names, and names are not the realms of termination, getting away, and so forth. In the realms of termination, getting away, and so forth, there are no names, and in names, there are no realms of termination, getting away, and so forth. The names and the realms of termination, getting away, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the realms of termination, getting away, and so forth and their names are all empty. In the emptiness of self-natures, the realms of termination, getting away, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are provisionally created. Why? The noble truths of suffering, the cause of suffering, and so forth are not names, and names are not the noble truths of suffering, the cause of suffering, and so forth. In the noble truths, there are no names, and in names, there are no noble truths. The noble truths and the names are provisionally established; they are neither combined nor separate. Why? It is because the self-natures of the noble truths and their names are all empty. In the emptiness of self-natures, the noble truths and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are provisionally created. Why? The four bases of mindfulness, four correct endeavors, and so forth are not names, and names are not the four bases of mindfulness, four correct endeavors, and so forth. In the four bases of mindfulness, four correct endeavors, and so forth, there are no names, and in names, there are no four bases of mindfulness, four correct endeavors, and so forth. The names and the four bases of mindfulness, four correct endeavors, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the four bases of mindfulness, four correct endeavors, and so forth and their names are all empty. In the emptiness of self-natures, the four bases of

mindfulness, four correct endeavors, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the four meditations, four immeasurable minds, and four formless concentrations are provisionally created. Why? The four meditations, four immeasurable minds, and four formless concentrations are not names, and names are not the four meditations, four immeasurable minds, and four formless concentrations. In the four meditations, four immeasurable minds, and four formless concentrations, there are no names, and in names, there are no four meditations, four immeasurable minds, and four formless concentrations. The names and the four meditations, four immeasurable minds, and four formless concentrations are provisionally established; they are neither combined nor separate. Why? The self-natures of the four meditations, four immeasurable minds, and four formless concentrations and their names are all empty. In the emptiness of self-natures, the four meditations, four immeasurable minds, and four formless concentrations and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the eight liberations and nine concentrations in sequence are provisionally created. Why? The eight liberations and nine concentrations in sequence are not names, and names are not the eight liberations and nine concentrations in sequence. In the eight liberations and nine concentrations in sequence, there are no names, and in names, there are no eight liberations and nine concentrations in sequence. The names and the eight liberations and nine concentrations in sequence are provisionally established; they are neither combined nor separate. Why? The self-natures of the eight liberations and nine concentrations in sequence and their names are all empty. In the emptiness of self-natures, the eight liberations and nine concentrations in sequence and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

“Sariputra, the names of the liberations gates of emptiness, formlessness, and nonaspiration are provisionally created. Why? The liberation gates of emptiness, formlessness, and nonaspiration are not names, and names are not the liberation gates of emptiness, formlessness, and nonaspiration. In the liberation gates of emptiness, formlessness, and nonaspiration, there are no names, and in names, there are no liberation gates of emptiness, formlessness, and nonaspiration. The names and the liberation gates of emptiness, formlessness, and nonaspiration are provisionally established; they are neither combined nor separate. Why? The self-natures of the liberation gates of emptiness, formlessness, and nonaspiration and their names are all empty. In the emptiness of self-natures, the liberation gates of emptiness, formlessness, and nonaspiration and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

“Sariputra, the names of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are provisionally created. Why? The stages of pure contemplation, embryonic Buddha nature, and so forth are not names, and names are not the stages of pure contemplation, embryonic Buddha nature, and so forth. In the stages of pure contemplation, embryonic Buddha nature, and so forth, there are no names, and in names, there are no stages of pure contemplation, embryonic Buddha nature, and so forth. The names and the stages of pure contemplation, embryonic Buddha nature, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the stages of pure contemplation, embryonic Buddha nature, and so forth and their names are all empty. In the emptiness of self-natures, the stages of pure contemplation, embryonic Buddha nature, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

“Sariputra, the names of the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are provisionally created. Why? The stages of ecstasy, freedom from defilements, and so forth are not names, and names are not the stages of ecstasy, freedom from defilements, and so forth. In the stages of ecstasy, freedom from defilements, and so forth, there are no names, and in names, there are no stages of ecstasy, freedom from defilements, and

so forth. The names and the stages of ecstasy, freedom from defilements, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the stages of ecstasy, freedom from defilements, and so forth and their names are all empty. In the emptiness of self-natures, the stages of ecstasy, freedom from defilements, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the five eyes and six supernatural powers are provisionally created. Why? The five eyes and six supernatural powers are not names, and names are not the five eyes and six supernatural powers. In the five eyes and six supernatural powers, there are no names, and in names, there are no five eyes and six supernatural powers. The names and the five eyes and six supernatural powers are provisionally established; they are neither combined nor separate. Why? The self-natures of the five eyes and six supernatural powers and their names are all empty. In the emptiness of self-natures, the five eyes and six supernatural powers and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

"Sariputra, the names of the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are provisionally created. Why? The Buddha's ten abilities, four kinds of fearlessness, and so forth are not names, and names are not the Buddha's ten abilities, four kinds of fearlessness, and so forth. In the Buddha's ten abilities, four kinds of fearlessness, and so forth, there are no names, and in names, there are no Buddha's ten abilities, four kinds of fearlessness, and so forth. The names and the Buddha's ten abilities, four kinds of fearlessness, and so forth are provisionally established; they are neither combined nor separate. Why? The self-natures of the Buddha's ten abilities, four kinds of fearlessness, and so forth and their names are all empty. In the emptiness of self-natures, the Buddha's ten abilities, four kinds of fearlessness, and so forth and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

“Sariputra, the names of staying in correct mindfulness and dwelling in equanimity at all times are provisionally created. Why? Staying in correct mindfulness and dwelling in equanimity at all times are not names, and names are not staying in correct mindfulness and dwelling in equanimity at all times. In staying in correct mindfulness and dwelling in equanimity at all times, there are no names, and in names, there are no staying in correct mindfulness and dwelling in equanimity at all times. The names and staying in correct mindfulness and dwelling in equanimity at all times are provisionally established; they are neither combined nor separate. Why? The self-natures of staying in correct mindfulness and dwelling in equanimity at all times and their names are all empty. In the emptiness of self-natures, staying in correct mindfulness and dwelling in equanimity at all times and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

“Sariputra, the names of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are provisionally created. Why? The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are not names, and names are not the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. In the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, there are no names, and in names, there are no perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. The names and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are provisionally established; they are neither combined nor separate. Why? The self-natures of the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their names are all empty. In the emptiness of self-natures, the perfect knowledge of everything, perfect knowledge of the forms of the paths, perfect knowledge of all phenomena, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

“Sariputra, the names of the dharani gates and samadhi gates are provisionally created. Why? The dharani gates and samadhi gates are not names, and names are not the dharani gates and samadhi gates. In the dharani gates and samadhi gates, there are no names, and in names, there are no dharani gates and samadhi gates. The names and the dharani gates and samadhi gates are provisionally established; they are neither combined nor separate. Why? The self-natures of the dharani gates and samadhi gates, and their names are all empty. In the emptiness of self-natures, the dharani gates and samadhi gates, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

“Sariputra, the names of the voice-hearers, self-enlightened ones, and the great vehicle are provisionally created. Why? The voice-hearers, self-enlightened ones, and the great vehicle are not names, and names are not the voice-hearers, self-enlightened ones, and the great vehicle. In the voice-hearers, self-enlightened ones, and the great vehicle, there are no names, and in names, there are no voice-hearers, self-enlightened ones, and the great vehicle. The names and the voice-hearers, self-enlightened ones, and the great vehicle are provisionally established; they are neither combined nor separate. Why? The self-natures of the voice-hearers, self-enlightened ones, and the great vehicle and their names are all empty. In the emptiness of self-natures, the voice-hearers, self-enlightened ones, and the great vehicle, and their names are nonexistent and unattainable. The names of great bodhisattvas are also provisionally created. Therefore, it is said that great bodhisattvas are merely the provisionally established names that are without self-natures.

(Well-Appearing One explained for Sariputra why great bodhisattvas are merely established names which are without self-natures.)

“Furthermore, venerable Sariputra, you asked, ‘Why is it said that the “I,” the sentient being, and so forth are only provisional names and do not have self-nature?’ Sariputra, the ‘I,’ the sentient being, and so forth, and the viewer are nonexistent and unattainable in the final analysis, how can they arise? Sariputra, matter is nonexistent and unattainable in the final analysis, how can it arise? Feeling, thinking, action, and consciousness are nonexistent and

unattainable in the final analysis, how can they arise? And so on, the voice-hearer vehicle is nonexistent and unattainable in the final analysis, how can it arise? The vehicle of the self-enlightened one and the great vehicle are nonexistent and unattainable in the final analysis, so how can they arise? Sariputra, because of this cause and condition, I will say that the 'I,' the sentient being, and so forth, and the viewer are without arising in the final analysis; they are merely the provisionally established names and do not have self-nature.

(Well-Appearing One explained why the "I," the sentient being, and so forth are only provisional names and do not have self-nature.)

"Furthermore, venerable Sariputra, you asked, 'Why do dharmas not arise in the final analysis and they are merely the provisionally established names that are without self-nature?' Sariputra, all dharmas are without the self-nature of combination. Why? It is because the self-nature of the law of combination is empty."

(Well-Appearing One responded to each of questions asked by Sariputra.)

In the meantime, Sariputra asked Well-Appearing One, "What dharmas are without the self-nature of combination?"

Well-Appearing One replied, "Sariputra, the aggregates of matter, feeling, thinking, action, and consciousness, and so forth, and the voice-hearer vehicle, self-enlightened one vehicle, and the great vehicle are without the self-nature of combination. Sariputra, because of this cause and condition, I will say that the dharmas are without arising in the final analysis; they are merely the provisionally established names and are without self-natures.

"Furthermore, Sariputra, all dharmas neither endure permanently nor fall apart and disappear. Why? The impermanent dharmas do not have the nature of exhaustion."

Meanwhile, Sariputra asked Well-Appearing One, "What dharmas neither endure permanently nor fall apart and disappear?"

Well-Appearing One replied, "Sariputra, the aggregate of matter neither endures permanently nor falls apart and disappears; the aggregates of feeling, thinking, action, and consciousness neither endure permanently nor fall apart and disappear. And so forth, the voice-

hearer vehicle neither endures permanently nor falls apart and disappears; the self-enlightened one vehicle and the great vehicle neither endure permanently nor fall apart and disappear. Why? Sariputra, the impermanent dharmas do not have self-nature. The dharmas without self-nature do not exhaust.

"Furthermore, Sariputra, all dharmas are not pleasant and will not fall apart and disappear. Why? The not pleasant dharmas do not exhaust."

Meanwhile, Sariputra asked Well-Appearing One, "What dharmas are not pleasant and do not fall apart and disappear?"

Well-Appearing One replied, "Sariputra, the aggregate of matter is not pleasant and will not fall apart and disappear; the aggregates of feeling, thinking, action, and consciousness are not pleasant and will not fall apart and disappear. And so forth, the voice-hearer vehicle is not pleasant and will not fall apart and disappear; the self-enlightened one vehicle and the great vehicle are not pleasant and will not fall apart and disappear. Why? Sariputra, as the dharmas are not pleasant, they do not have self-nature. Because they do not have self-nature, they do not exhaust.

"Furthermore, Sariputra, all dharmas are selfless and will not fall apart and disappear. Why? As the dharmas are selfless, they do not exhaust."

Meanwhile, Sariputra asked Well-Appearing One, "What dharmas are selfless and will not fall apart and disappear?"

Well-Appearing One replied, "Sariputra, the aggregate of matter is selfless and will not fall apart and disappear; the aggregates of feeling, thinking, action, and consciousness are selfless and will not fall apart and disappear. And so forth, the voice-hearer vehicle is selfless and will not fall apart and disappear; the self-enlightened one vehicle and the great vehicle are selfless and will not fall apart and disappear. Why? Sariputra, as the dharmas are selfless, they do not have self-nature. Because they do not have self-nature, they do not exhaust.

"Furthermore, Sariputra, all dharmas are tranquil and will not fall apart and disappear. Why? As the dharmas are tranquil, they will not exhaust."

In the meantime, Sariputra asked Well-Appearing One, “What dharmas are tranquil and will not fall apart and disappear?”

Well-Appearing One replied, “Sariputra, the aggregate of matter is tranquil and will not fall apart and disappear; the aggregates of feeling, thinking, action, and consciousness are tranquil and will not fall apart and disappear. And so forth, the voice-hearer vehicle is tranquil and will not fall apart and disappear; the self-enlightened one vehicle and the great vehicle are tranquil and will not fall apart and disappear. Why? Sariputra, as the dharmas are tranquil, they do not have self-nature. Because they do not have self-nature, they do not exhaust.

“Furthermore, Sariputra, all dharmas are far away and will not fall apart and disappear. Why? As the dharmas are far away, they do not exhaust.”

In the meantime, Sariputra asked Well-Appearing One, “What dharmas are far away and will not fall apart and disappear?”

Well-Appearing One replied, “Sariputra, the aggregate of matter is far away and will not fall apart and disappear; the aggregates of feeling, thinking, action, and consciousness are far away and will not fall apart and disappear. And so forth, the voice-hearer vehicle is far away and will not fall apart and disappear; the self-enlightened one vehicle and the great vehicle are far away and will not fall apart and disappear. Why? Sariputra, as the dharmas are far away, they do not have self-nature. Because they do not have self-nature, they do not exhaust.

“Furthermore, Sariputra, all dharmas are empty, formless, and without aspiration and thus will not fall apart and disappear. Why? As the dharmas are empty, formless, and without aspiration, they do not exhaust.”

In the meantime, Sariputra asked Well-Appearing One, “What dharmas are empty, formless, and without aspiration and will not fall apart and disappear?”

Well-Appearing One replied, “Sariputra, the aggregate of matter is empty, formless, and without aspiration and will not fall apart and disappear; the aggregates of feeling, thinking, action, and consciousness are empty, formless, and without aspiration and will not fall apart and disappear. And so forth, the voice-hearer vehicle is empty, formless, and without aspiration and

will not fall apart and disappear; the self-enlightened one vehicle and the great vehicle are empty, formless, and without aspiration and will not fall apart and disappear. Why? Sariputra, as the dharmas are empty, formless, and without aspiration, they do not have self-nature. Because they do not have self-nature, they do not exhaust.

"Furthermore, Sariputra, all dharmas are virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, and without action and will not fall apart and disappear. Why? As the dharmas are virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, and without action, they do not exhaust."

In the meantime, Sariputra asked Well-Appearing One, "What dharmas are virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, and without action and will not fall apart and disappear?"

Well-Appearing One replied, "Sariputra, the aggregate of matter is virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, and without action and will not fall apart and disappear; the aggregates of feeling, thinking, action, and consciousness are virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, and without action and will not fall apart and disappear. And so forth, the voice-hearer vehicle is virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, and without action and will not fall apart and disappear; the self-enlightened one vehicle and the great vehicle are virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, and without action, and will not fall apart and disappear. Why? Sariputra, as the dharmas are virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, and without action, they do not have self-nature. Because they do not have self-nature, they do not exhaust.

(In summary, Well-Appearing One stated that all dharmas--which are not pleasant, selfless, tranquil, far away, empty, formless, without aspiration, virtuous, not guilty, flawless, uncontaminated, beyond the world, pure, or without action--neither endure permanently nor fall apart and disappear. Because they do not have the nature of exhaustion, they do not exhaust.)

"Furthermore, Sariputra, all dharmas are neither permanent nor in decay.

In the meantime, Sariputra asked Well-Appearing One, “What dharmas are neither permanent nor in decay?”

Well-Appearing One replied, “Sariputra, the aggregate of matter is neither permanent nor in decay. Why? It is because of its original nature. The aggregates of feeling, thinking, action, and consciousness are neither permanent nor in decay. Why? It is because of their original nature. The voice-hearer vehicle is neither permanent nor in decay. Why? It is because of its original nature. The self-enlightened one vehicle and the great vehicle are neither permanent nor in decay. Why? It is because of their original nature.”

“Furthermore, Sariputra, in summary, the virtuous and not virtuous dharmas, the morally related and morally unrelated dharmas, the guilty and not guilty dharmas, the flawed dharmas and flawless dharmas, the polluted dharmas and unpolluted dharmas, the dharmas of the world and dharmas beyond the world, the contaminated dharmas and purified dharmas, the dharmas belonging to birth and death and dharmas belonging to nirvana, and the conditioned and unconditioned dharmas are all neither permanent nor in decay. Why? It is because of their original nature. Sariputra, based on this cause and condition, I will say that all dharmas do not arise in the final analysis; they are merely the provisionally created names that are without self-nature.

(Well-Appearing One explained all dharmas, virtuous or not virtuous, flawed or flawless, guilty or not guilty, conditioned or unconditioned, polluted or pure, belonging to birth and death or beyond, do not arise in the final analysis and without self-nature. They are neither permanent nor in decay. It is because of their original nature.)

“Furthermore, venerable Sariputra, you asked, ‘Based on what cause and condition do you say that matter, feeling, and so forth, and consciousness do not arise in the final analysis, and voice-hearer, self-enlightened one, and great vehicle do not arise in the final analysis?’ Sariputra, the original nature of matter, feeling, and so forth, and consciousness do not arise in the final analysis. Why? The original nature of matter, feeling, and so forth, and consciousness is empty and without making and initiation. Why? The makers of the empty dharmas are unattainable. Moreover, the original nature of voice-hearer, self-enlightened one, and the great vehicle does not arise in the final analysis either. Why? The original nature of voice-hearer, self-enlightened

one, and the great vehicle is empty and without making and initiation. Why? The makers of the empty dharmas are unattainable. Sariputra, based on this cause and condition, I further ask, ‘What matter, feeling, and so forth, and consciousness do not arise in the final analysis? And what voice-hearer, self-enlightened one, and great vehicle do not arise in the final analysis?’

