

The Great Prajna Paramita Sutra

Volume 30

(Fascicles 581-600)

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A Complete English Version of

The 600-fascicle Chinese

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

Translated from Sanskrit by

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Contents

Fascicle 581

Giving Paramita (3)

(In the Eleventh Assembly)

Fascicle 582

Giving Paramita (4)

(In the Eleventh Assembly)

Fascicle 583

Giving Paramita (5)

(In the Eleventh Assembly)

Fascicle 584

Pure-precept Paramita (1)

(In the Twelfth Assembly)

Fascicle 585

Pure-precept Paramita (2)

(In the Twelfth Assembly)

Fascicle 586

Pure-precept Paramita (3)

(In the Twelfth Assembly)

Fascicle 587

Pure-precept Paramita (4)

(In the Twelfth Assembly)

Fascicle 588

Pure-precept Paramita (5)

(In the Twelfth Assembly)

Fascicle 589

Forbearance Paramita

(In the Thirteenth Assembly)

Fascicle 590

Diligence Paramita

(In the Fourteenth Assembly)

Fascicle 591

Meditation Paramita (1)

(In the Fifteenth Assembly)

Fascicle 592

Meditation Paramita (2)

(In the Fifteenth Assembly)

Fascicle 593

Prajna Paramita (1)

(In the Sixteenth Assembly)

Fascicle 594

Prajna Paramita (2)

(In the Sixteenth Assembly)

Fascicle 595

Prajna Paramita (3)

(In the Sixteenth Assembly)

Fascicle 596

Prajna Paramita (4)

(In the Sixteenth Assembly)

Fascicle 597

Prajna Paramita (5)

(In the Sixteenth Assembly)

Fascicle 598

Prajna Paramita (6)

(In the Sixteenth Assembly)

Fascicle 599

Prajna Paramita (7)

(In the Sixteenth Assembly)

Fascicle 600

Prajna Paramita (8)

(In the Sixteenth Assembly)

(All translator's notes in this volume are bracketed)

Fascicle 581

Giving Paramita (3)
(In the Eleventh Assembly)

At that time, Fully Loving-Kind One asked the Buddha, “World-Honored One, if all dharmas are unreal, why do bodhisattvas intend to renounce something when they practice giving?”

The Buddha replied, “The bodhisattvas do not renounce anything when they practice giving.”

In the meantime, Fully Loving-Kind One asked the Buddha again. “If the bodhisattvas do not renounce anything when they practice giving, what will they attain when they realize insightfully the unsurpassed, perfect, and universal enlightenment?”

The Buddha replied, “When practicing giving, the bodhisattvas do not renounce any dharma; when they realize insightfully the unsurpassed, perfect, and universal enlightenment, they do not attain any dharma either. When practicing giving, bodhisattvas do not diminish any dharma; when they realize insightfully the unsurpassed, perfect, and universal enlightenment, they do not increase any dharma either; it is because increase and diminution are interdependent.

“Furthermore, Fully Loving-Kind One, when practicing giving, bodhisattvas understand that all dharmas are like transformed things and that no dharma can be really renounced; so, when realizing insightfully the unsurpassed, perfect, and universal enlightenment, they also understand that all dharmas are like transformed things and that no dharma can be truly attained. If bodhisattvas, when practicing giving, can truly renounce something, then they will also attain something when they realize insightfully the unsurpassed, perfect, and universal enlightenment. But the fact

is that when bodhisattvas practice giving, they do not renounce any dharma; when realizing insightfully the unsurpassed, perfect, and universal enlightenment, they do not attain any dharma either.

“Furthermore, Fully Loving-Kind One, two magicians played tricks for fun. One made a transformed valuable object, while the other made a transformed beautiful item. They then exchanged what they had transformed. Both things are not real. When bodhisattvas practice giving, they renounce unreal, transformed things; when they realize insightfully the unsurpassed, perfect, and universal enlightenment, they attain unreal, transformed dharma. When they practice giving, it seems that they have lost something, but truly they have not. When they realize insightfully the unsurpassed, perfect, and universal enlightenment, it seems that they have gained something, but truly they have not. As magician renounced the valuable thing, it looked as if he had lost something, but he had not. As another magician attained a beautiful object, it looked as if he had gained something, but he had not. Likewise, when bodhisattvas realize insightfully the unsurpassed, perfect, and universal enlightenment, it appears that they have gained something, but they have not. This demonstrates the relationship between cause and effect that wise ones should understand.

“Furthermore, Fully Loving-Kind One, a magician or disciple played the tricks at the four-way intersection and transformed a pregnant woman. She gave birth to a son, who died immediately. What do you think about this? Was she happy at his birth? Was she saddened by his death?”

Fully Loving-Kind One replied, “Both the woman and her son are transformed things; they are unreal and have no birth and death. So, who will be happy and sad for whom?”

The Buddha said, “Yes, it is as you say. When bodhisattvas practice giving, they neither renounce nor lose; when they realize insightfully the unsurpassed, perfect, and universal enlightenment, they neither gain nor have something increased. Therefore, when practicing giving, the bodhisattvas will renounce without sadness; when realizing insightfully the unsurpassed, perfect, and universal enlightenment, they will gain without joy. It is because they know that both renouncement and attainment are like transformed things.

(The Buddha taught that bodhisattvas would not be happy when attaining the unsurpassed bodhi nor regret when renouncing something in practicing giving because they understand that attainment and renouncement are unreal.)

“Furthermore, Fully Loving-Kind One, what do you think about this? Do Thus-Comers have great craving for virtuous dharmas?”

Fully Loving-Kind One replied, “No, World-Honored One! No, Well-Gone One! Why? The dharmas that the Thus-Comers have realized insightfully are empty; the Thus-Comers also realize that all dharmas are empty. Why? Because both the grasper and what is grasped are unattainable.”

The Buddha said, “Yes, it is as you say. The Thus-Comers have contemplated all dharmas and realized that they are all empty; they will not have great desire even for the virtuous dharmas, just as I have no desire for all dharmas. The bodhisattvas have practiced giving and thought that they have renounced nothing only because they know that all dharmas are empty in the final analysis. The Buddhas, the World-Honored Ones, have no preferences or dislikes in all dharmas. Why? They have fully understood that all dharmas are not real and their original natures are empty and tranquil; their preferences and dislikes are also terminated.”