“Furthermore, venerable Sariputra, you asked, ‘Why the dharmas without arising in the final analysis are not called matter, feeling, and so forth, and consciousness, or are not called voice-hearer, self-enlightened one, and great vehicle?’ Sariputra, the original nature of matter, feeling, and so forth, and consciousness is empty. As the original nature of the dharmas is empty, the dharmas should not be established as with arising, extinction, endurance, and decay. Because of this cause and condition, it is unreasonable to call the dharmas without arising in the final analysis as voice-hearer, self-enlightened one, or great vehicle. Why? It is because emptiness is not voice-hearer, self-enlightened one, or great vehicle. Sariputra, because of this cause and condition, I will say that the dharmas without arising in the final analysis are not called matter, feeling, and so forth and consciousness, or voice-hearer, self-enlightened one, and great vehicle.

“Furthermore, venerable Sariputra, you asked, ‘Why do you say: How can I give teachings and cautions about prajna paramita without arising in the final analysis for the great bodhisattvas who are also without arising in the final analysis?’ Sariputra, nonarising in the final analysis is prajna paramita, and prajna paramita is nonarising in the final analysis. Why? It is because nonarising in the final analysis and prajna paramita are not dualistic or separate. Sariputra, nonarising in the final analysis is great bodhisattva, and great bodhisattva is nonarising in the final analysis. Why? It is because nonarising in the final analysis and great bodhisattva are not dualistic or separate. Sariputra, based on this cause and condition, I say that how can I give teachings and cautions about prajna paramita without arising in the final analysis for the great bodhisattvas who are also without arising in the final analysis?

“Furthermore, venerable Sariputra, you asked, ‘Why do you say that apart from nonarising in the final analysis, there is no great bodhisattva capable of practicing the unsurpassed, perfect, and universal bodhi?’ Sariputra, when practicing the fathomless prajna paramita, great bodhisattvas do not see prajna paramita apart from nonarising in the final analysis, nor do they see great bodhisattva apart from nonarising in the final analysis. Why?

Because of nonarising in the final analysis, the fathomless prajna paramita and great bodhisattva are not dualistic or separate. Sariputra, when practicing the fathomless prajna paramita, great bodhisattvas do not see matter, feeling, and so forth, and consciousness apart from nonarising in the final analysis. Why? It is because of nonarising in the final analysis, matter, feeling, and so forth, and consciousness are not dualistic or separate. When practicing the fathomless prajna paramita, great bodhisattvas do not see voice-hearer, self-enlightened one, and the great vehicle apart from nonarising in the final analysis. Why? It is because of nonarising in the final analysis, the voice-hearer, self-enlightened one, and the great vehicle are not dualistic or separate. Sariputra, based on this cause and condition, I say that there is no great bodhisattva capable of practicing the unsurpassed, perfect, and universal bodhi apart from nonarising in the final analysis.

"Furthermore, venerable Sariputra, you asked, 'Why do you say that as the minds of the great bodhisattvas are not sinking, drowned, worried, regretful, shocked, scared, and frightened upon hearing all these teachings, you must know that they really are able to practice prajna paramita?' Sariputra, when practicing the fathomless prajna paramita, the great bodhisattvas do not see dharmas as with awakening or operation; rather, they contemplate all dharmas as dreams, echoes, images, shadows, illusory images of water under sunlight, transformed things, and mirages. All dharmas appear as if they were real while they are not. Therefore, upon hearing the truth that the original nature of all dharmas is empty, the great bodhisattvas rejoice and dance, they are excited with deep belief and happiness. Sariputra, based on this cause and condition, I say that as the minds of the great bodhisattvas are not sinking, drowned, worried, regretful, shocked, scared, and frightened upon hearing all these teachings, you must know that they really are able to practice prajna paramita."

(Well-Appearing One explained that when great bodhisattvas practice prajna paramita, they contemplate all dharmas as dreams, echoes, images, and so forth, understanding that they are without awakening and operations, therefore, they are not shocked or overwhelmed upon hearing the truth that all dharmas are empty and nonexistent. They are the ones who can really practice prajna paramita.)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, when practicing the fathomless prajna paramita, great bodhisattvas will contemplate various dharmas, but will not attain, receive, grasp, dwell in, become attached to, or try to establish matter, feeling, and so forth, and consciousness. They do not attain, receive, grasp, dwell in, become attached to, or try to establish the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image sphere; the eye realm, ear realm, and so forth, and conscious realm; the sight realm, sound realm, and so forth, and mental-image realm; the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; the feelings produced by eye contact, ear contact, and so forth, and conscious contact; the earth realm, water realm, and so forth, and consciousness realm; cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes; and ignorance, action, and so forth, and old age and death.

“At that time, the great bodhisattvas will not attain, receive, grasp, dwell in, become attached to, or establish giving paramita, pure-precept paramita, and so forth, and prajna paramita. They will not attain, receive, grasp, dwell in, become attached to , or establish internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness, formlessness, and nonaspiration; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of various Buddhas; realness, dharma realm, and so forth, and the realm of the inconceivable; the realm of termination, realm of getting away, and so forth, and the

unconditioned realm; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

"Why? World-Honored One, when practicing the fathomless prajna paramita, great bodhisattvas do not see the aggregates of matter, feeling, and so forth, and consciousness. And so on, they do not see the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? It is because the nature of matter is empty and without arising and extinction; the natures of feeling, thinking, action, and consciousness are empty and without arising and extinction; the nature of the perfect knowledge is empty and without arising and extinction; and the nature of the perfect knowledge of the forms of the paths and the nature of the perfect knowledge of all phenomena are empty and without arising and extinction.

(Well-Appearing One said to the Buddha that when great bodhisattvas practice prajna paramita, they contemplate various dharmas, but will not attain, receive, grasp, dwell in, become attached to, or establish them. It is because they do not see various dharmas; their natures are empty and without arising and extinction.)

"World-Honored One, matter without arising and extinction is not matter, and feeling, thinking, action, and consciousness without arising and extinction are not feeling, thinking, action, and consciousness either. And so on, the perfect knowledge of everything without arising and extinction is not the perfect knowledge of everything, and the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena without arising and extinction are not the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena either. Why? Matter, feeling, and so forth, and consciousness are not different or separate from nonarising and nonextinction. And so on, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are not different or separate from nonarising and nonextinction. Why? World-Honored One, the dharmas without arising and extinction are not one dharma, two dharmas, many dharmas, or different dharmas. Therefore, matter, feeling, and so forth, and consciousness without arising and extinction are not matter, feeling, and so forth, and consciousness. The perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all

phenomena without arising and extinction are not the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena either.

"World-Honored One, the nondualistic matter is not matter; the nondualistic feeling, thinking, action, and consciousness are not feeling, thinking, action, and consciousness either. And so on, the nondualistic perfect knowledge of everything is not the perfect knowledge of everything; the nondualistic perfect knowledge of the forms of the paths and perfect knowledge of all phenomena are not the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. World-Honored One, as matter, feeling, thinking, action, and consciousness enter nondualistic dharma number, they are called matter, feeling, and so forth, and consciousness. And so on, as the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena enter the nondualistic dharma number, they are called the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena."

(To further clarify this concept, please refer to the last six paragraphs of this fascicle.)

At that time, Sariputra asked the long-lived sage Well-Appearing One, "The benevolent Well-Appearing One, you said that when great bodhisattvas practice the fathomless prajna paramita, they contemplate various dharmas. What is great bodhisattva? What is prajna paramita? And what is contemplating various dharmas?"

Well-Appearing One replied, "Venerable Sariputra, you asked, 'what is great bodhisattva (bodhisattva mahasattva)?' Sariputra, bodhisattva indicates ones who diligently pursue the unsurpassed, perfect, and universal bodhi to bring benefits and happiness to all sentient beings. They have been awakened to the phenomena of all dharmas and get to know them accurately, thoroughly, and universally. Nevertheless, they are not attached to them, so they are named great (mahasattva)."

(Well-Appearing One explained for Sariputra the meaning of bodhisattvas and why they are called great. In addition, dharma number indicates the numerical expression of the dharmas; for example, the four bases of mindfulness, the five roots, and so forth.)

Meanwhile, Sariputra asked Well-Appearing One, “How are great bodhisattvas awakened to the phenomena of all dharmas; and how do they know them accurately, thoroughly, and universally without attachment?”

Well-Appearing One replied, “Sariputra, great bodhisattvas are awakened to and learn to know all phenomena of matter accurately, but they are not attached to them. They also know all phenomena of feeling, thinking, action, and consciousness accurately, but they are not attached to them. And so on, they know all phenomena of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena accurately, but they are not attached to them.

(Well-Appearing One explained for Sariputra how great bodhisattvas get to know various dharmas accurately.)

Meanwhile, Sariputra asked Well-Appearing One, “What are the phenomena of all dharmas?”

Well-Appearing One, “The actions, forms, and conditions that represent the sights, sounds, smells, tastes, touches, and mental-images of the dharmas, showing the inner contents and outer appearances of the dharmas, and manifesting the dharmas as flawed, flawless, conditioned, or unconditioned are the phenomena of all dharmas.

(Well-Appearing One further explained the meaning of the phenomena of dharmas.)

“Furthermore, venerable Sariputra, you asked, ‘What is prajna paramita?’ Sariputra, prajna paramita is the superior and exquisite wisdom. If great bodhisattvas become awakened to it, they will know all dharmas accurately as they really are and will also stay far away from them.”

(Well-Appearing One explained the meaning of prajna paramita.)

Meanwhile, Sariputra asked Well-Appearing One, “From what dharmas will they stay far away?”

Well-Appearing One replied, “Prajna paramita will make them stay far away from various aggregates, various spheres, various realms, dependent origination, and so forth. Furthermore, Sariputra, prajna paramita is the superior and exquisite wisdom that will make ones awakened to and know all dharmas accurately as they really are, and they also can reach them from far away.”

In the meantime, Sariputra asked Well-Appearing One, “Which dharmas can prajna paramita help them reach from far away?”

Well-Appearing One replied, “Prajna paramita can help great bodhisattvas reach giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and so forth, and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena from far away. Sariputra, this is why it is named prajna paramita.

“Furthermore, venerable Sariputra, you asked, ‘How will great bodhisattvas contemplate various dharmas?” Sariputra, when practicing the fathomless prajna paramita, great bodhisattvas will contemplate matter, feeling, and so forth, and consciousness, and so forth, and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as 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. Sariputra, this is how great bodhisattvas contemplate various dharmas. Sariputra, when practicing the fathomless prajna paramita, great bodhisattvas should contemplate various dharmas this way.”

(Well-Appearing One responded to Sariputra, explaining the way great bodhisattvas contemplate various dharmas.)

At that time, Sariputra asked the long-lived sage Well-Appearing One, “The benevolent Well-Appearing One, why do you say, ‘Matter, feeling, and so forth, and consciousness without arising and extinction are not matter, feeling, and so forth, and consciousness. And so on, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena without arising and extinction are not the perfect knowledge of

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

Well-Appearing One replied, "Sariputra, matter, feeling, and so forth, and consciousness and their natures are empty. In empty nature, arising and extinction, and matter, feeling, thinking, action, and consciousness are nonexistent. Therefore, it is said that matter, feeling, and so forth, and consciousness without arising and extinction are not matter, feeling, and so forth, and consciousness. And so on, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their natures are empty. In empty self-nature, arising and extinction, and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonexistent. Therefore, it is said that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena without arising and extinction are not the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena."

At that time, Sariputra asked the long-lived sage Well-Appearing One, "The benevolent one, why do you say that if matter, feeling, and so forth, and consciousness are not dualistic, they are not matter, feeling, and so forth, and consciousness; if the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are not dualistic, they are not the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena either?"

Well-Appearing One replied, "Sariputra, matter, feeling, and so forth, and consciousness and nonduality are neither combined nor separate. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and nonduality are neither combined nor separate. They are immaterial, invisible, unsubstantial, and with only one form, that is, formlessness. Therefore, it is said that if matter, feeling, and so forth, and consciousness are not dualistic, they are not matter, feeling, and so forth, and consciousness. And so on, if the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are not dualistic, they are not the perfect knowledge of

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

At that time, Sariputra asked the long-lived sage Well-Appearing One, "The benevolent one, why do you say that as matter, feeling, and so forth, and consciousness enter the nondualistic dharma number, they are named matter, feeling, and so forth, and consciousness; and so on, as the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena enter the nondualistic dharma number, they are named the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena?"

Well-Appearing One replied, "Sariputra, matter, feeling, and so forth, and consciousness are not different from nonarising and nonextinction, and nonarising and nonextinction are not different from matter, feeling, and so forth, and consciousness. Matter, feeling, and so forth, and consciousness are nonarising and nonextinction, and nonarising and nonextinction are matter, feeling, and so forth, and consciousness And so on, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are not different from nonarising and nonextinction, and nonarising and nonextinction are not different from the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are nonarising and nonextinction, and nonarising and nonextinction are the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Therefore, it is said that as matter, feeling, and so forth, and consciousness enter the nondualistic dharma number, they are named matter, feeling, and so forth, and consciousness; and as the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena enter the nondualistic dharma number, they are named the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena."

Fascicle 498

Chapter 3

Well-Appearing One

Section 17

(In the Third Assembly)

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, as great bodhisattvas practice the fathomless prajna paramita, they contemplate and observe the phenomena of all dharmas accurately as they really are. The great bodhisattvas thus see that the ‘I,’ the sentient being, and so forth, and the viewer are without arising because they are pure in the final analysis. They see that matter, feeling, and so forth, and consciousness are without arising because they are pure in the final analysis. They see that the eye sphere, ear sphere, and so forth, and conscious sphere are without arising because they are pure in the final analysis. They see that the sight sphere, sound sphere, and so forth, and mental-image sphere are without arising because they are pure in the final analysis. They see that the eye realm, ear realm, and so forth, and conscious realm are without arising because they are pure in the final analysis. They see that the sight realm, sound realm, and so forth, and mental-image realm are without arising because they are pure in the final analysis. They see that the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm are without arising because they are pure in the final analysis. They see that the eye contact, ear contact, and so forth, and conscious contact are without arising because they are pure in the final analysis. They see that the feelings produced by eye contact, ear contact, and so forth, and conscious contact are without arising because they are pure in the final analysis. They see that the earth realm, water realm, and so forth, and consciousness realm are without arising because they are pure in the final analysis. They see that cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are without arising because they are pure in the final analysis. They see that ignorance, action, and so forth, and old age and death are without arising because they are pure in the final analysis. They see that giving

paramita, pure-precept paramita, and so forth, and prajna paramita are without arising because they are pure in the final analysis. They see that internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are without arising because they are pure in the final analysis. They see that realness, dharma realm, and so forth, and the realm of the inconceivable are without arising because they are pure in the final analysis. They see that the realm of termination, realm of getting away, and so forth, and unconditioned realm are without arising because they are pure in the final analysis. They see that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without arising because they are pure in the final analysis. They see that the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are without arising because they are pure in the final analysis. They see that the four meditations, four immeasurable minds, and four formless concentrations are without arising because they are pure in the final analysis. They see that the eight liberations and nine concentrations in sequence are without arising because they are pure in the final analysis. They see that the liberation gates of emptiness, formlessness, and nonaspiration are without arising because they are pure in the final analysis. They see that the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer are without arising because they are pure in the final analysis. They see that the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are without arising because they are pure in the final analysis. They see that the five eyes and six supernatural powers are without arising because they are pure in the final analysis. They see that the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power are without arising because they are pure in the final analysis. They see that staying in correct mindfulness and dwelling in equanimity at all times are without arising because they are pure in the final analysis. They see that all dharani gates and all samadhi gates are without arising because they are pure in the final analysis. They see that the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are without arising because they are pure in the final analysis. They see that the ordinary sentient beings and the dharma of the ordinary sentient beings are without arising because they are pure in the final analysis. They see that the stream-enterers and the dharma of the stream-enterers are without arising because they are pure in the final analysis. They see that the once-returners and the dharma of the once-returners are without arising because

they are pure in the final analysis. They see that the nonreturners and the dharma of the nonreturners are without arising because they are pure in the final analysis. They see that the arhats and the dharma of the arhats are without arising because they are pure in the final analysis. They see that the self-enlightened ones and the dharma of the self-enlightened ones are without arising because they are pure in the final analysis. They see that the great bodhisattvas and the dharma of the great bodhisattvas are without arising because they are pure in the final analysis. They see that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their dharma are without arising because they are pure in the final analysis."

In the meantime, Sariputra said to Well-Appearing One, "According to my understanding of what you the benevolent one state, and I hope my understanding is correct, you say that the 'I,' the sentient being, and so forth, and the viewer are without arising in the final analysis; matter, feeling, and so forth, and consciousness are without arising in the final analysis, and so on, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their dharma are also without arising in the final analysis. If this is the case, then the rebirth in the six destinies of various ordinary sentient beings will make no difference, and the stream-enterers will not attain stream-entry effect; once-returners will not attain once-return effect; nonreturners will not attain nonreturn effect; arhats will not attain arhat effect; the self-enlightened ones will not attain self-enlightenment bodhi; and the great bodhisattvas will not diligently and attentively cultivate and learn to realize the five kinds of bodhi step by step in order to attain the perfect knowledge of all phenomena.