(The Buddha said that Thus-Comers are free from desire, preference, and dislike

because they fully understand that all dharmas and their original nature are empty.)

In the meantime, Fully Loving-Kind One said to the Buddha, “It is unusual, World-Honored One! It is rare, Well-Gone One! As bodhisattvas renounce various dharmas and fully understand that all dharmas are empty, illusory, unreal, without solid natures, and without free functions and operations, they are not attached to them.

“If my understanding of the meanings taught by the Buddha is correct, the bodhisattvas have given many rarities and treasures to sentient beings; so many that they occupy as many worlds as the sands of the Ganges. But they do not think, ‘I can renounce the rarities and treasures.’ Although they are not attached to the rarities and treasures, they are able to fulfill giving paramita quickly. These bodhisattvas can also transfer the virtuous roots along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When doing this, they will think, ‘Bodhisattvas should give up everything they have. I have given up all that should be renounced, but the things renounced are like transformed things.’ If bodhisattvas truly understand this, they can be called those who renounce without renunciation and achieve without seeking attainment. If bodhisattvas cannot truly know this, they are not the real bodhisattvas; they will not renounce properties and dharmas, nor can they realize insightfully and attain the great bodhi.”

(Fully Loving-Kind One distinguished genuine bodhisattvas from unreal ones.)

At that time, Sariputra asked Fully Loving-Kind One, “What mind should great bodhisattvas adopt when practicing giving?”

Fully Loving-Kind One said, “Well, Sariputra, you may explain this first; I will say mine later.”

In the meantime, Sariputra said to the long-lived sage Fully Loving-Kind One, “If great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and

universal bodhi, they should first reflect on all dharma natures as they are empty and tranquil in the final analysis. Secondly, they should reflect on the superior merits and virtues of the perfect knowledge of all perfect knowledge. Thirdly, they should have pity on sentient beings who suffer because they are short of rarities and properties. After having these thoughts, they should give up all they have, internally or externally, those they love or they do not love, including all rarities and properties, to sentient beings without attachment. They will also give correct dharma to sentient beings. They will make the most wonderful offerings respectfully to the triple gem: the Buddha, the dharma, and the sangha. This is how great bodhisattvas practice giving with a mind in accord with the perfect knowledge of everything without attachment. When practicing giving in accord with the bodhi, they will realize insightfully and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings.”

(Sariputa described his ideas about the mind bodhisattvas should adopt when they practice giving.)

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. If great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should contemplate the dharmas as empty; they should stay in accord with the perfect knowledge of everything, possess superior merits and virtues, and have pity on sentient beings without attachment when they practice giving. If they can cultivate giving like this, they will be able to realize insightfully the unsurpassed, perfect, and universal bodhi and bring great benefits to sentient beings. Furthermore, Sariputra, would you like to see the bodhisattvas in the worlds of the ten directions who are practicing giving?”

Sariputra replied, “Yes, I like to.”

In the meantime, Sariputra and the public in the assembly could see the world more than one hundred worlds away in the east owing to the Buddha's supernatural powers. In that world, they saw Great Aggregate Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, surrounded by voice-hearers and bodhisattvas, lecturing on giving paramita and explaining how many superior merits, virtues, and other effects it would bring about. In that world, a bodhisattva called Unhindered One lived at home and practiced giving by renouncing all he had without attachment. He stored many rarities and treasures that piled up like mountains; he gave them all to sentient beings in need. He also encouraged sentient beings to share them with others. His mind was unhindered; he practiced giving tirelessly day and night without contamination.

(The Buddha approved of Sariputra's statement and further in the following paragraphs manifested with supernatural powers the worlds far away in the east, south, west, and other directions in which how great bodhisattvas practiced giving.)

In the meantime, Sariputra and the public also saw that Bodhisattva Unhindered One owned hundreds of thousands of seven-treasure adorned gold vehicles. There was a pretty and dignified lady in each car, and this lady was attended by one hundred maidservants. Each cart held hundreds of thousands of gold pieces and supplies. When the carts halted in busy markets, their occupants called out, 'Everyone, come take what you need!' This bodhisattva thus practiced giving day and night tirelessly without contamination.

At that time, the Buddha asked Sariputra, "Have you seen Bodhisattva Unhindered One in the east practice giving with an uncontaminated mind?"

Sariputra replied to the Buddha, "Yes, I saw that, World-Honored One! I saw that, Well-Gone One!"

The Buddha said, “When pursuing the great bodhi, bodhisattvas should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by Bodhisattva Unhindered One broad and great?”

Sariputra replied, “It is very broad and great, World-Honored One. It is very broad and great, Well-Gone One.”

The Buddha said, “Yes, it is as you say. But if bodhisattvas can contemplate all dharmas as empty, achieve superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts, the blessings thus gained will be superior to the blessings gained by Bodhisattva Unhindered One in the east by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, Sariputra and the public, owing to the supernatural powers of the Buddha, could see hundreds of thousands of worlds in the east. In each world, there were numberless bodhisattvas who gave all they had to sentient beings. Each of them stored many rarities and treasures that piled up like mountains. They gave all to sentient beings in need and further encouraged them to share them with others. They had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth were also piled like mountains. They gave all these supplies to sentient beings in need and encouraged them to share with others. They had practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen these hundreds of thousands of worlds in the east and numberless bodhisattvas in each world who are practicing giving with an uncontaminated mind?”

Meanwhile, Sariputra replied to the Buddha, “Yes, I Have seen that, World-

Honored One. Yes, I have seen that, Well-Gone One.”