"Furthermore, Well-Appearing One, if all dharmas are without arising in the final analysis, why do the stream-entry practitioners diligently cultivate the genuine path to permanently eliminate the three bonds to attain stream-entry effect? Why do the once-return practitioners diligently cultivate the path to permanently eliminate greed, anger, and ignorance to attain once-return effect? Why do the nonreturn practitioners diligently cultivate the path to permanently eliminate the five lower bonds and establish the gradation of five different ways of entering nirvana to attain the nonreturn effect? Why do the arhat practitioners diligently cultivate the path to eliminate permanently the upper five bonds to attain arhat effect? Why do the self-enlightenment bodhi practitioners diligently cultivate the path to become awakened to the law of

dependent origination to attain self-enlightenment bodhi? Why do the great bodhisattvas cultivate hundreds of thousands of challenging actions to experience immeasurable most severe and hard-to-get-through difficult times to convert and deliver immeasurable and innumerable sentient beings?"

Well-Appearing One replied, "Sariputra, I do not say that in the dharmas without arising, there are different rebirths of ordinary sentient beings as they repeatedly go through the six destinies by bearing the karmas of vexations. In the dharmas without arising, no one will enter the truth through insightful contemplation. In the dharmas without arising, no one will attain stream-entry effect, once-return effect, and so forth, and the self-enlightenment bodhi. In the dharmas without arising, no great bodhisattva will diligently cultivate and learn to realize the five kinds of bodhi step by step to attain the perfect knowledge of all phenomena. In the dharmas without arising, no stream-entry practitioners will diligently cultivate the genuine path to permanently eliminate the three bonds to attain stream-entry effect. And so on, in the dharmas without arising, no self-enlightenment bodhi practitioners will diligently cultivate the path to become awakened to the law of dependent origination to attain self-enlightenment bodhi. In the dharmas without arising, no great bodhisattvas will cultivate hundreds of thousands of difficult and painful actions to convert and deliver immeasurable and innumerable sentient beings.

"Although the great bodhisattvas have cultivated numberless difficult and painful actions for the sake of sentient beings, they are not bothered by thinking of the painful actions that they have experienced. Why? If they stay in painful and difficult actions, they will not be able to greatly benefit innumerable and boundless sentient beings. All great bodhisattvas have adopted nonattainment as skillful means; they treat all sentient beings as if they were parents, brothers, wives, or themselves. To deliver innumerable and boundless sentient beings, they have consistently initiated the aspiration toward the unsurpassed, perfect, and universal bodhi, so they are able to bring great benefits to sentient beings.

"Sariputra, great bodhisattvas should think, 'I have sought my own self-nature with all methods, in all places, and at all times, but I cannot find it. Nor can I find the dharmas inside or outside. They are all nonexistent and unattainable.' If great bodhisattvas dwell in this thought, they will not see any difficult or painful actions. Owing to this, they can cultivate hundreds of

thousands of difficult and painful actions to bring great benefits to innumerable and boundless sentient beings. Why? These great bodhisattvas have sought in all dharmas and all sentient beings with all methods. They have always gone to all places and still cannot attain anything, they thus will not be attached to any of them.

"Sariputra, I will not say that in the dharmas of nonarising, there are Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones who have realized and attained the unsurpassed, perfect, and universal bodhi and turned the wonderful dharma wheel to ferry sentient beings. Why? It is because all dharmas and all sentient beings are nonexistent and unattainable; the things such as realization, ferrying, the ones who realize and ferry are all nonexistent."

(Well-Appearing One said that as great bodhisattvas aspire to the unsurpassed bodhi to help sentient beings, they realize that all dharmas are nonexistent and unattainable; they are not attached to all dharmas, and they are liberated from the suffering caused by practicing the challenging bodhisattva actions.)

At that time, Sariputra asked the long-lived sage Well-Appearing One, "What do you think about this? Can the dharma of arising realize and attain the dharma of arising? Can the dharma of nonarising realize and attain the dharma of nonarising?"

Well-Appearing One replied, "I don't think that the dharma of arising can realize and attain the dharma of arising or the dharma of nonarising can realize and attain the dharma of nonarising."

In the meantime, Sariputra asked the long-lived sage Well-Appearing One again, "What do you think about this? Can the dharma of arising realize and attain the dharma of nonarising? Can the dharma of nonarising realize and attain the dharma of arising?"

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

Sariputra asked, "If this is the case, does it mean there will there be no attainment or the intuitive insightful understanding?"

Well-Appearing On replied, "Although there are attainment and the intuitive insightful understanding, one will not realize and attain through these two ways. It is in terms of the worldly perspective rather than ultimate meaning to say that there are attainment and insightful understanding. It is also in terms of the worldly perspective rather than ultimate meaning to say that there are stream-entry and stream-entry effect, once-return and once-return effect, and so forth, and the unsurpassed, perfect, and universal bodhi of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones."

Sariputra asked, "If attainment, intuitive and insightful contemplation, stream-entry, stream-entry effect, and so forth are established in terms of the worldly perspective rather than ultimate meaning, then are the differences among the six destinies also established in terms of the worldly perspective instead of ultimate meaning?"

Well-Appearing One replied, "Yes, you are correct. Why? In ultimate meaning, there are no arising and extinction of various vexation-caused karmic effects that mature in different types and at different times because of the contamination or the purification of the dharmas."

(Well-Appearing One confirmed that not only intuitive understanding and various holy effects, but also the six destinies are established in terms of the worldly perspective instead of ultimate meaning. By virtue of ultimate meaning, such dharmas are nonexistent.)

At that time, Sariputra asked the long-lived sage Well-Appearing One again, "What do you think about this? Will the dharmas that have not arisen arise? Will the dharmas that have already arisen arise?"

Well-Appearing One replied, "I will not say that the dharmas that have not arisen will arise, or the dharmas that have already arisen will arise."

Sariputra asked again, "But which dharmas that have not arisen will not arise?"

Well-Appearing One replied, "Matter, feeling, and so forth, and consciousness that have not arisen will not arise. Why? It is because their self-natures are empty. And so on, the unsurpassed, perfect, and universal bodhi that has not arisen will not arise either. Why? It is because its self-nature is empty."

Sariputra asked again, “Which dharmas that have already arisen will not arise?”

Well-Appearing One replied, “Matter, feeling, and so forth, and consciousness that have already arisen will not arise. Why? It is because their self-natures are empty. And so on, the unsurpassed, perfect, and universal bodhi of the Buddhas that has already arisen will not arise. Why? It is because its self-nature is empty.”

At that time, Sariputra asked the long-lived sage Well-Appearing One a “What do you think about this? Will arising arise? Will nonarising arise?”

Well-Appearing One replied, “I will not say that arising or nonarising will arise. Why? Arising and nonarising are not combined or separate. They are immaterial, invisible, and unsubstantial. They have only one form, that is, formlessness. Based on this meaning, neither arising nor nonarising will arise.”

(Well-Appearing One concluded that all dharmas do not arise whether they have arisen or not yet. It is because all dharmas have only form, that is, formlessness, which does not arise.)

At that time, Sariputra asked the long-lived sage Well-Appearing One, “The benevolent one, are you fond of speaking and debating about the phenomena of nonarising regarding the dharmas without arising?”

Well-Appearing One replied, “I am not particularly interested in speaking and debating about the nonarising phenomena of nonarising dharmas. Why? It is because the nonarising dharmas, nonarising phenomena, and the fondness of speaking and debating are not combined or separate. They are immaterial, invisible, and unsubstantial. They are with only one form, that is, formlessness, while formlessness is not the thing that people can speak of or debate about.”

(Lecturing and debate are also without form and thus unspeakable.)

Meanwhile, Sariputra asked Well-Appearing One, “As the speech without arising arises in the dharmas without arising, does this speech without arising not arise?”

Well-Appearing One replied, “This speech without arising will not arise. As the speech without arising arises in the dharmas without arising, either the dharma or the speech does not

have the meaning of arising. Why? Matter, feeling, and so forth, and consciousness do not arise. Why? It is because their self-natures are empty. The eye sphere, ear sphere, and so forth, and conscious sphere do not arise. Why? It is because their self-natures are empty. The sight sphere, sound sphere, and so forth, and mental-image sphere do not arise. Why? Their self-natures are empty. The eye realm, ear realm, and so forth, and conscious realm do not arise. Why? Their self-natures are empty. The sight realm, sound realm, and so forth, and mental-image realm do not arise. Why? Their self-natures are empty. The eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm do not arise. Why? Their self-natures are empty. The eye contact, ear contact, and so forth, and conscious contact do not arise. Why? Their self-natures are empty. The feelings produced by eye contact, ear contact, and so forth, and conscious contact do not arise. Why? Their self-natures are empty. The earth realm, water realm, and so forth, and consciousness do not arise. Why? Their self-natures are empty. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes do not arise. Why? Their self-natures are empty. Ignorance, action, and so forth, and old age and death do not arise. Why? Their self-natures are empty. All body, speech, and mind actions do not arise. Why? Their self-natures are empty. Giving paramita, pure-precept paramita, and so forth, and prajna paramita do not arise. Why? Their self-natures are empty. And so on, the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena do not arise. Why? Their self-natures are empty.

(Well-Appearing One asserted that even as the lecture and debate arise, they do not truly arise. It is because all dharmas do not arise due to their empty self-nature.)

“Sariputra, because of this meaning, both the dharmas and the speech do not have the meaning of arising as the speech without arising arises in the dharmas without arising.

“Sariputra, the dharmas spoken of, the speech given, the speaker, and the listeners all do not have the meaning of arising. Why? It is because the self-natures of all dharma are empty. In emptiness the ones who give birth to meaning and the meaning given are all nonexistent.”

In the meantime, Sariputra admired Well-Appearing One, “You are the best one among all dharma speakers, only second to the Buddha, World-Honored One. Why? You can answer all questions and solve puzzles about various dharma gates without difficulty and hesitation.”

Well-Appearing One replied, “The Buddha’s disciples can answer all questions freely and fearlessly if they do not rely on or are not attached to all dharmas. Why? It is because all dharmas rely on nothing.”

(Well-Appearing One said that Buddha’s disciples can answer all questions well and easily if they do not rely on or are not attached to dharmas.)

Meanwhile, Sariputra asked Well-Appearing One, “Why do various dharmas rely on nothing?”

Well-Appearing One replied, “It is because the original natures of matter, feeling, thinking, action, and consciousness, and so forth, and the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are empty; they do not rely on anything inside, outside, or in between. Sariputra, based on this meaning, I say that various dharmas rely on nothing.

“Therefore, Sariputra, when cultivating the six paramitas, great bodhisattvas should purify matter, feeling, thinking, action, and consciousness, and so forth, and the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. They should also purify the bodhi path.”

Meanwhile, Sariputra asked Well-Appearing One, “How should great bodhisattvas cultivate the six paramitas and also purify the bodhi path?”

Well-Appearing One replied, “Sariputra, there are two kinds of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas: the six paramitas of the world and the six paramitas beyond the world.”

Sariputra asked, “What is the giving paramita of the world? What is the giving paramita beyond the world?”

Well-Appearing One replied, “Sariputra, the great bodhisattvas, known as generous almsgivers, give clothing, food, and other living supplies to sramanas, Brahmans, the poor, lonely, helpless and homeless ones, and beggars to satisfy their needs. They give boys to those asking for boys, girls to those asking for girls, wives and concubines to those asking for wives and concubines, official positions to those asking for official positions, cities and countries to those asking for cities and countries, thrones to those asking for thrones, heads and eyes to those asking for heads and eyes, hands and feet to those asking for hands and feet, limbs to those asking for limbs, bloods and fleshes to those asking for bloods and fleshes, bones and marrows to those asking for bones and marrows, servants to those asking for servants, and give living things to those asking for living things, and so forth, and all other internal and external things as requested. As the great bodhisattvas practice giving, they rely on something and think, ‘I am giving and that person is receiving. I am the giver. I am not stingy. I love to renounce all I have as the Buddha teaches me; I am practicing giving paramita.’ When practicing giving, they adopt attainment as skillful means to transfer the merits thus derived along with various sentient beings equally toward the unsurpassed, perfect, and universal bodhi. They further hold on to this thought: ‘Because of the merits and blessings caused by practicing giving to various sentient beings, I will enjoy peace and happiness during this life and the lives to come, and this benefit will not discontinue until attaining the nirvana without remainder.’ These great bodhisattvas have been attached to the three wheels when they practice giving: thinking of themselves, thinking of others, and thinking of giving. The giving they practice belongs to the world because they are attached to the three wheels. Why is it called belonging to the world? Because it is practiced in accordance with the worldly way, not going beyond the worldly dharmas, so it is named the giving paramita belonging to the world. Sariputra, on the other hand, if great bodhisattvas practice giving without attachment to giver, receiver, and giving and the effects of giving, then these great bodhisattvas practice giving with three purified wheels.

(Well-Appearing One said earlier that Buddha’s disciples could speak and debate well if they did not rely on dharmas. Sariputra asked how great bodhisattvas could achieve this. Well-Appearing One replied that they should purify dharmas, showing the way of purifying dharmas by giving “practicing giving paramita beyond the world” as example.)

"Furthermore, Sariputra, as great bodhisattvas cultivate giving under the guidance of great compassion and bring blessings universally to sentient beings without trying to attain anything in return, and as they transfer the merits and virtues along with sentient beings equally toward the unsurpassed, perfect and universal bodhi without seeing any phenomena in the transference, then they practice giving without attachment, and thus are called practicing giving paramita beyond the world. Why is it so called? It is because this giving practice can permanently change the worldly way and go beyond it, so it is called giving paramita beyond the world."

Sariputra asked, "What are the pure-precept paramita, forbearance paramita, and so forth, and prajna paramita belonging to the world? What are the pure-precept paramita, forbearance paramita, and so forth, and prajna paramita beyond the world?"

Well-Appearing One replied, "Sariputra, if great bodhisattvas cultivate pure precept, forbearance, and so forth, and prajna relying on something and being attached to the three wheels, then they undertake paramitas belonging to the world. It is because they are in accord with the worldly way and cannot go beyond the worldly dharma. If great bodhisattvas do not rely on something and are not attached to the three wheels when they cultivate pure precept, forbearance, and so forth, and prajna, then they undertake paramitas beyond the world. It is because they are not in accord with the worldly way but are able to go beyond the worldly dharmas.

"Furthermore, Sariputra, there are two kinds of prajna paramita that great bodhisattvas cultivate: the one of the world and the other one beyond the world. What is the prajna paramita of the world? What is the prajna paramita beyond the world?

"Sariputra, when cultivating giving, great bodhisattvas practice giving based on attainment with such a thought in their minds, 'I can overcome greed and stinginess in my mind when practicing giving.' Because these great bodhisattvas have held on to the thoughts of selfness and sentient beings, what they do is not called the prajna beyond the world although they have worked to renounce all internal and external things that they own.

"If great bodhisattvas cultivate pure precept based on attainment and with such a thought in their minds, 'I can dwell peacefully in the merits and virtues of ascetic life. I can adjust and tame my body, speech, and mind. I can cultivate the path of the ten virtuous karmas.' Then, they have relied on the incorrect views of selfness, sentient beings, and various virtuous dharmas. Although they have cultivated pure precept and transferred the merits and virtues along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi, they view the bodhi as something real and existent and boast about their own merits while slandering others, so they do not practice the prajna beyond the world.

"As great bodhisattvas cultivate forbearance, they are attached to such a thought in mind based on attainment, 'I am patient enough to endure various bad things that sentient beings have done to me.' Then, they do not practice prajna beyond the world although they can refrain from anger and hatred when they cultivate forbearance, and further transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Why? It is because they have adopted attainment as skillful means.

"As great bodhisattvas cultivate diligence, they are attached to such a thought in mind based on attainment, 'I am able to initiate diligence cultivation in body and mind to acquire two nutrients: bliss and wisdom.' Although these great bodhisattvas can always initiate diligence in body and mind to cultivate the two nutrients, bliss and wisdom; they can also attain the forms of these two nutrients in body and mind and the forms of selfness, sentient beings, and the bodhi that they are pursuing, they still do not practice the prajna beyond the world because they have adopted attainment as skillful means.

"As great bodhisattvas cultivated meditation, they are attached to based such a thought in mind based on attainment, 'I can cultivate loving-kindness, compassion, joy, equanimity, samadhi, samapatti, and meditation. I can also enter and get out of supernatural powers freely and at ease.' Although these great bodhisattvas have transferred the virtuous roots caused by meditation along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, they still do not practice the prajna beyond the world because they have adopted attainment as skillful means.

"As great bodhisattvas cultivate prajna, they are attached to such a thought in mind based on attainment, 'I am able to contemplate the emptiness of all dharmas, namely, the emptiness of matter, feeling, thinking, action, and consciousness, and so forth, and the emptiness of the unsurpassed, perfect, and universal bodhi of the Buddhas.' They have contemplated all dharmas and realized that all are empty in the final analysis and further transferred the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Besides, they have joyfully taken part in and shown great empathy, and celebrated others' virtuous practices. They have repented the bad things that they have done and tried to correct them. They have also besought immeasurable Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions to turn the wonderful dharma wheel to ferry sentient beings. They have further aspired to activate the superior supernatural powers to bring great benefits to various sentient beings. Nevertheless, they still do not practice the prajna beyond the world because they have adopted attainment as skillful means.

(Well-Appearing One described how some great bodhisattvas could not practice the prajna beyond the world.)

"Sariputra, some great bodhisattvas have cultivated giving with subtle and wonderful wisdom. They have adopted nonattainment as skillful means without trying to attain anything in self, sentient beings, and giving. With an aspiration to the unsurpassed, perfect, and universal bodhi and the pure three wheels, they cultivate giving paramita to purify the bodhi path. They thus are called practicing the prajna beyond the world.

"Sariputra, some great bodhisattvas have cultivated pure precept with subtle and wonderful wisdom. They have adopted nonattainment as skillful means without trying to attain anything in self, sentient beings, and pure precept. With an aspiration to the unsurpassed, perfect, and universal bodhi and the pure three wheels, they cultivate pure-precept paramita to purify the bodhi path. They thus are called practicing the prajna beyond the world.

"Sariputra, some great bodhisattvas have cultivated forbearance with subtle and wonderful wisdom. They have adopted nonattainment as skillful means without trying to attain anything in self, sentient beings, and forbearance. With an aspiration to the unsurpassed, perfect,

and universal bodhi and the pure three wheels, they cultivate forbearance paramita to purify the bodhi path. They thus are called practicing the prajna beyond the world.

"Sariputra, some great bodhisattvas have cultivated diligence with subtle and wonderful wisdom. They have adopted nonattainment as skillful means without trying to attain anything in self, sentient beings, and diligence. With an aspiration to the unsurpassed, perfect, and universal bodhi and the pure three wheels, they cultivate diligence paramita to purify the bodhi path. They thus are called practicing the prajna beyond the world.

"Sariputra, some great bodhisattvas have cultivated meditation with subtle and wonderful wisdom. They have adopted nonattainment as skillful means without trying to attain anything in self, sentient beings, various meditations, samadhi, and samapatti. With an aspiration to the unsurpassed, perfect, and universal bodhi and the pure three wheels, they cultivate meditation paramita to purify the bodhi path. They thus are called practicing the prajna beyond the world.

"Sariputra, some great bodhisattvas have cultivated prajna with subtle and wonderful wisdom. They have adopted nonattainment as skillful means without trying to attain anything in all dharmas and all sentient beings. With an aspiration to the unsurpassed, perfect, and universal bodhi and the pure three wheels, they cultivate prajna paramita to purify the bodhi path. They thus are called practicing the prajna beyond the world.

(Well-Appearing One described how great bodhisattvas practice the prajna beyond the world.)

"These great bodhisattvas have transferred all virtuous roots along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. You must know that this transference is an unsurpassed, undifferentiated, inconceivable, unsubstantial, immeasurable, subtle, and exquisite one, so it is named the prajna paramita beyond the world.

(Well-Appearing One further explained what the prajna paramita beyond the world means.)

"Sariputra, why are the six paramitas named of the world on the one hand and beyond the world on the other?

"Sariputra, the six paramitas are called of the world because they are the world, they make the world, they come from the world, they are for the sake of the world, they belong to the world, and they rely on the world.

(Well-Appearing One explained why the six paramitas are called of the world.)

"Sariputra, the six paramitas are called beyond the world because they get away from the world, they relieve the world, they come out of the world, they get away for the sake of the world, they begin from the world, they are outside the world, and they get out based on the world.

(Well-Appearing One explained why the six paramitas are also called beyond the world.)

"Sariputra, this is how great bodhisattvas cultivate the six paramitas to purify the bodhi path."

At that time, Sariputra asked the long-lived sage Well-Appearing One, "What is the bodhi path for various great bodhisattvas?"

Well-Appearing One replied, "Sariputra, giving paramita, pure-precept paramita, and so forth, and prajna paramita are the bodhi path for great bodhisattvas. Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are the bodhi path for great bodhisattvas. Realness, dharma realm, and so forth, and the realm of the inconceivable are the bodhi path for great bodhisattvas. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are the bodhi path for great bodhisattvas. The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are the bodhi path for great bodhisattvas. The four meditations, four immeasurable minds, and four formless concentrations are the bodhi path for great bodhisattvas. The eight liberations and nine concentrations in sequence are the bodhi path for great bodhisattvas. The liberation gates of emptiness, formlessness, and nonaspiration are the bodhi path for great bodhisattvas. The stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud are the bodhi path for great bodhisattvas. All dharani gates and all samadhi gates are the bodhi path for great bodhisattvas. The five eyes and six supernatural powers are the bodhi path for great bodhisattvas. The Thus-Comer's ten abilities, four kinds of fearlessness, and so

forth, and eighteen distinctive features of Buddha's wisdom and power are the bodhi path for great bodhisattvas. Staying in correct mindfulness and dwelling in equanimity at all times are the bodhi path for great bodhisattvas. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are the bodhi path for great bodhisattvas. Sariputra, all these immeasurable and boundless great accumulations of merits and virtues are the bodhi path for great bodhisattvas."

(Well-Appearing One enumerated the content of the bodhi path for great bodhisattvas.)

At that time, Sariputra asked the long-lived sage Well-Appearing One, "By what powers of paramita are these great accumulations of merits and virtues caused?"

Well-Appearing One replied, "All these great accumulations of merits and virtues are caused by the powers of prajna paramita. Why? Sariputra, prajna paramita is the mother of all virtuous dharmas. All virtuous dharmas of voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers arise from prajna paramita. Prajna paramita can universally absorb all virtuous dharmas. All virtuous dharmas of voice-hearers, self-enlightened ones, bodhisattvas, and Thus-Comers reside in it. Sariputra, the great bodhisattvas in the past had cultivated and learned prajna paramita to its perfection and thus attained the unsurpassed, perfect, and universal bodhi. The great bodhisattvas in the future will cultivate and learn prajna paramita to its perfection to attain the unsurpassed, perfect, and universal bodhi. Numberless great bodhisattvas of various Buddha countries in the ten directions at present are also cultivating and learning prajna paramita to its perfection for attaining the unsurpassed, perfect, and universal bodhi.

(Well-Appearing One acclaimed the inconceivable power of prajna paramita, in which all virtuous dharmas are absorbed and contained. Because of cultivating and fulfilling prajna paramita, all bodhisattvas cultivate can achieve the unsurpassed bodhi.)

"Furthermore, Sariputra, if great bodhisattvas hear the teachings of prajna paramita and are not puzzled, confused, or suffocated, you must know that they should have stayed in it and have never turned away from it; that is, they have adopted nonattainment as skillful means to rescue and relieve all sentient beings. You must know that these great bodhisattvas have achieved the superior intention correspondent with great compassion."

In the meantime, Sariputra said to Well-Appearing One, “If great bodhisattvas have stayed in it and have never turned away from it, and thus have achieved an intention correspondent with great compassion, then all sentient beings should be able to become great bodhisattvas. Why? If all sentient beings can stay in it and never turn away from it, then they will not be different from great bodhisattvas.”

At that time, the long-lived sage Well-Appearing One replied to Sariputra, “Excellent, excellent! It is exactly as you say. You have really understood what I said. It looks like you are challenging me, while you truly are helping me to make my statement perfect. Why? Sariputra, as the sentient being, the living one, and so forth, and the viewer are nonexistent, so the dwelling and the intention are also nonexistent. As the sentient being, the living one, and so forth, and the viewer are unreal, so the dwelling and the intention are also unreal. As the sentient being, the living one, and so forth, and the viewer are without nature, so the dwelling and the intention are also without nature. As the sentient being, the living one, and so forth, and the viewer are empty, so the dwelling and the intention are also empty. As the sentient being, the living one, and so forth, and the viewer are far away, so the dwelling and the intention are also far away. As the sentient being, the living one, and so forth, and the viewer are tranquil, so the dwelling and the intention are also tranquil. As the sentient being, the living one, and so forth, and the viewer are without awakening and knowledge, so the dwelling and the intention are also without awakening and knowledge. Sariputra, as matter, feeling, and so forth, and consciousness are nonexistent, unreal, without nature, empty, far away, tranquil, and without awakening and knowledge, so the dwelling and the intention are also nonexistent, unreal, without nature, empty, far away, tranquil, and without awakening and knowledge. And so on, as voice-hearing dharma, self-enlightenment bodhi, and the unsurpassed bodhi are nonexistent, unreal, without nature, empty, far away, tranquil, and without awakening and knowledge, so the dwelling and the intention are also nonexistent, unreal, without nature, empty, far away, tranquil, and without awakening and knowledge. Sariputra, because of this cause and condition, the great bodhisattvas have never been far away from this dwelling and this intention, nor are they different from the sentient beings. It is because all dharmas and all sentient beings are empty in the final analysis and are without difference.”

(Great bodhisattvas and sentient beings are not different in essence.)

At that time, the World-Honored One admired Well-Appearing One, “Excellent, excellent! You can lecture on prajna paramita for great bodhisattvas so well. This is all because of the supernatural powers of Thus-Comer. Those who would like to lecture on prajna paramita for great bodhisattvas should lecture as you do. The great bodhisattvas who would like to learn prajna paramita should learn as you say. If great bodhisattvas learn prajna paramita as you say, they will attain the unsurpassed, perfect, and universal bodhi and turn the wonderful dharma wheel very soon. They will always bring benefits, peace, and happiness to all sentient beings in endless future.”

(The Buddha admired what Well-Appearing One said.)

When the long-lived sage Well-Appearing One lectured on the fathomless prajna paramita for the public, six kinds of quick occurred in this large threefold thousand-world. The land rises in the east and sinks in the west, rises in the west and sinks in the east, rises in the south and sinks in the north, rises in the north and sinks in the south, rises in the middle and sinks in the border, and rises in the border and sinks in the middle.

At that time, the World-Honored One smiled. The long-lived sage Well-Appearing One wondered and asked, “World-Honored One, why are you smiling?”

The Buddha replied to Well-Appearing One, “As I am lecturing on prajna paramita for various great bodhisattvas in this large threefold thousand-world today, all the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in innumerable and boundless worlds of the ten directions are also lecturing on prajna paramita for great bodhisattvas. As twelve million heavenly beings and human beings in the assembly have attained forbearance of nonarising upon hearing my lectures on prajna paramita in this large threefold thousand-world, innumerable and boundless sentient beings in immeasurable and boundless worlds of the ten directions have also developed deep faith in and understanding of emptiness. They all initiated aspiration to the unsurpassed, perfect, and universal bodhi, and made up their minds to diligently cultivate all bodhisattva actions after hearing the teachings given by various Buddhas for the great bodhisattvas.”

Chapter 4

Heavenly Emperor Indra

Section 1

(In the Third Assembly)

At that time, in this large threefold thousand Buddha worlds, all four great kings and various heavenly emperors, and so forth, and the heavenly beings of the Heaven of Ultimate Form, along with numberless hundreds of thousands of koti nayuta beings, came to attend the assembly. The bodily lights of the heavenly beings caused by pure karmas that matured in different types and at different times were shining. But in comparison with the constant lights of the Thus-Comer, the former ones were much weaker by one hundredth, one thousandth, and so forth, and one upanisadam-api. Why? The constant lights emitting from the Thus-Comer's body always appeared in flaming red; they were the most honorable, the superior, highest, most wonderful, incomparable, unequaled, and unsurpassed ones. Under the brilliant lights of the Thus-Comer, all heavenly lights were overshadowed and even disappeared, like the full moon in autumn overshadowed all stars in the sky.

In the meantime, Heavenly Emperor Indra said to Well-Appearing One, "Today in this large threefold thousand-world, all four great kings and their heavenly emperors, and so forth, and the beings in the Heaven of Ultimate Form have come to attend this assembly. They come here because they would like to hear the great virtuous one's teachings on prajna paramita. We are beseeching you, the great virtuous one, to have mercy on us and teach us now. The great virtuous one, what is the prajna paramita for great bodhisattvas? Why and how should great bodhisattvas dwell in prajna paramita? How should great bodhisattvas learn prajna paramita?"

At that time, the long-lived sage Well-Appearing One said to Heavenly Emperor Indra, "Kausika, all you heavenly beings please listen to me carefully and have good reflections on what I say. I will lecture on prajna paramita for various great bodhisattvas with the support of the

supernatural powers of the Buddha, so the great bodhisattvas will know how they should learn and dwell.

"Kausika, the heavenly beings who have not yet aspired to the unsurpassed bodhi should aspire today. Kausika, those who have already entered the nature of nonarising of voice-hearer and self-enlightened one probably will not initiate aspiration to the great bodhi. Why? Kausika, they have already isolated themselves from the flow of birth and death. Of course, if some among them still want to reactivate their mind to aspire to the unsurpassed bodhi, I will be delighted to celebrate their conversion. Why? The superior human beings should pursue superior dharma, and I absolutely will not hinder them from the pursuit of the superior virtuous level.

"Kausika, you raised this question, 'What is the fathomless prajna paramita for great bodhisattvas?' Please listen to me carefully. I am going to explain it to you.

"Kausika, great bodhisattvas should initiate a mind correspondent with the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means to reflect on matter, feeling, and so forth, and consciousness as impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away. They should reflect on matter, feelings, and so forth as illness, carbuncle, arrow, and boil; as anxiety, pressure, corruption, decay, change, and sudden disappearance; as the things scary and disgustful; as disaster, accident, epidemic disease, and plague; as the things unstable and unreliable; and as without arising, extinction, contamination, purification, making, and actions. Great bodhisattvas should also reflect on the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image sphere; the eye realm, ear realm, and so forth, and conscious realm; the sight realm, sound realm, and so forth, and mental-image realm; the eye contact, ear contact, and so forth, and conscious contact; the feelings produced by eye contact, ear contact, and so forth, and conscious contact; the earth realm, water realm, and so forth, and consciousness realm; and ignorance, action, and so forth, and old age and death this way. Kausika, this is the fathomless prajna paramita for great bodhisattvas.

"Furthermore, Kausika, great bodhisattvas should initiate a mind correspondent with the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means to reflect on the twelve chains of dependent origination: ignorance causes action, action causes

consciousness, consciousness causes name and form, name and form cause the six sense spheres, the six sense spheres cause contact, contact causes reception, reception causes craving, craving causes grasping, grasping causes existence, existence causes birth, birth causes old age and death, and old age and death cause the great aggregate of suffering. They should further adopt nonattainment as skillful means to reflect on the extinction of the chains: as ignorance extinguishes, action extinguishes; as action extinguishes, consciousness extinguishes; as consciousness extinguishes, name and form extinguishes; as name and form extinguishes, the six sense spheres extinguish; as the six sense spheres extinguish, contact extinguishes; as contact extinguishes, reception extinguishes; as reception extinguishes, craving extinguishes; as craving extinguishes, grasping extinguishes; as grasping extinguishes, existence extinguishes; as existence extinguishes, birth extinguishes; as birth extinguishes, old age and death extinguish; as old age and death extinguish, the great aggregate of suffering extinguishes. These various kinds of extinction are selfless, empty, and formless; they are without aspiration, they are tranquil and far away; they are also without arising, extinction, contamination, purification, making, and action. Kausika, this is the fathomless prajna paramita for great bodhisattvas.

"Furthermore, Kausika, great bodhisattvas should initiate a mind correspondent with the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means to reflect on internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature as without selfness and associated images; as formless, without aspiration, tranquil, and far away; and as without arising, extinction, contamination, purification, making, and action. Kausika, this is the fathomless prajna paramita for great bodhisattvas.

"Furthermore, Kausika, great bodhisattvas should initiate a mind correspondent with the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means to reflect on realness, dharma realm, and so forth, and the realm of the inconceivable as without selfness and associated images; as formless, without aspiration, tranquil, and far away; as without arising, extinction, contamination, purification, making, and action. Kausika, this is the fathomless prajna paramita for great bodhisattvas.

"Furthermore, Kausika, great bodhisattvas should initiate a mind correspondent with the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means to

reflect on the realm of termination, realm of getting away, and so forth, and the unconditioned realm as without selfness and associated images; as formless, without aspiration, tranquil, and far away; and as without arising, extinction, contamination, purification, making, and action. Kausika, this is the fathomless prajna paramita for great bodhisattvas.

"Furthermore, Kausika, great bodhisattvas should initiate a mind correspondent with the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means to reflect on giving paramita, pure-precept paramita, and so forth, and prajna paramita; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness, formlessness, and nonaspiration; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four correct endeavors, and so forth, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as without selfness and associated images; as formless, without aspiration, tranquil, and far away; as changing and destined to vanish; as impermanent and unreliable; and as without arising, extinction, contamination, purification, making, and action. Kausika, this is the fathomless prajna paramita for great bodhisattvas.

"Furthermore, Kausika, great bodhisattvas should initiate a mind correspondent with the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means to dwell peacefully in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; in realness, dharma realm, and so forth, and the realm of the inconceivable; in the realm of termination, realm of getting away, and so forth, and the unconditioned realm; and in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. Kausika, this is the fathomless prajna paramita for great bodhisattvas.

"Furthermore, Kausika, great bodhisattvas should initiate a mind correspondent with the perfect knowledge of all perfect knowledge by adopting nonattainment as skillful means to

cultivate giving paramita, pure-precept paramita, and so forth, and prajna paramita; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness, formlessness, and nonaspiration; the stage of ecstasy, stage of embryonic Buddha nature, and so forth, and stage of dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas. Kausika, this is the fathomless prajna paramita for great bodhisattvas."

(Well-Appearing One explained for Heavenly Emperor Indra that great bodhisattvas should initiate a mind correspondent with the perfect knowledge and adopt nonattainment as skillful means to reflect on various dharmas as impermanent, painful, selfless, impure, empty, formless, without aspiration, tranquil, and far away, and so forth, and as without arising, extinction, contamination, purification, making, and actions. They should further cultivate various superior holy dharmas this way. This is the fathomless prajna paramita for great bodhisattvas.)