The Buddha said, “When pursuing the great bodhi, bodhisattvas should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “It is very broad and great, World-Honored One. It is very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless!”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, achieve superior merits and virtues based on the perfect knowledge of everything, and practice giving to the sentient beings with a mind of compassion, the blessings thus gained will be superior to the blessings gained by numberless bodhisattvas in the worlds in the east by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, under the support of the Buddha’s supernatural powers, Sariputra and the public now could see as many Buddha worlds as the sands of the Ganges in the east. In each world, numberless bodhisattvas gave all they had to sentient beings. Each of them stored many rarities and treasures that piled up like mountains. They gave all to sentient beings in need and further encouraged them to share with others. They had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth were also piled like mountains. They gave all these supplies to sentient beings in need and encouraged them to share with others. They had practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen as many Buddha worlds as the sands of the Ganges in the east and the numberless bodhisattvas in each

world who are practicing giving with an uncontaminated mind?”

In the meantime, Sariputra replied to the Buddha, “Yes, I did, World-Honored One. I did, Well-Gone One.”

The Buddha said, “When pursuing the great bodhi, bodhisattvas should cultivate giving like this. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Yes, it is very broad and great, World-Honored One. It is very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, achieve superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate mind, the blessings thus gained will be superior to the blessings gained by numberless bodhisattvas in as many worlds as the sands of the Ganges in the east by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see as many Buddha worlds as the sands of ten Ganges Rivers in the east. In each world, numberless bodhisattvas gave all they had to sentient beings. Each of the bodhisattvas stored many rarities and treasures that piled up like mountains. They gave all to sentient beings in need and further encouraged them to share with others. They had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth were also piled like mountains. The bodhisattvas gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and

uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen as many worlds as the sands of ten Ganges Rivers in the east, and in each world numberless bodhisattvas are practicing giving with an uncontaminated mind?”

Sariputra replied to the Buddha. “Yes, I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “When pursuing the great bodhi, the bodhisattvas should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Yes, it is very broad and great, World-Honored One. It is very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, achieve superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts, the blessings thus gained will be superior to the blessings gained by numberless bodhisattvas in as many worlds as the sands of ten Ganges Rivers in the east by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see as many Buddha worlds as the sands of one hundred Ganges Rivers in the east. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the

clothing, bedding, food, drink, and so forth were also piled like mountains. The bodhisattvas gave all these supplies to sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen as many worlds as the sands of one hundred Ganges Rivers in the east, and in each world numberless bodhisattvas are practicing giving with an uncontaminated mind?”

Meanwhile, Sariputra replied to the Buddha, “Yes, I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “When pursuing the great bodhi, bodhisattvas should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Yes, it is very broad and great, World-Honored One. It is very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, achieve superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts, the blessings thus gained will be superior to the blessings gained by numberless bodhisattvas in as many worlds as the sands of one hundred Ganges Rivers in the east by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see as many Buddha worlds as the sands of one thousand Ganges Rivers in the east. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like

mountains. They gave all to sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas gave all these supplies to sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen as many worlds as the sands of one thousand Ganges Rivers in the east, and in each world numberless bodhisattvas are practicing giving with an uncontaminated mind?”

Meanwhile, Sariputra replied to the Buddha, “Yes, I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “When pursuing the great bodhi, bodhisattvas should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Yes, it is very broad and great, World-Honored One. It is very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, achieve superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts, the blessings thus gained will be superior to the blessings gained by numberless bodhisattvas in as many worlds as the sands of one thousand Ganges Rivers in the east by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and

the public now could see as many Buddha worlds as the sands of hundreds of thousands of Ganges Rivers in the east. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas gave all these supplies to sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen as many worlds as the sands of hundreds of thousands of Ganges Rivers in the east and in each world numberless bodhisattvas are practicing giving with an uncontaminated mind?”

Meanwhile, Sariputra replied to the Buddha, “Yes, I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “When pursuing the great bodhi, bodhisattvas should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Yes, it is very broad and great, World-Honored One. It is very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, achieve superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts, the blessings thus gained will be superior to the blessings gained by numberless

bodhisattvas in as many worlds as the sands of hundreds of thousands of Ganges Rivers in the east by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see as many Buddha worlds as the sands of innumerable Ganges Rivers in the east. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to sentient beings in need and further encouraged them to share with others. The bodhisattvas practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth were also piled like mountains. The bodhisattvas gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen as many worlds as the sands of innumerable Ganges Rivers in the east and numberless bodhisattvas in each world who are practicing giving with an uncontaminated mind?”

Sariputra replied to the Buddha, “Yes, I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “When pursuing the great bodhi, bodhisattvas should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by the bodhisattvas broad and great?”

Sariputra replied, “Yes, it is very broad and great, World-Honored One. It is very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said. “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, achieve superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts, the blessings thus gained will be superior to the blessings gained by numberless bodhisattvas in as many worlds as the sands of innumerable Ganges Rivers in the east by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see hundreds of thousands of worlds in the south, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the south. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas gave all these supplies to sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the south and numberless bodhisattvas in each world who are practicing giving with an uncontaminated and nonattached mind?”

Sariputra replied, “Yes, I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they

should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, possess superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts to satisfy their needs, the blessings thus gained are superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the south by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see hundreds of thousands of worlds, and so forth, as well as many worlds as the sands of innumerable Ganges Rivers in the west. In each world, numberless bodhisattvas gave all they had to the sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to the sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas also gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of

thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the west, and the numberless bodhisattvas in each of the worlds who are practicing giving with an unhindered and nonattached mind?”

Sariputra replied to the Buddha, “Yes, I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, possess superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts to satisfy their needs, the blessings thus gained will be superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the west by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the north. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it

tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas also gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the north and the numberless bodhisattvas in each of the worlds who are practicing giving with an unhindered and nonattached mind?”

Meanwhile, Sariputra replied to the Buddha, “Yes, I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, possess superior merits and virtues based on the perfect knowledge of everything, and practice giving to the sentient beings with compassionate hearts to satisfy their needs, the blessings thus gained will be superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the north by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and

the public now could see hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the southeast. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to the sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas also gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the southeast and the numberless bodhisattvas in each of the worlds who are practicing giving with an unhindered and nonattached mind?”

Sariputra replied to the Buddha, “I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, possess superior merits and virtues based on the perfect knowledge

of everything, and practice giving with compassionate hearts to the sentient beings in need, then the blessings thus gained will be superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the southeast by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the southwest. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to the sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas also gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the southwest and the numberless bodhisattvas in each of the worlds who are practicing giving with an unhindered and nonattached mind?”