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Chapter 4

Heavenly Emperor Indra

Section 2

(In the Third Assembly)

"Furthermore, Kausika, great bodhisattvas practice the fathomless prajna paramita and contemplate, 'As various dharmas support each other and provide assistance for the growth and enrichment of other dharmas, no selfness and the associated mental activities are existent in them. Accurate contemplation and investigation will conclude that all of them are unattainable.' They further contemplate, 'As great bodhisattvas transfer superior virtuous roots caused by cultivation along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi, the mind of accumulating virtuous roots does not combine with the mind of transference, and the mind of transference does not combine with the mind of accumulating virtuous roots. The mind of transference does not combine with the bodhi mind and the bodhi mind does not combine with the mind of transference. In the mind of transference, the mind of accumulating virtuous roots is nonexistent and unattainable; in the mind of accumulating virtuous roots, the mind of transference is nonexistent and unattainable. In the bodhi mind, the mind of transference is nonexistent and unattainable; in the mind of transference, the bodhi mind is also nonexistent and unattainable.' As great bodhisattvas accurately contemplate various dharmas this way, they will not see the dharmas. Kausika, this is the fathomless prajna paramita for great bodhisattvas."

In the meantime, Heavenly Emperor Indra asked Well-Appearing One, "Great virtuous one, why does the mind of accumulating virtuous roots of great bodhisattvas not combine with the mind of transference and the mind of transference does not combine with the mind of accumulating virtuous roots? Why does the mind of transference not combine with the bodhi mind and the bodhi mind does not combine with the mind of transference? Why is the mind of accumulating virtuous roots nonexistent and unattainable in the mind of transference, and the

mind of transference is nonexistent and unattainable in the mind of accumulating virtuous roots? Why is the mind of transference nonexistent and unattainable in the bodhi mind, while the bodhi mind is also nonexistent and unattainable in the mind of transference?"

Well-Appearing One replied, "Kausika, the mind of accumulating virtuous roots of great bodhisattvas is not a mind, and the transferring mind or the bodhi mind is not a mind either. A nonmind should not be able to accumulate, transfer, or be transferred. A nonmind should not transfer something toward a nonmind, and a mind should not transfer something toward a nonmind either. A nonmind should not transfer something toward a mind, and a mind should not transfer something toward a mind either. Why? Kausika, nonmind is inconceivable, and the inconceivable thing is nonmind; both are nonexistent. In nonexistence, the meaning of transference is nonexistent. Kausika, the mind has no self-nature, and the associated mental activities have no self-natures either. As the mind and the associated mental activities are without self-natures, the meaning of the transferring mind is nonexistent. Kausika, as great bodhisattvas contemplate this way, they do practice the fathomless prajna paramita for great bodhisattvas."

At that time, the World-Honored One admired Well-Appearing One, "Excellent, excellent! You can now teach great bodhisattvas about prajna paramita and further inspire and encourage them to cultivate prajna paramita delightedly and diligently."

(The Buddha praised Well-Appearing One for his words.)

The long-lived sage Well-Appearing One said to the Buddha, "I recognize the great favor I have received; it's the time to repay it. Why? The Buddhas and their disciples had in the past lectured on the six paramitas for great bodhisattvas; they had also guided, encouraged, and celebrated them and established them in ultimate truth. The World-Honored One was one among these great bodhisattvas during that period. He learned to realize and attain the unsurpassed, perfect, and universal bodhi and turn the wonderful dharma wheel to benefit all of us. Therefore, we today should follow the Buddha's teachings to lecture on the six paramitas for various great bodhisattvas. We should demonstrate for, guide, admire, encourage, and celebrate them and establish them well in ultimate truth, so that they will attain the unsurpassed, perfect, and universal bodhi and turn the wonderful dharma wheel quickly to bring benefits, peace, and

happiness to all sentient beings in endless future. This is the way to repay the great favors and the virtues that the Buddha has granted us."

At that time, the long-lived sage Well-Appearing One said to Heavenly Emperor Indra again, "Kausika, you asked 'How should great bodhisattvas dwell in prajna paramita?' Please listen to me carefully now, I am going to tell you the forms of the fathomless prajna paramita in which great bodhisattvas should and should not dwell.

"Kausika, the aggregates of matter, feeling, and so forth, and consciousness and their natures are empty. Great bodhisattvas and their natures are empty too. The empty natures of the aggregates of matter, feeling, and so forth, and consciousness and the empty natures of the great bodhisattvas are neither dualistic nor separate. Kausika, great bodhisattvas should dwell in the fathomless prajna paramita this way.

"Kausika, the eye sphere, ear sphere, and so forth, and conscious sphere and their natures are empty. The sight sphere, sound sphere, and so forth, and mental-image sphere and their natures are empty. The eye realm, ear realm, and so forth, and conscious realm and their natures are empty. The sight realm, sound realm, and so forth, and mental-image realm and their natures are empty. The eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm and their natures are empty. The eye contact, ear contact, and so forth, and conscious contact and their natures are empty. The feelings produced by eye contact, ear contact, and so forth, and conscious contact and their natures are empty. The earth realm, water realm, and so forth, and consciousness realm and their natures are empty. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes and their natures are empty. Ignorance, action, and so forth, and old age and death and their natures are empty. The extinctions of ignorance, action, and so forth, and old age and death and the natures of such extinctions are empty. Giving paramita, pure-precept paramita, and so forth, and prajna paramita and their natures are empty. Internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature and their natures are empty. Realness, dharma realm, and so forth, and the realm of the inconceivable and their natures are empty. The realm of termination, realm of getting away, and so forth, and the unconditioned realm and their natures are empty. The noble truths of suffering, the cause of

suffering, the cessation of suffering, and the path for the cessation of suffering and their natures are empty. The four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path and their natures are empty. The four meditations, four immeasurable minds, and four formless concentrations and their natures are empty. The eight liberations and nine concentrations in sequence and their natures are empty. The liberation gates of emptiness, formlessness, and nonaspiration and their natures are empty. The stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer and their natures are empty. The stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud and their natures are empty. The five eyes and six supernatural powers and their natures are empty. The Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power and their natures are empty. Staying in correct mindfulness and dwelling in equanimity at all times and their natures are empty. All dharani gates and all samadhi gates and their natures are empty. The voice-hearer vehicle, self-enlightened one vehicle, and the unsurpassed vehicle and their natures are empty. The stream-enterers, once-returners, and so forth, and the Thus-Comers and their natures are empty. The perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and their natures are empty. The great bodhisattvas and their natures are empty too. The empty natures of the eye sphere, ear sphere, and so forth, and the empty natures of the perfect knowledge of all phenomena and the great bodhisattvas are all nondualistic and separate. Kausika, great bodhisattvas should dwell in the fathomless prajna paramita this way."

(Well-Appearing One explained to Kausika how great bodhisattvas should dwell in various dharmas.)

Meanwhile, Heavenly Emperor Indra asked Well-Appearing One, "What are the forms in which great bodhisattvas should not dwell when they practice the fathomless prajna paramita?"

Well-Appearing One replied, "Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not dwell in the aggregates of matter, feeling, thinking, action, and consciousness. Why? If they dwell in these aggregates, they will adopt attainment as skillful means. And so on, they should not dwell in the perfect knowledge of everything, or in the perfect

knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why? If they dwell in these dharmas, they will adopt attainment as skillful means.

"Furthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not dwell in the thought that this is the aggregate of matter, and those are the aggregates of feeling, thinking, action, and consciousness. Why? If they think this way, they will adopt attainment as skillful means. And so on, they should not dwell in the thought that this is the perfect knowledge of everything, and those are the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. Why? If they think this way, they will adopt attainment as skillful means.

"Fruthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not think that the aggregates of matter, feeling, and so forth, and consciousness are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, and far away or not far away. Why? If they think this way, they will adopt attainment as skillful means. And so on, they should not think that the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, empty or not empty, with or without form, with or without aspiration, tranquil or not tranquil, and far away or not far away. Why? If they think this way, they will adopt attainment as skillful means.

"Furthermore, kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not think that the stream-entry effect is a manifestation of the unconditioned dharma. Why? If they think this way, they will adopt attainment as skillful means. They should not think that the once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi of the Buddhas are the manifestation of the unconditioned dharma. Why? If they think this way, they will adopt attainment as skillful means.

"Fruthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not think that the stream-enterers are the fields of bliss so they are worthy of offerings. Why? If they dwell in this thought, they will adopt attainment as skillful means. They should not think that the once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas,

and the Thus-Comers are the fields of bliss, so they are worthy of offerings. Why? If they dwell in this thought, they will adopt attainment as skillful means.

"Furthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not dwell in the first stage. Why? If they do, they will adopt attainment as skillful means. They should not dwell in the second stage, third stage, and so forth, and the tenth stage. Why? If they dwell, they will adopt attainment as skillful means.

"Furthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not dwell in the initial aspiration and think, 'I should fulfill giving paramita, pure-precept paramita, and so forth, and prajna paramita. I should fulfill the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; and the liberation gates of emptiness, formlessness, and nonaspiration. I should put more effort into my cultivation so that I can enter onto the bodhisattva path of nonarising and then stay in it. I should fulfill and dwell in the five supernatural powers of bodhisattva. I should travel to innumerable Buddha lands to pay homage, look up respectfully at, offer services, and make offerings to the Buddhas, the World-Honored Ones; I will listen to the correct dharma teachings at various Buddhas' places, reflect reasonably on them, and further teach the dharma to others. I should dignify and purify Buddha lands in the ten directions and well establish sentient beings in peace. I should transform a Buddha land, which is similar to the Buddha lands in the ten directions, and well establish sentient beings in my Buddha land. I should assist sentient beings to mature, so that they will realize and attain the unsurpassed, perfect, and universal bodhi, attain nirvana, or will be reborn in good destinies. I should visit innumerable Buddha lands, stay close to the Buddhas, the World-Honored Ones, and offer services to them. I will further make boundless fragrant flowers, jewel necklaces, treasure pennants, canopies, entertainments, lamps, clothing, food, drinks, and other supplies respectfully as offerings to the Buddhas to esteem, admire, and acclaim them. I should establish innumerable and boundless sentient beings in peace, so they will attain nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.' Why? As they think this way, they will adopt attainment as skillful means.

“Furthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not dwell in this thought, ‘I should fulfill the pure five eyes: the physical eye, heavenly eye, wisdom eye, dharma eye, and the Buddha eye.’ They should not dwell in this thought, ‘I should fulfill the superior six supernatural powers: transformation, heavenly eye, heavenly ear, reading others’ minds, knowing previous lives, and flawless knowledge.’ They should not dwell in this thought, ‘I should fulfill all superior samadhi gates and use them freely.’ They should not dwell in this thought, ‘I should fulfill all superior dharani gates and can master them freely and perfectly.’ They should not dwell in this thought, ‘I should fulfill the Thus-Comer’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power.’ They should not dwell in this thought, ‘I should fulfill the thirty-two perfect major marks and eighty distinguishing minor features to dignify my body, so that all sentient beings who look at me will not feel tired or disgusted; rather, they will enjoy looking at me and thus gain benefits and pleasure.’ They should not dwell in this thought, ‘I should fulfill staying in correct mindfulness and dwelling in equanimity at all times.’ They should not dwell in this thought, ‘I should fulfill the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena to attain insightful understanding of all dharmas thoroughly without hindrance.’ Why? If they dwell in various superior dharmas this way, they will adopt attainment as skillful means.

“Furthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not be attached to distinction among such dharmas: the actions in accordance with faith, the actions in accordance with dharma, stream-entry aspirants, the stream-enterers who will return seven times, once-return practitioners, nonreturn practitioners, nonreturners who will become an arhat after eliminating vexations, stream-enterers who will not fall into negative destinies, the intermediate stage to nirvana, once-returners who will come back one more time to end suffering, nonreturn aspiration, nonreturners who will not come back to this world but will go elsewhere and attain nirvana there, arhat aspiration, arhat effect, the arhat practitioners who will enter nirvana without remainder in present life, the self-enlightened ones, the bodhisattvas who will surpass the stages of voice-hearers and self-enlightened ones and dwell peacefully in the stage of great bodhisattva, the bodhisattvas who will cultivate the three kinds of perfect knowledge and become awakened to attain the unsurpassed, perfect, and universal bodhi,

and the Thus-Comers who possess great powers to turn the wonderful dharma wheel and deliver and benefit immeasurable and countless sentient beings letting them attain ultimate peace and happiness in nirvana. Great bodhisattvas should not dwell in such differences. Why? If they do, they will adopt attainment as skillful means.

"Furthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not dwell in this thought, 'After cultivating well the four bases of power, I should dwell peacefully in such superior samadhi. Because of the powers caused by this samadhi, my lifespan will extend to as many kalpas as the sands of the Ganges.' They should not dwell in this thought, 'I will live on endlessly.' They should not dwell in this thought, 'I will achieve the thirty-two perfect major marks, and each mark will manifest the beauty and dignity of one hundred kinds of happiness, and all sentient beings who happen to see me will attain great benefits and happiness.' They should not dwell in this thought, 'I will achieve the eighty distinguishing minor features with each feature comprising immeasurable rare superior things, and all sentient beings who happen to see me will attain great benefits and happiness.' They will not dwell in this thought, 'I will live peacefully in a dignified and purified land, which is so spacious that each direction covers as many worlds as the sands of the Ganges.' They should not dwell in this thought, 'I will sit peacefully and firmly on a diamond throne, which spreads as wide as the large threefold thousand-world.' They should not think: 'I will sit peacefully and firmly under a bodhi tree, which is tall and widespread, decorated and dignified with various treasures. The wonderful fragrances emitting from the tree will permeate air and create a misty atmosphere, those who smell it will get rid of greed, anger, and ignorance immediately; their numberless and boundless physical illnesses will also be cured. Those who smell the bodhi tree will stay away from any intention to aspire to voice-hearers and self-enlightened ones. They will certainly attain the unsurpassed, perfect, and universal bodhi.' They should not dwell in this thought: 'I wish I will own a dignified and purified Buddha land in which defilements and evils do not exist.' Why? If they dwell in these thoughts, they will adopt attainment as skillful means.

"Furthermore, Kausika, when practicing the fathomless prajna paramita, great bodhisattvas should not dwell in these thoughts: 'I wish in the pure Buddha land that I will establish, there will be no attachment to the names and the sounds of the aggregates of matter, feeling, and so forth, and consciousness. There will be no attachment to the names and the

sounds of the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image sphere; the eye realm, ear realm, and so forth, and conscious realm; the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; the feelings produced by eye contact, ear contact, and so forth, and conscious contact. There will be no attachment to the names and the sounds of the earth realm, water realm, and so forth, and consciousness realm. There will be no attachment to the names and the sounds of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes. There will be no attachment to the names and the sounds of ignorance, action, and so forth, and old age and death. There will be no attachment to the names and the sounds of giving paramita, pure-precept paramita, and so forth, and prajna paramita; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the realm of termination, realm of getting away, and so forth, and the unconditioned realm; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; and the liberation gates of emptiness, formlessness, and nonaspiration. There will be no attachment to the names and the sounds of the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud. There will be no attachment to the names and the sounds of the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; and the thirty-two perfect major marks and eighty distinguishing minor features. There will be no attachment to the names and the sounds of staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. There will be no attachment to the names and the sounds of voice-hearers, self-enlightened ones, and the great vehicle, or to the names and the sounds of stream-entry aspiration, stream-entry effect, and so forth, and bodhisattva and the Thus-Comer.' Why? If they dwell in these thoughts, they will adopt attainment as expedience.

"Why? When the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones attained the unsurpassed, perfect, and universal bodhi, they realized that all dharmas are nonexistent, and all names and sounds are unattainable. When great bodhisattvas dwell in the stage of nonregression, they will also see that the dharmas are nonexistent, and all names and sounds are unattainable.

(Well-Appearing One enumerated varied forms in which great bodhisattvas should not dwell or to which they should not become attached.)

"Kausika, these are the forms of the fathomless prajna paramita in which great bodhisattvas should and should not dwell. Kausika, the great bodhisattvas should adopt nonattainment as skillful means to learn the phenomena in which they should and should not dwell."

Meanwhile, Sariputra had such a thought in his mind, "If great bodhisattvas, when practicing the fathomless prajna paramita, should not dwell in all dharmas, why should they dwell in the fathomless prajna paramita?"

The long-lived sage Well-Appearing One knew what Sariputra had in his mind, so asked, "What do you think about this? Where do the Thus-Comers' minds dwell?"

Sariputra replied, "The Thus-Comers' minds dwell nowhere. Why? The Buddhas' minds do not dwell in the aggregates of matter, feeling, and so forth, and consciousness. The Thus-Comers' minds do not dwell in the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image sphere; the eye realm, ear realm, and so forth, and conscious realm; the sight realm, sound realm, and so forth, and mental-image realm; the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; the feelings produced by eye contact, ear contact, and so forth, and conscious contact. The Buddhas' minds do not dwell in the earth realm, water realm, and so forth, and consciousness realm; cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes; ignorance, action, and so forth, and old age and death; the conditioned and unconditioned realms; giving paramita, pure-precept paramita, and so forth, and

prajna paramita; realness, dharma realm, and so forth, and the realm of the inconceivable; and the realm of termination, realm of getting away, and so forth, and the unconditioned realm. The Buddhas' minds do not dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; and the liberation gates of emptiness, formlessness, and nonaspiration. The Buddhas' minds do not dwell in the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud. The Buddhas' minds do not dwell in the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? It is because all dharmas are unattainable. Therefore, the Thus-Comers' minds neither dwell nor not dwell in all dharmas."

(Sariputra stated that the Thus-Comers' minds dwell nowhere; they neither dwell nor not dwell in all dharmas.)