Sariputra replied to the Buddha, “I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they should cultivate giving in this way. Furthermore, Sariputra, what do you think about

this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, possess superior merits and virtues based on the perfect knowledge of everything, and practice giving with compassionate hearts to the sentient beings in need, then the blessings thus gained will be superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the southwest by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the northwest. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to the sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas also gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable

Ganges Rivers in the northwest and the numberless bodhisattvas in each of the worlds who are practicing giving with an unhindered and nonattached mind?”

Sariputra replied to the Buddha, “I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, possess superior merits and virtues based on the perfect knowledge of everything, and practice giving with compassionate hearts to the sentient beings in need, then the blessings thus gained will be superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the northwest by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the northeast. In each world, numberless bodhisattvas gave all they had to the sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to the sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink,

and so forth, were also piled like mountains. The bodhisattvas also gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the northeast and the numberless bodhisattvas in each of the worlds who are practicing giving with an unhindered and nonattached mind?”

Sariputra replied to the Buddha, “I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as they are empty, possess superior merits and virtues based on the perfect knowledge of everything, and practice giving to the sentient beings with compassionate hearts to satisfy their needs, then the blessings thus gained will be superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers in the northeast by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and

the public now could see hundreds of thousands of worlds, and so forth, as well as many worlds as the sands of innumerable Ganges Rivers below. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to the sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas also gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers below and the numberless bodhisattvas in each of the worlds who are practicing giving with an unhindered and nonattached mind?”

Sariputra replied to the Buddha, “I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they should cultivate giving in this way. Furthermore, Sariputra, what do you think about this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, possess superior merits and virtues based on the perfect knowledge

of everything, and practice giving to the sentient beings with compassionate hearts to satisfy their needs, then the blessings thus gained will be superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers below by one hundred, one thousand, and so forth, and one upanisadam times.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public now could see hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers above. In each world, numberless bodhisattvas gave all they had to sentient beings. Each bodhisattva stored many rarities and treasures that piled up like mountains. They gave all to the sentient beings in need and further encouraged them to share with others. The bodhisattvas had practiced giving with an unhindered and uncontaminated mind and had done it tirelessly day and night. In addition, the clothing, bedding, food, drink, and so forth, were also piled like mountains. The bodhisattvas also gave all these supplies to the sentient beings in need and encouraged them to share with others. They had thus practiced giving day and night tirelessly with an unhindered and uncontaminated mind.

At that time, the Buddha asked Sariputra, “Have you seen hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers above and the numberless bodhisattvas in each of the worlds who are practicing giving with an unhindered and nonattached mind?”

Sariputra replied to the Buddha, “I have seen, World-Honored One. I have seen, Well-Gone One.”

The Buddha said, “If bodhisattvas would like to pursue the great bodhi, they should cultivate giving in this way. Furthermore, Sariputra, what do you think about

this? Is giving practiced by these bodhisattvas broad and great?”

Sariputra replied, “Very broad and great, World-Honored One. Very broad and great, Well-Gone One. The virtuous roots of giving practiced by these bodhisattvas are boundless.”

The Buddha said, “Yes, it is as you say. If bodhisattvas can contemplate all dharmas as empty, possess superior merits and virtues based on the perfect knowledge of everything, and practice giving to sentient beings with compassionate hearts to satisfy their needs, then the blessings thus gained will be superior to the blessings gained by the numberless bodhisattvas in hundreds of thousands of worlds, and so forth, and as many worlds as the sands of innumerable Ganges Rivers above by one hundred, one thousand, and so forth, and one upanisadam times.”

“Furthermore, Sariputra, if great bodhisattvas would like to realize insightfully the perfect knowledge of all perfect knowledge and bring benefits and happiness to all sentient beings in the endless future, they should contemplate the emptiness of all dharmas, achieve superior merits and virtues based on the perfect knowledge of everything, and stay in compassionate mindfulness of the sentient beings who suffer from poverty. They should practice giving paramita and give virtuous roots thus derived universally to all sentient beings so that they can be liberated from the suffering of birth and death in bad destinies. They should vow, ‘All sentient beings in the worlds of the ten directions who have not yet aspired to the bodhi will initiate the aspiration toward the bodhi soon because of the authority and powers caused by my virtuous roots, merits, and virtues. Those who have aspired to the bodhi will never regress in pursuit. Those who do not regress will fulfill the perfect knowledge of all perfect knowledge quickly.’”

(Although the Buddha admired the bodhisattvas in the worlds far away in the ten

directions, he further taught that they could do better if contemplating all dharmas as empty, possessing superior merits and virtues based on the perfect knowledge of everything, and practicing giving with compassionate hearts.)

Giving Paramita (4)
(In the Eleventh Assembly)

At that time, Sariputra said to the Buddha, “World-Honored One, what happens when bodhisattvas initiate their first and second aspirations? What is the state of nonregression for bodhisattvas? How do bodhisattvas sit on the throne of the bodhi? We respectfully ask for the World-Honored One’s compassionate guidance.”

At that time, the Buddha replied to Sariputra, “When bodhisattvas initiate the initial aspiration, they transcend arhats and be worthy of exquisite offerings made by all heavenly beings, human beings, asuras, and so forth. When bodhisattvas initiate the second aspiration, they transcend self-enlightened ones and awake universally to the equal real dharma realms manifested by the emptiness of the self and all dharmas. When bodhisattvas dwell in the state of nonregression, they transcend the bodhisattvas who have not yet been conferred by the Buddha the prophecy of attaining the bodhi and those who are still uncertain whether they will be conferred or not. The bodhisattvas of nonregression undoubtedly will realize insightfully the great bodhi; they will not be contaminated by vexations. When bodhisattvas sit on the throne of the bodhi, they will attain the perfect knowledge of all perfect knowledge because they will not rise from their concentrations until realizing insightfully the perfect knowledge of all perfect knowledge. Furthermore, Sariputra, none of the bodhisattvas who sit on the throne of the bodhi does not attain the perfect knowledge of all perfect knowledge and rise from the seat. Furthermore, Sariputra, you must know, when bodhisattvas sit on the seat of the bodhi, it means the Thus-Comers are sitting on the seat of the bodhi. Why? These bodhisattvas will realize insightfully the unsurpassed, perfect, and universal bodhi, and will be called the Thus-Comer, One

Worthy of Offerings, Perfectly and Universally Enlightened One. They will bring benefits and happiness to sentient beings.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and the public saw as many worlds in the east as the sands of innumerable Ganges Rivers. They also saw numberless bodhisattvas who were sitting on the seat of the bodhi, realizing insightfully the great bodhi, renouncing their families and cultivating bodhisattva actions with correct belief, and staying at home and cultivating bodhisattva actions with uncontaminated mind.