Meanwhile, the long-lived sage Well-Appearing One said to Sariputra, "So do the great bodhisattvas. When they practice and stay in the fathomless prajna paramita, their minds neither dwell nor not dwell in all dharmas, just like the Thus-Comers' minds do. Why? When practicing the fathomless prajna paramita, great bodhisattvas dwell in prajna paramita, but they neither dwell nor not dwell in the aggregates of matter, feeling, thinking, action, and consciousness, and so on, and the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. Why? Sariputra, it is because the dharmas, such as matter, feeling, and so forth are without dualistic phenomena. Sariputra, great bodhisattvas should learn to adopt nonattainment as skillful means to neither dwell nor not dwell in the phenomena of the fathomless prajna paramita."

(Well-Appearing One agreed with Sariputra and added that great bodhisattvas also neither dwell nor not dwell in all dharmas because the phenomena of all dharmas are not dualistic.)

At that time, the heavenly sons among the audience thought, ‘The words and the spells spoken by yaksas and so forth are so different and mystic, but we can understand them. The venerable Well-Appearing One has expressed and demonstrated his ideas about the fathomless prajna paramita with all possible ways and languages, but we just cannot understand.”

The long-lived sage Well-Appearing One could read various heavenly sons’ minds, so he said, “Can you understand what I say?”

The heavenly sons replied, “No, we cannot understand the profound words and meanings that the venerable one said about prajna paramita.”

The long-lived sage Well-Appearing One said, “I haven’t said a word about the fathomless prajna paramita, and you haven’t heard any word either, so how can you understand me? Why? Heavenly sons, in the meanings conveyed by the fathomless prajna paramita, all kinds of written and spoken words are far away. In them, the speaker, the listeners, and the ones who can understand are all unattainable. So are the subtle and fathomless meanings of the unsurpassed, perfect, and universal bodhi realized and attained by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.

“You must know, heavenly sons, if a Buddha made a transformed Buddha, and this transformed Buddha again made a big crowd of transformed four kinds of people coming to attend the assembly to listen to the dharma teaching. What do you think about this? Are there real speaker, listeners, and ones who understand?”

Various heavenly sons replied, “No, great virtuous one.”

Well-Appearing One continued, “Therefore, heavenly sons, all dharmas are like the transformed illusions. The meanings of the fathomless prajna paramita, the speaker, the listeners, and the ones who can understand are all unattainable.

“You must know, heavenly sons, if someone dreamed that the Buddha was teaching the dharma to the public. What do you think about this? Are the speaker, the listeners, and the ones who can understand existent?”

Various heavenly sons replied, “No, great virtuous one.”

Well-Appearing One replied, “Heavenly sons, because all dharmas are like dreams, within the meanings that are correspondent with the fathomless prajna paramita, the speaker, the listeners, and the ones who can understand are all unattainable.

(Well-Appearing One used similes to explain that the meanings of prajna paramita and the relevant people are unattainable.)

“Heavenly sons, two people live on the opposite sides of the same valley. As both admire the Buddha, the dharma, and the sangha simultaneously, can one hear and understand the other?”

Various heavenly sons replied, “No, great virtuous one.”

Well-Appearing One said, “Heavenly sons, all dharmas thus are like echoes. In the meanings correspondent with the fathomless prajna paramita, the speaker, the listeners, and the ones who can understand are all unattainable.

“Heavenly sons, a conjurer or disciples transformed four kinds of people and a Buddha who was giving a dharma talk at an intersection of a four-way road. What do you think about this? Are the speaker, the listeners, and the ones who can understand real?”

Various heavenly sons replied, “No, great virtuous one.”

Well-Appearing One said, “Heavenly sons, all dharmas thus are like transformed beings. In the meanings correspondent with the fathomless prajna paramita, the speaker, the listeners, and the ones who can understand are all unattainable.

“Heavenly sons, you must know that because of this cause and condition, I haven’t spoken a word correspondent with the meanings of the fathomless prajna paramita, and you haven’t heard any word either. So, how can you understand me?”

Meanwhile, the heavenly sons thought again, “The great virtuous one has tried all possible expedient ways to explain to us the fathomless prajna paramita, but its essential meanings are so profound and subtle that it turns our very difficult for us to imagine and understand.”

The long-lived sage could read their minds, so he said, “You must know, heavenly sons, the aggregates of matter, feeling, thinking, action, and consciousness are not profound and subtle at all. Why? Heavenly sons, the self-natures of the aggregates of matter, feeling, and so forth, are not profound and subtle. And so on, the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are not profound and subtle either. Why? Heavenly sons, it is because their self-natures are not profound and subtle.”

Meanwhile, the heavenly sons thought again, “The great virtuous Well-Appearing One has not established the aggregates of matter, feeling, thinking, action, and consciousness in the dharma teaching given by him. Why? It is because the natures of the aggregates of matter, feeling, and so forth are unspeakable. He has not established the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena either. Why? It is because the natures of the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena are unspeakable. The great virtuous Well-Appearing One has not, in his dharma teaching, established stream-entry aspiration and stream-entry effect, once-return aspiration and once-return effect, nonreturn aspiration and nonreturn effect, arhat aspiration and arhat effect, self-enlightenment aspiration and self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas. Why? It is because the natures of stream-entry aspiration, stream-entry effect, and so forth are unspeakable. In the dharma teaching given by the great virtuous Well-Appearing One, no written and spoken languages are established. Why? It is because all written and spoken languages are unspeakable.”

The long-lived sage Well-Appearing One could read these heavenly sons’ thoughts, so he said, “Yes, it is as you think. The aggregates of matter, feeling, and so forth, and the unsurpassed bodhi and the written and spoken languages are unspeakable. Therefore, in the meanings correspondent with the fathomless prajna paramita, the speaker, listeners, and the ones who can

understand are nonexistent. Because of this reason, you should cultivate deep and solid forbearance in various dharmas as I taught. Heavenly sons, you must know that those who would like to realize and dwell in stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi of the Buddhas should practice this forbearance since the time of beginning to aspire to until attaining the ultimate bodhi. Heavenly sons, great bodhisattvas thus should dwell in and cultivate diligently and tirelessly the fathomless prajna paramita that is without speaking, listening, and understanding."

Meanwhile, the heavenly sons thought again, "Which dharmas is great virtuous Well-Appearing One teaching for which sentient beings?"

The long-lived sage Well-Appearing One knew what heavenly sons thought about, so he said, "Heavenly sons, you must know that I am teaching illusory, transformed, and dream-like dharma to illusory, transformed, and dream-like sentient beings. Why? The listeners will not hear, understand, or realize the dharma that is taught."

(Well-Appearing One said that he was teaching illusory, transformed, and dream-like dharma for illusory, transformed, and dream-like sentient beings.)

In the meantime, the heavenly sons asked, "Are the dharma speaker, listeners, and the dharma taught illusory, transformed, and like dreams?"

Well-Appearing One replied, "Yes, it is as you say. It is like illusory sentient beings who speak illusory dharma to illusory listeners, transformed sentient beings who speak transformed dharma to transformed listeners, or dream-like sentient beings who speak dream-like dharma to dream-like listeners. Heavenly sons, you must know that the 'I,' the sentient being, and so forth, and the viewer are illusory, like transformed things or what one sees in dreams. The aggregates of matter, feeling, and so forth, and consciousness are illusory, like transformed things or what one sees in dreams. And so on, stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi of the Buddhas are illusory, like transformed things or what one sees in dreams."

(Well-Appearing One stated that all dharmas are illusory, like transformed things or what one sees in dreams.)

Meanwhile, the heavenly sons asked Well-Appearing One again, “Great virtuous one, you have said that the ‘I,’ the sentient being, and so forth, and the bodhi are illusory, like transformed things or what one sees in dreams. Will you also say that nirvana is illusory, like transformed things or what one sees in dreams?”

Well-Appearing One replied, “I have said that the ‘I,’ the sentient being, and so forth, and the bodhi are illusory, like transformed things or what one sees in dreams. I will say nirvana is illusory, like transformed things or what one sees in dreams. Even if there is any dharma that goes beyond nirvana, I will also say it is illusory, like transformed things or what one sees in dreams. Why? Heavenly sons, illusions, transformed things, and dreams are not different or separate from all dharmas, and so forth, and nirvana.”

(Illusions, transformed things, and dreams are not different or separate from various dharmas and nirvana.)

At that time, the long-lived sages Sariputra, Mahamaudgalyayana, Mahākauṣṭhila, Pūrna (Fully Loving-Kind One), Mahākātyāyana, Mahakasyapa, and other senior voice-hearers, and immeasurable hundreds of thousands of great bodhisattvas all raised their voices simultaneously asking the long-lived sage Well-Appearing One, “The prajna paramita that you taught is so profound, difficult to see and realize, and tranquil and subtle that it goes beyond one’s reflection and imagination. It is the superior and the uppermost one. But who can believe in and accept it?”

At that time, Joyfully Celebrating One (Ananda) said to the great voice-hearers and the great bodhisattvas, “The nonregressive great bodhisattvas will deeply believe in and embrace this prajna paramita. Immeasurable arhats who have terminated permanently all flaws, seen holy truths, looked at the origin and most fundamental part of various profound dharmas, and fulfilled all aspirations will also deeply believe in and embrace this prajna paramita. Immeasurable wise and intelligent good gentlemen and gentlewomen who have in the past stayed close and made offerings respectfully to countless hundreds of thousands of koti nayuta of Buddhas, and have

made grand vows, planted various virtuous roots, and been influenced by virtuous friends will also develop deep belief in this prajna paramita and embrace it.

(Ananda identified who would deeply believe in and accept the fathomless prajna paramita. He explained why in the next paragraph.)

"Why? All these holy ones can remain indifferent to the differences between dharmas and nondharmas. Namely, they do not distinguish among matter, feeling, thinking, action, and consciousness, and so forth, and conditioned and unconditioned dharmas, nor do they distinguish if these dharmas are empty or not empty, with form or without form, with aspiration or without aspiration, tranquil or not tranquil, getting away or not getting away, arising or not arising, and extinguishing or not extinguishing. Because of this cause and condition, they can deeply believe in and embrace prajna paramita."

In the meantime, the long-lived sage Well-Appearing One said to various heavenly sons, "Such prajna paramita is so profound that it is very difficult to see or become awakened to. It is so tranquil and subtle that it is very difficult to contemplate or imagine. It transcends the level of reflection. It is the superior one. It is the best one. No one can believe in or embrace it. Why? It is because within it, no dharma can be manifested or demonstrated. Because no dharma can be manifested or demonstrated, no believer or receiver is attainable."

(Well-Appearing One also explained why prajna paramita is difficult to contemplate and imagine.)

In the meantime, Sariputra asked Well-Appearing One, "Aren't the dharmas correspondent with the three vehicles, namely, the voice-hearer vehicle, the self-enlightened one vehicle, and the unsurpassed vehicle extensively spoken in the fathomless teaching of prajna paramita? Aren't various paths of bodhisattva from the initial aspiration, the second aspiration, and so forth, and the tenth aspiration, including the cultivation of giving paramita, pure-precept paramita, and so forth, and prajna paramita; the dwelling in internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; the dwelling in realness, dharma realm, and so forth, and the realm of inconceivable; the dwelling in the realm of termination, realm of getting away, and so forth, and the unconditioned realm; the dwelling in the noble truths

of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The paths of bodhisattva also include the cultivation of the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness, formlessness, and nonaspiration; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; and the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. Aren't these paths of bodhisattva mentioned above extensively taught in the fathomless prajna paramita?

"Aren't the superior supernatural powers of various great bodhisattvas also extensively taught in the fathomless prajna paramita? These superior supernatural powers include, for instance, the great bodhisattvas diligently cultivate the fathomless prajna paramita and thus are reborn through transformation; they are able to play nonregressive supernatural powers freely, understand insightfully and thoroughly immeasurable dharma gates, travel from one Buddha land to the other, make offerings respectfully to various Buddhas, the World-Honored Ones, esteem and acclaim them, plant various virtuous roots, and accept and embrace correct dharma at various Buddhas' places; they stay in correct mindfulness of the unsurpassed, perfect, and universal bodhi, dwell in superior concentrations at all times, and stay away from restless and turbulent conditions of mind; and because of this cause and condition, they can attain unhindered talent of debate, fluent and uninterrupted debate, error-free debate, perfect responding to others' challenges, quick debate, giving speeches rich in content and meaning, and other superior and wonderful talent of debate."

Well-Appearing One replied, "Yes, it is as you say. In this fathomless teaching of prajna paramita, the dharmas correspondent with the three vehicles, and so forth, and superior supernatural powers of bodhisattvas and the outstanding and wonderful talent of debate in the world are extensively taught by adopting nonattainment as skillful means."

Meanwhile, Sariputra asked Well-Appearing One, “In the fathomless teaching of prajna paramita, which dharmas are taught by adopting nonattainment as skillful means?”

Well-Appearing One replied, “The ‘I,’ the sentient being, and so forth, and the viewer are taught by adopting nonattainment as skillful means. Matter, feeling, and so forth, and consciousness; the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image sphere; the eye realm, ear realm, and so forth, and conscious realm; the sight realm, sound realm, and so forth, and mental-image realm; the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; and the feelings produced by eye contact, ear contact, and so forth, and conscious contact are taught by adopting nonattainment as skillful means. The earth realm, water realm, and so forth, and consciousness realm; cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes; ignorance, action, and so forth, and old age and death; giving paramita, pure-precept paramita, and so forth, and prajna paramita; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; and the realm of termination, realm of getting away, and so forth, and the unconditioned realm are all taught by adopting nonattainment as skillful means. The noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; and the liberation gates of emptiness, formlessness, and nonaspiration are taught by adopting nonattainment as skillful means. The stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of

all phenomena; stream-entry aspiration and stream-entry effect, once-return aspiration and once-return effect, and so forth, and the great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are taught by adopting nonattainment as skillful means."

Meanwhile, Sariputra asked Well-Appearing One, "Based on what cause and condition are the dharmas correspondent with the three vehicles extensively taught by adopting nonattainment as skillful means in the fathomless prajna paramita? Based on what cause and condition are various paths of bodhisattva including the initial aspiration, the second aspiration, and so forth, and the tenth aspiration extensively taught by adopting nonattainment as skillful means in the fathomless parjna paramita? Based on what cause and condition are the dharmas correspondent with the three vehicles, and so forth, and the superior supernatural powers of bodhisattvas and the wonderful talent of debate in the world extensively taught by adopting nonattainment as skillful means in the fathomless prajna paramita?"

Well-Appearing One replied, "Sariputra, because the self-natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are empty, the dharmas correspondent with the three vehicles are extensively taught by adopting nonattainment as skillful means in this fathomless prajna paramita. Sariputra, because the self-natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are empty, various paths of bodhisattva including the initial aspiration, the second aspiration, and so forth, and the tenth aspiration are extensively taught by adopting nonattainment as skillful means in the fathomless parjna paramita. Sariputra, because the self-natures of internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are empty, the dharmas correspondent with the three vehicles, and so forth, and superior supernatural powers of bodhisattvas and the wonderful talent of debate in the world are extensively taught by adopting nonattainment as skillful means. Why? It is because all dharmas are empty; they are all unattainable in the final analysis."

(Well-Appearing One said that all superior holy dharmas and the abilities of bodhisattvas are extensively taught in the fathomless prajna paramita by adopting nonattainment as skillful means.)

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Chapter 4

Heavenly Emperor Indra

Section 3

(In the Third Assembly)

At that time, Heavenly Emperor Indra and all heavenly beings from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Ultimate Form had this thought in mind, “The venerable Well-Appearing One has showered great bodhisattvas with magnificent dharma rain under the support of the supernatural powers of the Buddha. Now we should transform exquisite flowers and make them as offerings to the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, the great bodhisattvas, the monastics, the venerable Well-Appearing One, and the fathomless prajna paramita.

After having such a thought, Heavenly Emperor Indra and various heavenly beings made transformed wonderful-sound flowers and scattered them as offerings. At that time, the entire large threefold thousand-world was full of flowers. The Buddha’s supernatural powers transformed these flowers into a flower platform, impressive and unique, and as spacious as the threefold thousand-world.

Witnessing what was happening, the long-lived sage Well-Appearing One thought to himself, “These scattered flowers are so unique that I have never ever seen before. They must not come from grass or the trees in waters or on land, rather coming from the hearts of various heavenly beings.”

Heavenly Emperor Indra knew what Well-Appearing One was thinking, so said to him, “These flowers did not grow from grass or trees grown in waters or on land. They were transformed from the hearts of various heavenly beings.”

At that time, Well-Appearing One said to Emperor Indra, “But a flower without arising is not a flower.”

Heavenly Emperor Indra asked, “Do only flowers not arise? Do all dharmas not arise?”

Well-Appearing One replied, “Not only flowers but all dharmas do not arise. Why? Kausika, matter does not arise, and feeling, thinking, action, and consciousness do not arise. Because they do not arise, they are not matter, feeling, and so forth, and consciousness. Why? The dharmas without arising are apart from nonsensical arguments, so they should not be regarded or established as matter, feeling, and so forth. So are the eye sphere, ear sphere, and so forth, and conscious sphere; the sight sphere, sound sphere, and so forth, and mental-image sphere, the eye realm, ear realm, and so forth, and conscious realm; the sight realm, sound realm, and so forth, and mental-image realm; the eye consciousness realm, ear consciousness realm, and so forth, and conscious consciousness realm; the eye contact, ear contact, and so forth, and conscious contact; the feelings produced by eye contact, ear contact, and so forth, and conscious contact; the earth realm, water realm, and so forth, and consciousness realm; cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes; ignorance, action, and so forth, and old age and death; giving paramita, pure-precept paramita, and so forth, and prajna paramita; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness, formlessness, and nonaspiration; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of the Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; the five eyes and six supernatural powers; the Buddha’s ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the stream-entry aspiration and stream-entry effect, once-return aspiration and once-return effect, and so forth, and all great bodhisattva actions and

the unsurpassed, perfect, and universal bodhi of the Buddhas; the stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones."

(Well-Appearing One replied to Heavenly Emperor Indra that not only flowers but all dharmas do not arise.)

In the meantime, Heavenly Emperor Indra thought to himself, "The venerable Well-Appearing One has profound wisdom; he talks about the nature of various dharmas without destroying their provisional names."

The Buddha could read his mind, so confirmed what he thought and said, "It is as what Kausika thought, the long-lived sage Well-Appearing One has profound wisdom; he can talk about the nature of various dharmas without destroying their provisional names."

Meanwhile, Heavenly Emperor Indra said to the Buddha, "The venerable Well-Appearing One has talked about the nature of dharmas without destroying their provisional names. Which of these dharma names remain unaffected?"

The Buddha replied to Heavenly Emperor Indra, "Kausika, matter, feeling, and so forth, and consciousness are merely provisional names. These provisional names are not apart from dharma nature. The long-lived sage Well-Appearing One has talked about the nature of matter, feeling, and so forth without destroying the provisional names of matter, feeling, and so forth. Why? The nature of matter, feeling, and so forth is neither destructible nor indestructible. Therefore, what Well-Appearing One talks about is also neither destructible nor indestructible. So are the teachings given by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Kausika, the long-lived sage Well-Appearing One has talked about the nature of these dharmas without destroying the provisional names of these dharmas."

(The Buddha taught that the nature of dharmas is neither destructible nor indestructible.)

At that time, Well-Appearing One said to Heavenly Emperor Indra, "Kausika, yes, it is as the Buddha says. All dharmas are nothing other than provisional names. Kausika, after being aware that all dharmas are merely provisional names, great bodhisattvas should learn prajna

paramita. Kausika, when learning this way, the great bodhisattvas should not learn from matter, or from feeling, thinking, action, and consciousness. Why? It is because the great bodhisattvas will not see matter or feeling, thinking, action, and consciousness, so they cannot learn from them. And so on, they will not see various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, so they cannot learn from them."

In the meantime, Heavenly Emperor Indra asked Well-Appearing One, "Why do great bodhisattvas not see matter, feeling, thinking, action, and consciousness, and so forth, and all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones so that they cannot learn from them?"

Well-Appearing One replied, "Kausika, matter and its nature are empty; feeling, thinking, action, and consciousness and their natures are empty. And so on, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their natures are empty too. Kausika, because of this cause and condition, the great bodhisattvas do not see matter, feeling, thinking, action, consciousness, and so on, and all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, therefore, they cannot learn from them. Why? Kausika, because matter is empty, they cannot see empty matter; because matter is empty, they cannot learn from empty matter. And so on, because the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are empty, they cannot see empty Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Because the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are empty, they cannot learn from the empty Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.

(Well-Appearing One explained in terms of ultimate meaning that great bodhisattvas cannot see various dharmas so they cannot learn from them.)

"Kausika, if great bodhisattvas do not learn from emptiness, they do learn from emptiness. Why? It is because of nonduality. Kausika, if great bodhisattvas do not learn from empty matter, empty feeling, and so forth, and the empty Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, they do learn from empty matter, empty

feeling, and so forth, and the empty Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Why? It is because of nonduality.

(Well-Appearing One further said that because various dharmas are empty, great bodhisattvas cannot learn from them. As they do not learn from empty dharmas, they do learn from them. Learning and not learning, like all other dharmas, are not dualistic.)

"Kausika, if great bodhisattvas adopt nonduality as skillful means to learn from empty matter, empty feeling, and so forth, and empty Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, they will be able to adopt nonduality as skillful means to learn from giving paramita, pure-precept paramita, and so forth, and prajna paramita; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the realm of termination, realm of getting away, and so forth, and the realm of unconditioned reality; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness, formlessness, and nonaspiration; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; the thirty-two perfect major marks and eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all Samadhi gates; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; the stream-entry aspiration and stream-entry effect, once-return aspiration and once-return effect, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas; and the stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Kausika, if great bodhisattvas adopt nonduality as skillful means to learn from giving paramita, pure-precept paramita, and so forth, and the Thus-Comers, Ones Worthy of

Offerings, Perfectly and Universally Enlightened Ones, they also can adopt nonduality as skillful means to learn from immeasurable and boundless unbelievable pure Buddha dharma.

"Kausika, if great bodhisattvas can adopt nonduality as skillful means to learn from immeasurable and boundless unbelievable pure Buddha dharma, then these great bodhisattvas will not learn to increase or decrease matter, feeling, and so forth, and to increase or decrease all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Why? Kausika, it is because matter, feeling, and so forth, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are not dualistic.

"Kausika, if great bodhisattvas do not learn to increase or decrease matter, and so forth, and increase or decrease all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, then these great bodhisattvas will not learn to absorb or destroy matter, feeling, and so forth, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Why? Kausika, absorption and destruction are not dualistic."

(Well-Appearing One continued to say that if great bodhisattvas can adopt nonduality as skillful means to learn from these dharmas as mentioned, they will be able to learn from numberless inconceivable Buddha dharma, then they will not increase or decrease, absorb or destroy various dharmas, it is because all are not dualistic.)

Meanwhile, Sariputra asked Well-Appearing One, "Do great bodhisattvas not learn to absorb or destroy matter, feeling, and so forth, and all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when they learn this way?"

Well-Appearing One replied, "Sariputra, when learning this way, great bodhisattvas will not learn to absorb or destroy matter, feeling, and so forth, and all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones."

Meanwhile, Sariputra asked Well-Appearing One, "Why do great bodhisattvas not learn to absorb or destroy matter, feeling, and so forth, and all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when they learn this way?"

Well-Appearing One replied, “When great bodhisattvas learn this way, they will not see any matter, feeling, and so forth, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones that can be absorbed or destroyed. They even will not see the ones who can absorb or destroy. Why? Sariputra, it is because the subjects and objects inside or outside dharmas are empty and unattainable. Sariputra, when learning prajna paramita, if great bodhisattvas do not see all dharmas that can be absorbed or destroyed, or the ones who absorb or destroy, they will attain the perfect knowledge of all perfect knowledge quickly.”

Meanwhile, Sariputra asked Well-Appearing One, “Will the great bodhisattvas attain the perfect knowledge of all perfect knowledge quickly if they learn prajna paramita this way?”

Well-Appearing One replied, “Sariputra, if the great bodhisattvas learn prajna paramita this way, they will attain the perfect knowledge of all perfect knowledge quickly. Why? Sariputra, it is because these great bodhisattvas will adopt nonabsorbing and nondestruction of all dharmas as skillful means when they learn prajna paramita.”

In the meantime, Sariputra asked Well-Appearing One, “Why will the great bodhisattvas attain the perfect knowledge of all perfect knowledge quickly if they adopt nonabsorbing and nondestruction of all dharmas as skillful means in learning?”

Well-Appearing One replied, “When practicing the fathomless prajna paramita, these great bodhisattvas will not see matter, feeling, and so forth, and consciousness as with arising or extinction, grasping or renunciation, contamination or purification, integration or disintegration, and increase or decrease, nor will they see all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones as with arising or extinction, grasping or renunciation, contamination or purification, integration or disintegration, and increase or decrease. Why? It is because all these dharmas are without self-nature and are unattainable. Thus, Sariputra, when practicing the fathomless prajna paramita, the great bodhisattvas will not see all dharmas as with arising or extinction, and so forth, and increase or decrease. If they adopt nonlearning and nonachievement as skillful means to learn and cultivate prajna paramita, they will attain the perfect knowledge of all perfect knowledge quickly.”

(In summary, Well-Appearing One said that as the ones who learn and the dharmas to be learned are empty and unattainable, great bodhisattvas will not see the dharmas as with arising or extinction, grasping or renunciation, contamination or purification, integration or disintegration, and increase or decrease. If great bodhisattvas adopt non-learning and nonachievement as skillful means, they will fulfill perfect knowledge quickly.)

At that time, Heavenly Emperor Indra asked Sariputra, “Great virtuous one, where will we look for the prajna paramita that the great bodhisattvas learn?”

Sariputra replied, “Kausika, the prajna paramita that the great bodhisattvas learn can be found in the statements mentioned earlier in the chapter entitled ‘Well-Appearing One.’”

In the meantime, Heavenly Emperor Indra asked Well-Appearing One, “Do you make Sariputra say so with your supernatural powers?”

Well-Appearing One replied, “Kausika, it is not my supernatural powers that make Sariputra say so.”

Heavenly Emperor Indra asked again, “Then whose supernatural powers have made Sariputra say so?”

Well-Appearing One replied, “The Buddha’s supernatural powers have made Sariputra say so.”

Heavenly Emperor Indra asked, “All dharmas do not have reliance. So how can Sariputra rely on Buddha’s supernatural powers to make Well-Appearing One say so?”

Well-Appearing One said, “It is as you say. All dharmas do not have reliance, so the Thus-Comer does not rely on anything, nor can anyone rely on him. It is in terms of worldly perspective to talk about reliance this way.

“Kausika, the Thus-Comer is unattainable with or apart from nonreliance. In the realness of nonreliance, the Thus-Comer is unattainable, and in the Thus-Comer, the realness of nonreliance is unattainable too. In the dharma nature of nonreliance, the Thus-Comer is unattainable, and in the Thus-Comer, the dharma nature of nonreliance is unattainable too.

"Kausika, the Thus-Comer is unattainable with or apart from matter. In the realness of matter, Thus-Comer is unattainable, and in Thus-Comer, the realness of matter is unattainable too. In the dharma nature of matter, Thus-Comer is unattainable, and in Thus-Comer, the dharma nature of matter is unattainable too. And so on, Thus-Comer is unattainable with or apart from the perfect knowledge of all phenomena. In the realness of the perfect knowledge of all phenomena, Thus-Comer is unattainable, and in Thus-Comer, the realness of the perfect knowledge of all phenomena is unattainable. In the dharma nature of the perfect knowledge of all phenomena, Thus-Comer is unattainable, and in Thus-Comer, the dharma nature of the perfect knowledge of all phenomena is unattainable too. Why? Kausika, Thus-Comer and matter neither combine nor separate. The Thus-Comer and the realness of matter neither combine nor separate, and the Thus-Comer and the realness apart from matter neither combine nor separate. The Thus-Comer and the dharma nature of matter neither combine nor separate, and the Thus-Comer and the dharma nature apart from matter neither combine nor separate. And so on, the Thus-Comer and the realness of the perfect knowledge of all phenomena neither combine nor separate, and the Thus-Comer and the realness apart from the perfect knowledge of all perfect knowledge neither combine nor separate. The Thus-Comer and the dharma nature of the perfect knowledge of all phenomena neither combine nor separate, and the Thus-Comer and the dharma nature apart from the perfect knowledge of all phenomena neither combine nor separate.

"Kausika, the venerable Sariputra has said that all dharmas are neither together nor apart, neither combine nor separate. As we say that we rely on Thus-Comer's supernatural powers, we rely on nonreliance.

(Well-Appearing One summarized Sariputra's statement in this paragraph.)

"Furthermore, Kausika, you asked earlier 'Where will great bodhisattvas look for prajna paramita when they learn prajna paramita?' Kausika, when learning prajna paramita, great bodhisattvas should not look for prajna paramita within or apart from matter, feeling, and so forth, and the perfect knowledge of all phenomena. Why? All these dharmas, such as being with matter, being apart from matter, being with the perfect knowledge of all phenomena, being apart from the perfect knowledge of all phenomena, prajna paramita, great bodhisattvas, and the pursuit of all these dharmas, neither combine nor separate. They are immaterial, invisible,

unsubstantial, and with only one form, that is, formlessness. Why? Kausika, all these dharmas are nonexistent and unattainable. Given this fact, the prajna paramita that great bodhisattvas learn is neither material nor immaterial; it is neither the perfect knowledge of all phenomena nor apart from the perfect knowledge of all phenomena; it is neither the realness of matter nor apart from the realness of matter; it is neither the realness of the perfect knowledge of all phenomena nor apart from the realness of the perfect knowledge of all phenomena; it is neither the dharma nature of matter nor apart from the dharma nature of matter; it is neither the dharma nature of the perfect knowledge of all phenomena nor apart from the dharma nature of the perfect knowledge of all phenomena."

(Responding to Kausika's question, Well-Appearing One said that great bodhisattvas should not look for prajna paramita within or apart from various dharmas. The prajna paramita is neither with nor apart from various dharmas as all dharmas are immaterial, invisible, unsubstantial, and with only one form, that is, formlessness. All dharmas are nonexistent and unattainable.)

In the meantime, Heavenly Emperor Indra said to Well-Appearing One, "The prajna paramita that various great bodhisattvas learn is the great paramita, the immeasurable paramita, and the boundless paramita. Various stream-entry practitioners have learned it and attained stream-entry effect. Various once-return practitioners have learned it and attained once-return effect. Various nonreturn practitioners have learned it and attained nonreturn effect. Various arhat practitioners have learned it and attained arhat effect. Various self-enlightenment bodhi practitioners have learned it and attained self-enlightenment bodhi. Various great bodhisattvas have learned it and are able to assist sentient beings to mature and dignified and purified Buddha lands, and thus attain the unsurpassed, perfect, and universal bodhi."

Well-Appearing One replied, "Yes, it is as you say. Why? Kausika, because matter is great, the prajna paramita that great bodhisattvas learn is also great. And so on, because the perfect knowledge of all phenomena is great, the prajna paramita that great bodhisattvas learn is also great. Why? Matter, feeling, and so forth, and the perfect knowledge of all phenomena in the past, future, and present are all unattainable, so they are great. Because they are great, the prajna paramita that great bodhisattvas learn is also great.

(Well-Appearing One confirmed Kausika's statement that prajna paramita is the great paramita. The voice-hearers, self-enlightened ones, and bodhisattvas have learned it to achieve voice-hearer effect, self-enlightenment bodhi, or the unsurpassed bodhi. Well-Appearing One further explained why prajna paramita is great, immeasurable, and boundless.)

"Kausika, matter is immeasurable, so the prajna paramita that great bodhisattvas learn is also immeasurable. And so on, the perfect knowledge of all phenomena is immeasurable, so the prajna paramita that great bodhisattvas learn is also immeasurable. Why? Like empty space, the quantity of matter, feeling, and so forth, and the perfect knowledge of all phenomena is unattainable, so matter, feeling, and so forth are immeasurable. Kausika, because empty space is immeasurable, matter, feeling, and so forth are immeasurable. Because matter, feeling, and so forth are immeasurable, the prajna paramita that great bodhisattvas learn is also immeasurable.

"Kausika, matter is boundless, so the prajna paramita that great bodhisattvas learn is boundless. And so on, the perfect knowledge of all phenomena is boundless, so the prajna paramita that great bodhisattvas learn is boundless. Why? Like empty space, the centers and borders of matter, feeling, and so forth, and the perfect knowledge of all phenomena are unattainable, so matter, feeling, and so forth are boundless. Kausika, because empty space is boundless, matter, feeling, and so forth are boundless. Because matter, feeling, and so forth are boundless, the prajna paramita that great bodhisattvas learn is also boundless.

"Furthermore, Kausika, the objects perceived are boundless, so the prajna paramita that great bodhisattvas learn is also boundless. "

Heavenly Emperor Indra asked, "Why is the prajna paramita that great bodhisattvas learn boundless because the objects perceived are boundless?"

Well-Appearing One replied, "Because the objects perceived by the perfect knowledge of all perfect knowledge are boundless, the prajna paramita that great bodhisattvas learn is also boundless.

"Furthermore, Kausika, because the objects perceived by dharma realm are boundless, the prajna paramita that great bodhisattvas learn is also boundless."

Heavenly Emperor Indra asked, “Why is the prajna paramita that great bodhisattvas learn boundless because the objects perceived by dharma realm are boundless?”

Well-Appearing One replied, “Because dharma realm is boundless, the objected perceived are also boundless. Because the objects perceived are boundless, dharma realm is boundless. Because the objects perceived by dharma realm are boundless, the prajna paramita that great bodhisattvas learn is also boundless.

“Furthermore, Kausika, because the objects perceived by realness are boundless, the prajna paramita that great bodhisattvas learn is also boundless.”

Heavenly Emperor Indra asked, “Why is the prajna paramita that great bodhisattvas boundless because the objects perceived by realness are boundless?”

Well-Appearing One replied, “Because realness is boundless, the objects perceived are also boundless. Because the objects perceived are boundless, realness is also boundless. Because the objects perceived by realness are boundless, the prajna paramita that great bodhisattvas learn is also boundless.

“Furthermore, Kausika, because sentient beings are boundless, the prajna paramita that great bodhisattvas learn is also boundless.”

Heavenly Emperor Indra asked, “Why is the prajna paramita that great bodhisattvas learn boundless because sentient beings are boundless?”

Well-Appearing One replied, “What do you think about sentient being? Which dharma is the designated name of sentient beings?”

Heavenly Emperor Indra replied, “Sentient being is neither the designated name of the dharma nor the designated name of nondharma. It is absorbed by a provisionally established name. It is absorbed by a name without beings. It is also absorbed by a name without conditions.”

Well-Appearing One asked again, “What do you think about this? Do the fathomless sutras of prajna paramita manifest the existence of real sentient beings?”

Heavenly Emperor Indra replied, “No, great virtuous One.”