Because of the Buddha’s supernatural powers, Sariputra and all participants in the assembly could also see as many worlds in the east as the sands of innumerable Ganges Rivers. They witnessed numberless bodhisattvas who cut off their noses and ears and gave them to sentient beings. Numberless bodhisattvas cut off their feet and hands, broke their limbs, pierced their bodies to bleed, and dissected their bone marrows and gave them all to others. Numberless bodhisattvas renounced beloved wives and sons, best houses and lands, elephants and horses, servants, drink, food, clothing, bed, bedding, and other properties, and gave them all to sentient beings.

Because of the Buddha’s supernatural powers, Sariputra and all participants in the assembly could see as many worlds in the east as the sands of innumerable Ganges Rivers. They witnessed numberless bodhisattvas who were practicing the bodhisattva path as wheel-turning kings or practicing the bodhisattva path as heavenly emperors. They were reborn in the Heaven of Tusita and lectured on exquisite dharma for heavenly beings. They entered mothers’ wombs from heaven, reborn as sentient beings and could lecture on exquisite dharma from the moment of their birth, trying to relieve sentient beings from various sufferings.

Because of the Buddha’s supernatural powers, Sariputra and all participants in

the assembly could see as many worlds in the east as the sands of innumerable Ganges Rivers. They witnessed numberless bodhisattvas who traveled on foot for one hundred, two hundred, three hundred, four hundred, five hundred, and so forth, and one thousand yojanas or more to deliver a few sentient beings. Wherever they went, they sincerely and expediently encouraged and taught sentient beings, even a few, to accept and embrace the path of the ten virtuous karmas. To deliver a few sentient beings, numberless bodhisattvas traveled on foot for one hundred, two hundred, three hundred, four hundred, five hundred, and so forth, and one thousand yojanas or more; wherever they went, they sincerely and expediently encouraged and taught a few sentient beings to take refuge in the triple gem: the Buddha, the dharma, and the sangha. To deliver a few sentient beings, numberless bodhisattvas traveled on foot for one hundred, two hundred, three hundred, four hundred, five hundred, and so forth, and one thousand yojanas or more; wherever they went, they sincerely and expediently encouraged and taught a few sentient beings to accept and embrace the eight precepts for lay believers. To deliver a few sentient beings, numberless bodhisattvas traveled on foot for one hundred, two hundred, three hundred, four hundred, five hundred, and so forth, and one thousand yojanas or more; wherever they went, they sincerely and expediently encouraged and taught a few sentient beings to accept and embrace the five precepts for lay believers. To deliver a few sentient beings, numberless bodhisattvas traveled on foot for one hundred, two hundred, three hundred, four hundred, five hundred, and so forth, and one thousand yojanas or more; wherever they went, they sincerely and expediently encouraged and taught a few sentient beings to accept and embrace the five precepts for monastics. To deliver a few sentient beings, numberless bodhisattvas traveled on foot for one hundred, two hundred, three hundred, four hundred, five hundred, and so forth, and one thousand

yojanas or more; wherever they went, they sincerely and expediently encouraged and taught a few sentient beings to aspire to voice-hearer effect and diligently cultivate and learn voice-hearer actions. To deliver a few sentient beings, numberless bodhisattvas traveled on foot for one hundred, two hundred, three hundred, four hundred, five hundred, and so forth, and one thousand yojanas or more; wherever they went, they sincerely and expediently encouraged and taught a few sentient beings to aspire to self-enlightenment effect and diligently cultivate and learn self-enlightenment bodhi. To deliver a few sentient beings, numberless bodhisattvas traveled on foot for one hundred, two hundred, three hundred, four hundred, five hundred, and so forth, and one thousand yojanas or more; wherever they went, they sincerely and expediently encouraged and taught a few sentient beings to aspire to the unsurpassed effect and diligently cultivate and learn the unsurpassed vehicle actions.

Because of the Buddha's supernatural powers, Sariputra and all participants in the assembly could see as many worlds in the east as the sands of innumerable Ganges Rivers. They witnessed numberless bodhisattvas, to deliver a few sentient beings, traveled with supernatural powers across one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated a few sentient beings and let them diligently cultivate and learn the four meditations, four immeasurable minds, and four formless concentrations. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds with supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated a few sentient beings and let them diligently cultivate and learn the four bases of mindfulness, four correct endeavors,

four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them, let them diligently cultivate and learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of changelessness, emptiness of original nature, emptiness of characteristics, emptiness of common forms, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of original nature, and emptiness of selfless self-nature. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable. To deliver a few

sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn the liberation gates of emptiness, formlessness, and nonaspiration. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightenment bodhi, bodhisattva, and the Thus-Come. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to surpass, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. To deliver a few sentient beings,

numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn the five eyes and the six supernatural powers. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn the dharani gates and samadhi gates. To deliver a few sentient beings, numberless bodhisattvas traversed one, ten, one hundred, one thousand, ten thousand, and so forth, and numberless worlds by means of their supernatural powers. Wherever they went, they expediently demonstrated to, taught, guided, admired, encouraged, and joyfully celebrated them and let them diligently cultivate and learn the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha's wisdom and power, thirty-two major marks, eighty distinguishing minor features, staying in correct mindfulness, dwelling in equanimity at all times, and the rest of immeasurable and boundless Buddha dharmas.

(The Buddha used supernatural powers to show Sariputra and others how bodhisattvas in numberless worlds to the east would walk a long way to deliver a few sentient beings or traversed many worlds to guide a few sentient beings to learn various superior virtuous dharmas.)

Because of the Buddha's supernatural powers, Sariputra and all participants in the assembly could see as many worlds in the east as the sands of innumerable

Ganges Rivers. They witnessed numberless bodhisattvas renounced family to cultivate the other-paths dharma, could not hear and see the dharmas correspondent with paramita. They thus reincarnated in birth and death for hundreds of thousands of kalpas, unable to realize insightfully the perfect knowledge of all perfect knowledge. Numberless bodhisattvas renounced family to cultivate the Buddha dharma, so they could hear and see frequently the dharmas correspondent with paramita. They further accepted, embraced, read, recited, reflected reasonably on, and lectured for others on them, thus could realize insightfully the perfect knowledge of all perfect knowledge quickly. Innumerable bodhisattvas had sought diligently and incessantly the dharmas correspondent with paramita, but they could not attain them only because they lacked skillful means. Innumerable bodhisattvas could easily attain the dharmas correspondent with paramita because they had skillful means. Sariputra and others also witnessed innumerable bodhisattvas cultivated various difficult and painful actions; innumerable bodhisattvas cultivated and learned the middle path and renounced ascetic cultivation; innumerable had reached the bodhi tree; innumerable had sat on the diamond throne; and innumerable had subjugated and driven immeasurable heavenly demons and enemies away and finally realized insightfully and attained the unsurpassed, perfect, and universal bodhi.

Because of the Buddha's supernatural powers, Sariputra and others could see as many worlds in the east as the sands of innumerable Ganges Rivers. They witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable; the pleasant and not pleasant forms of matter, feeling, thinking, action, and consciousness were unattainable; the self and selfless forms of matter, feeling,

thinking, action, and consciousness were unattainable; the pure or impure forms of matter, feeling, thinking, action, and consciousness were unattainable; the faraway or not faraway forms of matter, feeling, thinking, action, and consciousness were unattainable; and the tranquil or not tranquil forms of matter, feeling, thinking, action, and consciousness were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of the eye, ear, nose, tongue, body, and conscious spheres were unattainable; the pleasant and not pleasant forms of the eye, ear, nose, tongue, body, and conscious spheres were unattainable; the self and selfless forms of the eye, ear, nose, tongue, body, and conscious spheres were unattainable; the pure or impure forms of the eye, ear, nose, tongue, body, and conscious spheres were unattainable; the faraway or not faraway forms of the eye, ear, nose, tongue, body, and conscious spheres were unattainable; and the tranquil or not tranquil forms of the eye, ear, nose, tongue, body, and conscious spheres were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of the sight, sound, smell, taste, touch, and mental-image spheres were unattainable; the pleasant and not pleasant forms of the sight, sound, smell, taste, touch, and mental-image spheres were unattainable; the self and selfless forms of the sight, sound, smell, taste, touch, and mental-image spheres were unattainable; the pure or impure forms of the sight, sound, smell, taste, touch, and mental-image spheres were unattainable; the faraway or not faraway forms of the sight, sound, smell, taste, touch, and mental-image spheres were unattainable; and the tranquil or not tranquil forms of the sight, sound, smell, taste, touch, and mental-image spheres were

unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of the eye, ear, nose, tongue, body, and conscious realms were unattainable; the pleasant and not pleasant forms of the eye, ear, nose, tongue, body, and conscious realms were unattainable; the self and selfless forms of the eye, ear, nose, tongue, body, and conscious realms were unattainable; the pure or impure forms of the eye, ear, nose, tongue, body, and conscious realms were unattainable; the faraway or not faraway forms of the eye, ear, nose, tongue, body, and conscious realms were unattainable; and the tranquil or not tranquil forms of the eye, ear, nose, tongue, body, and conscious realms were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of the sight, sound, smell, taste, touch, and mental-image realms were unattainable; the pleasant and not pleasant forms of the sight, sound, smell, taste, touch, and mental-image realms were unattainable; the self and selfless forms of the sight, sound, smell, taste, touch, and mental-image realms were unattainable; the pure or impure forms of the sight, sound, smell, taste, touch, and mental-image realms were unattainable; the faraway or not faraway forms of the sight, sound, smell, taste, touch, and mental-image realms were unattainable; and the tranquil or not tranquil forms of the sight, sound, smell, taste, touch, and mental-image realms were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of the eye consciousness, ear consciousness, nose consciousness,

tongue consciousness, body consciousness, and conscious consciousness realms were unattainable; the pleasant and not pleasant forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms were unattainable; the self and selfless forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms were unattainable; the pure or impure forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms were unattainable; the faraway or not faraway forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms were unattainable; and the tranquil or not tranquil forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of the eye, ear, nose, tongue, body, and conscious contacts were unattainable; the pleasant and not pleasant forms of the eye, ear, nose, tongue, body, and conscious contacts were unattainable; the self and selfless forms of the eye, ear, nose, tongue, body, and conscious contacts were unattainable; the pure or impure forms of the eye, ear, nose, tongue, body, and conscious contacts were unattainable; the faraway or not faraway forms of the eye, ear, nose, tongue, body, and conscious contacts were unattainable; and the tranquil or not tranquil forms of the eye, ear, nose, tongue, body, and conscious contacts were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and

Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts were unattainable; the pleasant or painful forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts were unattainable; the self and selfless forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts were unattainable; the pure or impure forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts were unattainable; the faraway or not faraway forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts were unattainable; and the tranquil or not tranquil forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of the earth, water, fire, wind, space, and consciousness realms were unattainable; the pleasant and not pleasant forms of the earth, water, fire, wind, space, and consciousness realms were unattainable; the self and selfless forms of the earth, water, fire, wind, space, and consciousness realms were unattainable; the pure or impure forms of the earth, water, fire, wind, space, and consciousness realms were unattainable; the faraway or not faraway forms of the earth, water, fire, wind, space, and consciousness realms were unattainable; and the tranquil or not tranquil forms of the earth, water, fire, wind, space, and consciousness realms were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes were

unattainable; the pleasant and not pleasant forms of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes were unattainable; the self and selfless forms of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes were unattainable; the pure or impure forms of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes were unattainable; the faraway or not faraway forms of cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes were unattainable; and the tranquil or not tranquil forms of the cause and condition, consecutive sequence of thoughts, the conditions that stimulate the mind, and the conditions that reinforce main causes were unattainable.

Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching great bodhisattvas that the permanent or impermanent forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death were unattainable; the pleasant and not pleasant forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death were unattainable; the self and selfless forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death were unattainable; the pure or impure forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death were unattainable; the faraway or not faraway forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving,

grasping, existence, birth, old age, and death were unattainable; and the tranquil or not tranquil forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death were unattainable. Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones were teaching various dharma gates, existent or nonexistent, for all.

(The Buddha used his supernatural powers to manifested for Sariputra and all participants in the assembly that numberless Thus-Comers in the countless worlds to the east were teaching bodhisattvas that all dharmas, whether permanent or impermanent, pleasant or not pleasant, with or without self, pure or impure, far away or not far away, and tranquil or not tranquil, are unattainable.)

Because of the Buddha's supernatural powers, Sariputra and other participants could see as many worlds to the east as the sands of innumerable Ganges Rivers. To benefit bodhisattvas, numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones had not entered nirvana for many koti kalpas. They allowed the bodhisattvas who had not initiated aspiration toward the unsurpassed bodhi to initiate the aspiration; the bodhisattvas who had initiated aspiration toward the unsurpassed bodhi to achieve nonregression; and those who had achieved nonregression to fulfill perfectly the perfect knowledge of all perfect knowledge. In order to benefit voice-hearers, numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones had stayed in expediency for many kalpas to assist those who had not initiated the aspiration to arhat effect to initiate, those who had initiated the aspiration to arhat effect to cultivate it diligently, and those who had cultivated the arhat effect to realize and attain arhat effect. In order to benefit self-enlightened ones, numberless Thus-Comers, Ones Worthy of Offerings, Perfectly

and Universally Enlightened Ones had stayed in expediency for many kalpas to assist those who had not initiated the aspiration to self-enlightenment bodhi to initiate, those who had initiated the aspiration to cultivate diligently, and those who had cultivated to realize and attain the self-enlightenment bodhi. In order to benefit sentient beings, numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones had stayed in expediency to assist as many sentient beings as the sands of innumerable Ganges Rivers to enter nirvana according to individual orientations, or assist as many sentient beings as the sands of innumerable Ganges Rivers to get rid of bad destinies and attain happiness in heaven or human world. Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones went to the rest of numberless and boundless worlds with their supernatural powers and expediently and skillfully brought benefits and happiness to innumerable sentient beings.

(The Buddha used supernatural powers to show Sariputra and others how countless Thus-Comers in numberless worlds to the east were skillfully teaching sentient beings to learn and achieve either voice-hearer effect, self-enlightenment bodhi, or get rid of bad destinies according to individual differences.)

In the meantime, Sariputra rejoiced, danced, and jumped after witnessing all these things. He said to the Buddha, “It is unique, World-Honored One! It is rare, Well-Gone One! You have achieved such great authority and supernatural powers to let us see as many worlds in the east as the sands of innumerable Ganges Rivers. Numberless bodhisattvas were practicing various bodhisattva actions. Numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones had benefited all sentient beings with skillful ways. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great

exquisite dharma to help bodhisattvas aspire to the broad and great exquisite dharma that the Buddhas have achieved, so that they could realize insightfully and attain the unsurpassed, perfect, and universal bodhi.”

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. The Buddhas have achieved broad and great exquisite dharma, enabling bodhisattvas to pursue the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi, so that they can cultivate and fulfill the nutrition to realize insightfully and attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and other participants in the assembly could see as many worlds to the south as the sands of innumerable Ganges Rivers. They could witness numberless bodhisattvas sitting on the throne of the bodhi; they had subjugated and driven immeasurable heavenly demons and enemies away and thus realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha’s supernatural powers, Sariputra and rest of participants could see as many worlds in the south as the sands of innumerable Ganges Rivers. They could witness numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. They also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling to the rest of numberless and boundless worlds with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

In the meantime, after witnessing all these things, Sariputra rejoiced, danced,

and jumped. He said to the Buddha, “It is unique, World-Honored One. It is rare, Well-Gone One. You have achieved such great authority and supernatural powers to show us as many worlds in the south as the sands of innumerable Ganges Rivers, in which numberless bodhisattvas practiced various bodhisattva actions; numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings through various skillful means. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and guided bodhisattvas to initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi.”

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and led bodhisattvas to initiate an aspiration to the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition for realizing and attaining the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and all other participants could see as many worlds to the west as the sands of innumerable Ganges Rivers. They witnessed numberless bodhisattvas sitting on the throne of bodhi. The bodhisattvas had subjugated and driven immeasurable heavenly demons and enemies away and thus realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha’s supernatural powers, they could see as many worlds to the west as the sands of innumerable Ganges Rivers. They witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or

impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. They also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling across the rest of numberless and boundless worlds with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

In the meantime, after witnessing all these things, Sariputra rejoiced, danced, and jumped. He said to the Buddha, “It is unique, World-Honored One. It is rare, Well-Gone One. You have achieved such great authority and supernatural powers to show us as many worlds to the west as the sands of innumerable Ganges Rivers; numberless bodhisattvas practiced various bodhisattva actions; and numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings through various expedient ways. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and guided bodhisattvas to initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi.”

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and guided bodhisattvas to initiate an aspiration to the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition and realize and attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and all other participants could see as many worlds to the north as the sands of

innumerable Ganges Rivers. They witnessed numberless bodhisattvas sitting on the throne of bodhi, who had subjugated and driven immeasurable heavenly demons and enemies away and thus realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha's supernatural powers, they could see as many worlds to the north as the sands of innumerable Ganges Rivers. They witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. Sariputra and all participants also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling across the rest of numberless and boundless worlds in the north with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

After witnessing all these things, Sariputra rejoiced, danced, and jumped. He said to the Buddha, "It is unique, World-Honored One. It is rare, Well-Gone One. You have achieved such great authority and supernatural powers to show us as many worlds to the north as the sands of innumerable Ganges Rivers; numberless bodhisattvas practiced various bodhisattva actions; and numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings with various expedient ways. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and let bodhisattvas initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi."