Well-Appearing One said, “The fathomless sutras of prajna paramita do not manifest the existence of real sentient beings, so it is said that prajna paramita is boundless because both its center and edge are unattainable.

“Kausika, what do you think about this? If the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teach about the names of various sentient beings for as many kalpas as the sands of the Ganges, do sentient beings arise and extinguish during the time?”

Heavenly Emperor Indra replied, “No, great virtuous One. Why? The original natures of sentient beings are pure; they are originally nonexistent.”

Well-Appearing One said, “Because of this reason, I say that sentient beings are boundless, and so is prajna paramita that great bodhisattvas learn. Kausika, because of this cause and condition, you must know that the prajna paramita that great bodhisattvas learn is great, immeasurable, and boundless.”

Chapter 5

The Stupas

Section 1

(In the Third Assembly)

At that time, in the assembly, the heavenly beings from the realm of desire along with Heavenly Emperor Indra and so forth, and the heavenly beings from the realm, as well as King

Brahma and so forth, deities and heavenly ladies from Īśāna (Maheśvara), all admired simultaneously the long-lived sage Well-Appearing One three times for his statements. They acclaimed, “The venerable Well-Appearing One has explained the fathomless prajna paramita and the essential meanings of the cause of Buddha’s birth in the world for us with the support of the Buddha’s supernatural powers. Because great bodhisattvas have cultivated as the fathomless prajna paramita directs without staying far away from it, we will be glad to respectfully make offerings to esteem and acclaim them as we do to the Buddha. Why? It is because in the fathomless sutras of prajna paramita, no dharma is attainable. Namely, in the sutras, no matter is attainable; no feeling, thinking, action, or consciousness is attainable; and so forth, no perfect knowledge of everything, perfect knowledge of the forms of the paths, or perfect knowledge of all phenomena is attainable. Although no dharma is attainable, the holy teachings of the three vehicles are established; they are the teaching for voice-hearer, the teaching of self-enlightened one, and the unsurpassed teaching.”

At that time, the Buddha said to various heavenly beings, “Yes, it is as you say. In the fathomless teachings of prajna paramita, no matter and other kinds of dharmas are attainable, but the holy teachings of the three vehicles are established. If great bodhisattvas adopt nonattainment as skillful means to practice as prajna paramita directs without staying far away from it, you heavenly beings should most sincerely and respectfully make offerings to esteem and acclaim them as you have done to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Why? In the fathomless teachings of prajna paramita, the holy teachings of the three vehicles are widely taught, and all the teachings have indicated that the Thus-Comer is also unattainable. The Thus-Comer is unattainable either being with or apart from giving paramita, pure-precept paramita, and so forth, and prajna paramita. The Thus-Comer is unattainable either being with or apart from internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature. The Thus-Comer is unattainable either being with or apart from realness, dharma realm, and so forth, and the realm of the inconceivable. The Thus-Comer is unattainable either being with or apart from the realm of termination, realm of getting away, and so forth, and the unconditioned realm. The Thus-Comer is unattainable either being with or apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The Thus-comer is unattainable either being with or apart

from the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. The Thus-Comer is unattainable either beings with or apart from the four meditations, four immeasurable minds, and four formless concentrations. The Thus-Comer is unattainable either being with or apart from the eight liberations and nine concentrations in sequence. The Thus-Comer is unattainable either being with or apart from the liberation gates of emptiness, formlessness, and nonaspiration. The Thus-Comer is unattainable either being with or apart from the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud. The Thus-Comer is unattainable either being with or apart from the five eyes and six supernatural powers. The Thus-Comer is unattainable either being with or apart from the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power. The Thus-Comer is unattainable either being with or apart from staying in correct mindfulness and dwelling in equanimity at all times. The Thus-Comer is unattainable either being with or apart from all dharani gates and all Samadhi gates. The Thus-Comer is unattainable either being with or apart from the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena.

(The Buddha confirmed the heavenly beings' admiration of Well-Appearing One, the sutras of prajna paramita, and great bodhisattvas. He further stated that Thus-Comer is unattainable either with or apart from various dharmas.)

"You all heavenly beings must know that if great bodhisattvas adopt nonattainment as skillful means to diligently and attentively cultivate all dharmas, including giving paramita, pure-precept paramita, and so forth, and the perfect knowledge of all phenomena, they will be able to correctly cultivate prajna paramita and will never stay away from it. Therefore, you should make offerings most sincerely and respectfully to esteem and acclaim these great bodhisattvas as you do to the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One.

"You heavenly being must know that during the time when Burning Lamp Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One appeared in the world, I saw him at the four-way intersection in the capital of King Lotus. I made a five-stem flower as offerings to him. My hair was covered with mud, but I was so fortunate to hear the essential meanings of the correct dharma from him. By adopting nonattainment as skillful means, I have

never stayed away from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and so forth, and the perfect knowledge of all phenomena and the rest of immeasurable and boundless Buddha dharma. At that time, the Burning Lamp Buddha conferred on me the prophecy of attaining the unsurpassed, perfect and universal bodhi in the future, and said to me, "Good gentleman, after countless kalpas from now, in this world and in this Bhadra kalpa, the kalpa of the Sages, you will become a Buddha with Sakyamuni Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, One Perfect in Wisdom and Actions, Well-Gone One, One Who Knows the World, Unsurpassed Great Person, Taming and Guiding One, Teacher of Heavenly and Human Beings, Buddha, and Bhagavat as your names, and you will teach prajna paramita to deliver innumerable sentient beings.'"

(The Buddha described how he was conferred the prophecy of becoming a Buddha from Burning Lamp Buddha.)

Meanwhile, various heavenly beings said to the Buddha, "Such prajna paramita is so rare and special. It can make various great bodhisattvas absorb the perfect knowledge of all perfect knowledge quickly and adopt nonattainment as skillful means to neither grasp nor renounce matter, feeling, thinking, action, and consciousness, and so forth, and the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena."

At that time, the Buddha saw that the four groups of people, namely, the monks, nuns, laymen, and laywomen, had all gathered. He also saw that various great bodhisattvas and the heavenly beings of the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and Heaven of Ultimate Form were present in the assembly. So the Buddha turned to Heavenly Emperor Indra and said to him, "Kausika, if great bodhisattvas, monks, nuns, laymen, laywomen, heavenly sons, heavenly ladies, and good gentlemen and good gentlewomen stay in the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to listen to, accept, embrace, read, recite, cultivate, and learn prajna paramita diligently and attentively, reflect reasonably on it, and teach it extensively for others, then you must know that all demons and their associates cannot take advantage to harm them. Why? Kausika, it is because all these good gentlemen and gentlewomen, and so forth, will dwell firmly in emptiness,

formlessness, and nonaspiration of matter, feeling, and so forth, and of the perfect knowledge of all phenomena. Emptiness cannot take advantage of emptiness, formlessness cannot take advantage of formlessness, and nonaspiration cannot take advantage of nonaspiration. Why? It is because all these dharmas have no self-natures. Ones who take advantage, ones who are abused, and the times when and the places where the annoying and harmful things occur are all unattainable.

"Furthermore, Kausika, all human and nonhuman beings cannot take advantage of these good gentlemen and gentlewomen. Why? These good gentlemen and gentlewomen can adopt nonattainment as skillful means to always cultivate and learn loving-kindness, compassion, joy, and equanimity. Therefore, all human and nonhuman beings cannot annoy and harm them.

(The Buddha taught that if good gentlemen and gentlewomen adopt nonattainment as skillful means to learn and cultivate prajna paramita diligently and consistently, no ones, including demons, can do harm to or annoy them. Other bad things will not happen to them either.)

"Furthermore, Kausika, these good gentlemen and gentlewomen will never be harmed by various perilous and bad conditions, nor will they be killed accidentally. Why? These good gentlemen, gentlewomen, and so forth have always cultivated giving paramita, and served, nurtured, and brought peace and comfort to various sentient beings.

"Furthermore, Kausika, in this threefold thousand-world, if the heavenly beings in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Extensive Rewards have initiated an aspiration to the bodhi but have not yet heard, accepted, embraced, read, recited, cultivated diligently and attentively, or have not reflected reasonably on the fathomless prajna paramita, they should all stay in a mind in accordance with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to wholeheartedly listen to, accept, embrace, read, recite, cultivate diligently and attentively, and reflect reasonably on the fathomless prajna paramita.

(The Buddha encouraged heavenly beings to learn and cultivate prajna paramita diligently.)

"Furthermore, Kausika, if the good gentlemen, gentlewomen, and so forth stay in a mind in accordance with the perfect knowledge of all perfect knowledge and adopt nonattainment as

skillful means to wholeheartedly listen to, accept, embrace, read, recite, cultivate diligently and attentively, and reflect reasonably on the fathomless prajna paramita, they will never be scared or frightened in an uninhabited swamp, wilderness, perilous roads, or dangerous areas. Why? It is because these good gentlemen and gentlewomen have stayed in a mind in accordance with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to cultivate well internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature."

Meanwhile, in this threefold thousand-world, all heavenly beings in the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Ultimate Form put their palms together and said to the Buddha, "If good gentlemen, gentlewomen, and so forth stay in a mind in accordance with the perfect knowledge of all perfect knowledge and adopt nonattainment as skillful means to listen to, accept, read, recite, embrace, cultivate diligently and attentively, reflect reasonably on, write, explain, teach, and promulgate extensively the fathomless prajna paramita, we will always protect and support them in reverence, so they will not be annoyed or disturbed by any disasters. Why? These good gentlemen and gentlewomen are the great bodhisattvas. Because of great bodhisattvas, many sentient beings will be liberated permanently from the negative destinies, such as hells, the realm of animals, realm of ghosts, and asuras. Because of great bodhisattvas, many heavenly beings, human beings, yaksas, dragons and so forth will be liberated permanently from all kinds of disasters, plagues, poverty, starvation, thirst, cold, and heat. Because of great bodhisattvas, many heavenly beings, human beings, asuras, and so forth will be liberated permanently from all undesirable things, and wherever they live, wars will cease and all sentient beings will treat each other kindly. Because of great bodhisattvas, the path of the ten virtuous karmas; the four meditations, four immeasurable minds, and four formless concentrations; giving paramita, pure-precept paramita, and so forth, and prajna paramita; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the realm of termination, realm of getting away, and so forth, and the unconditioned realm; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness,

formlessness, and nonaspiration; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and stage of dharma cloud; the five eyes and six supernatural power; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; and the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena appear in the world. Because of great bodhisattvas, the noble families of Ksatriya, Brahman, elders, and laypersons; the kings of small countries, wheel-turning kings, and their associates will appear in the world. Because of great bodhisattvas, the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Enjoying Other-Made Changes; the Heaven of Brahma Followers, Heaven of Brahma Associates, and so forth, and the Heaven of Ultimate Form; and the Heaven of Boundless Emptiness, Heaven of Boundless Consciousness, and so forth, and the Heaven of Nonthinking and Not Nonthinking appear in the world. Because of great bodhisattvas, the stream-entry aspiration and effect, once-return aspiration and effect, nonreturn aspiration and effect, arhat aspiration and effect, and self-enlightenment aspiration and effect appear in the world. Because of great bodhisattvas, the sentient beings will be able to grow and mature, and the Buddha lands will be dignified and purified. Because of great bodhisattvas, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will realize and attain the unsurpassed, perfect, and universal bodhi and turn the wonderful dharma wheel to deliver immeasurable sentient beings. Because of great bodhisattvas, the Buddha, dharma, and sangha will appear in the world, so all sentient beings will be established in peace and happiness and will greatly benefit.

(The heavenly beings acclaimed great bodhisattvas for making various wonderful and beneficial things happen in the world, and vowed to protect them.)

"World-Honored One, because of this cause and condition, the heavenly beings, asuras, dragons, yaksas, human, and nonhumans with great powers will always stay with great bodhisattvas to protect them and keep them from being harmed or annoyed by disasters, enabling them to hear, accept, embrace, read, recite, cultivate, learn, reflect reasonably on, and write prajna paramita uninterruptedly."

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. If the good gentlemen, gentlewomen, and so forth stay in a mind in accordance with the perfect knowledge of all perfect knowledge and adopt nonattainment to attentively listen to, accept, embrace, read, recite, cultivate and learn diligently, reflect reasonably on, write, explain, teach, and promulgate extensively the fathomless prajna paramita, you must know that these good gentlemen, gentlewomen, and so forth are great bodhisattvas. Because of these great bodhisattvas, various sentient beings will be relieved permanently from negative destinies and so forth, and the triple gem will appear in this world to benefit sentient beings. Therefore, you all heavenly beings, dragons, deities, humans, and nonhumans with great powers should always stay with these great bodhisattvas, make offerings respectfully to them, and guard and protect them, so they will not be harmed or disturbed by all kinds of disasters. If you make offerings respectfully to esteem, acclaim, and protect these great bodhisattvas, you equally make offerings respectfully to esteem, acclaim, and protect me and all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions. Therefore, you all deities, dragons, yaksas, gods, goddesses, and asuras should always follow these great bodhisattvas, make offerings respectfully to esteem, acclaim, and protect them carefully, to keep all kinds of disasters away from them.

(The Buddha admired the heavenly beings and said that making offerings to esteem such great bodhisattvas equally making offerings to esteem Thus-Comer.)

“Suppose that this barely tolerable large threefold thousand-world is filled with voice-hearers and self-enlightened ones as if it were filled with reeds, sugarcanes, bamboo forest, rice, hemps, and bushes with no space left. And suppose that some good gentlemen and good gentlewomen have made immeasurable most wonderful entertainments respectfully as offerings to esteem and acclaim these voice-hearers and self-enlightened ones for the rest of their lives. On the other hand, someone has made offerings respectfully to esteem and acclaim one novice great bodhisattva who has never stayed away from the six paramitas, then, in comparison, the merits and virtues gained by the former ones will be much less than the latter one by one hundredth, one thousandth, and so forth, and one upanisadam-api. Why? The great bodhisattvas and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones appear in the world not because of the voice-hearers and the self-enlightened ones. On the contrary, it is

because of great bodhisattvas that the voice-hearers, the self-enlightened ones, and the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones appear in the world. Therefore, you all heavenly beings, dragons, and humans and nonhumans with great powers should always keep, protect, make offerings to, esteem, and acclaim the great bodhisattvas, so that they will not be annoyed or harmed by all kinds of disasters. Owing to the blessings caused by these actions, you will always attain peace and happiness in heaven and in human world. You will always greatly benefit until realizing and attaining the ultimate nirvana."

(The Buddha emphasized that because of great bodhisattvas, the voice-hearers, self-enlightened ones, and Thus-Comers appear in the world. Those who can protect and make offerings to esteem great bodhisattvas will benefit greatly.)

In the meantime, Heavenly Emperor Indra looked at Buddha and said, "It is so rare and unique. If great bodhisattvas wholeheartedly listen to, accept, embrace, read, recite, diligently cultivate and learn, reflect reasonably on, write, explain, teach, and promulgate extensively the fathomless prajna paramita, they will gain so many superior benefits in present. They will assist sentient being to mature and dignify and purify Buddha lands. They will travel from one Buddha country to the other to stay close to various Buddhas, the World-Honored Ones, and offer services to them. Because they have made offerings respectfully to esteem and acclaim various Buddhas, their superior roots will grow quickly and will be fulfilled soon as they wish. They will hear correct dharma at various Buddhas' places and never forget the essential meanings of the dharma that they have heard until attaining the unsurpassed, perfect, and universal bodhi. They will quickly fulfill the merits and virtues of attaining perfect caste, perfect parents, perfect physical body, perfect family members, perfect marks, perfect brightness, perfect eyes and ears, perfect voices, perfect dharani, and perfect samadhi. Furthermore, they will use expedient skills to transform themselves into a Buddha, traveling from one world to the other to teach and praise giving paramita, pure-precept paramita, and so forth, and prajna paramita. They will teach and praise internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the realm of termination, realm of getting away, and so forth, and the unconditioned realm; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold

path; the four meditations, four immeasurable minds, and four formless concentrations; the eight liberations and nine concentrations in sequence; the liberation gates of emptiness, formlessness, and nonaspiration; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Comer; the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud; the five eyes and six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and eighteen distinctive features of Buddha's wisdom and power; staying in correct mindfulness and dwelling in equanimity at all times; all dharani gates and all samadhi gates; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; and the triple gem: the Buddha, the dharma, and the sangha. They will use their expedient skills to teach correct dharma for various sentient beings, establish them appropriately in one of the three vehicles, liberate them permanently from birth, old age, illness, and death, and assist them to realize and attain the nirvana without remainder; or they will relieve sentient beings from the suffering in various bad destinies and elevate them to heaven and human world to enjoy various wonderful pleasures."

(Heavenly Emperor Indra praised the exceptional qualities of prajna paramita and described the superior merits, virtues, and other benefits gained by the great bodhisattvas who cultivate and fulfill prajna paramita. They can further teach superior holy dharmas extensively for sentient beings and offer various Buddhist services.)

Meanwhile, Heavenly Emperor Indra said to the Buddha again, "Such prajna paramita is rare and unique. Ones who can absorb prajna paramita equally absorb all six paramitas, and so forth, and the perfect knowledge of all phenomena. They equally absorb the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, all great bodhisattva actions, and the unsurpassed, perfect, and universal bodhi of the Buddhas."

At that time, the World-Honored One said to Heavenly Emperor Indra, "Yes, it is as you say. Those who can absorb such prajna paramita equally absorb the six paramitas, and so forth, and all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas."

(The Buddha confirmed Heavenly Emperor Indra's statement that those who can absorb prajna paramita equally absorb the six paramitas, all great bodhisattva actions, and the unsurpassed bodhi of the Buddhas.)