At that time, the World-Honored One said to Sariputra, "Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and led bodhisattvas to initiate an aspiration to the broad and great exquisite dharma that

the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition and realize insightfully and attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and all participants in the assembly could see as many worlds to the southeast as the sands of innumerable Ganges Rivers. They could witness numberless bodhisattvas sitting on the throne of bodhi, who had subjugated and driven immeasurable heavenly demons and enemies away and thus realized and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha’s supernatural powers, Sariputra and others could see as many worlds to the southeast as the sands of innumerable Ganges Rivers. They could witness numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. They also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling across the rest of numberless and boundless worlds with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

After witnessing all these things, Sariputra rejoiced, danced, and jumped. He said to the Buddha, “It is unique, World-Honored One. It is rare, Well-Gone One, You have achieved such great authority and supernatural powers to show us as many worlds in the southeast as the sands of innumerable Ganges Rivers; numberless bodhisattvas practiced various bodhisattva actions, and numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings with various expedient ways. It is unique, World-Honored One. It is

unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and guide bodhisattvas to initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi.”

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and led bodhisattvas to initiate an aspiration to the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition and realize and attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and other participants could see as many worlds to the southwest as the sands of innumerable Ganges Rivers. They could witness numberless bodhisattvas sitting on the throne of bodhi, who had subjugated and driven immeasurable heavenly demons and enemies away and thus realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha’s supernatural powers, Sariputra and others could see as many worlds to the southwest as the sands of innumerable Ganges Rivers. They witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. They also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling to the rest of numberless and boundless worlds with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

In the meantime, after witnessing all these things, Sariputra rejoiced, danced,

and jumped. He said to the Buddha, “It is unique, World-Honored One. It is rare, Well-Gone One. You have achieved such great authority and supernatural powers to show us as many worlds in the southwest as the sands of innumerable Ganges Rivers; numberless bodhisattvas practiced various bodhisattva actions, and numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings with various expedient ways. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and guided bodhisattvas to initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi.”

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and led bodhisattvas to initiate an aspiration to the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition and realize insightfully and attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and other participants could see as many worlds in the northwest as the sands of innumerable Ganges Rivers. They could witness numberless bodhisattvas sitting on the throne of bodhi; they had subjugated and driven immeasurable heavenly demons and enemies away and thus realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha’s supernatural powers, they could see as many worlds to the northwest as the sands of innumerable Ganges Rivers. They also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and

Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. Sariputra and others also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling across the rest of numberless and boundless worlds with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

After witnessing all these things, Sariputra rejoiced, danced, and jumped. He said to the Buddha, “It is unique. World-Honored One. It is rare, Well-Gone One. You have achieved such great authority and supernatural powers to show us as many worlds in the northwest as the sands of innumerable Ganges Rivers; numberless bodhisattvas practiced various bodhisattva actions and numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings with various expedient ways. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and let bodhisattvas initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi.”

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and led bodhisattvas to initiate an aspiration toward the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition and realize insightfully and attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and other participants could see as many worlds in the northeast as the sands of

innumerable Ganges Rivers. They could witness numberless bodhisattvas sitting on the throne of Bodhi; they had subjugated and driven immeasurable heavenly demons and enemies away and thus realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha's supernatural powers, Sariputra and others could see as many worlds in the northeast as the sands of innumerable Ganges Rivers. They could witness numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. They also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling across the rest of numberless and boundless worlds with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

After witnessing all these things, Sariputra rejoiced, danced, and jumped. He said to the Buddha, "It is unique, World-Honored One. It is rare, Well-Gone One. You have achieved such great authority and supernatural powers to show us as many worlds in the northeast as the sands of innumerable Ganges Rivers; numberless bodhisattvas practiced various bodhisattva actions and numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings with various expedient methods. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and let bodhisattvas initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi."

At that time, the World-Honored One said to Sariputra, "Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and

led bodhisattvas to initiate an aspiration to the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition and realize insightfully and attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and other participants could see as many worlds below as the sands of innumerable Ganges Rivers. They witnessed numberless bodhisattvas sitting on the throne of bodhi; they had subjugated and driven immeasurable heavenly demons and enemies away and thus realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha’s supernatural powers, Sariputra and others could see as many worlds below as the sands of innumerable Ganges Rivers. They could witness numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. They also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling across the rest of numberless and boundless worlds with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

After witnessing all these things, Sariputra rejoiced, danced, and jumped. He said to the Buddha, “It is unique, World-Honored One. It is rare, Well-Gone One. You have achieved such great authority and supernatural powers to show us as many worlds below as the sands of innumerable Ganges Rivers; numberless bodhisattvas practiced various bodhisattva actions and numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings with

various expedient ways. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and let bodhisattvas initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi.”

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and led bodhisattvas to initiate an aspiration to the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition and realize insightfully and attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, because of the Buddha’s supernatural powers, Sariputra and other participants could see as many worlds above as the sands of innumerable Ganges Rivers. They could witness numberless bodhisattvas sitting on the throne of bodhi, who had subjugated and driven immeasurable heavenly demons and enemies away and thus realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Owing to the Buddha’s supernatural powers, Sariputra and others could see as many worlds above as the sands of innumerable Ganges Rivers. They could witness numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones teaching great bodhisattvas that the permanent or impermanent forms of matter, feeling, thinking, action, and consciousness were unattainable. They also witnessed numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones traveling across the rest of numberless and boundless worlds with their supernatural powers to expediently and skillfully bring benefits and happiness to all sentient beings.

After witnessing all these things, Sariputra rejoiced, danced, and jumped. He said to the Buddha, “It is unique World-Honored One. It is rare, Well-Gone One. You have achieved such great authority and supernatural powers to show us as many worlds above as the sands of innumerable Ganges Rivers; numberless bodhisattvas practiced various bodhisattva actions and numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones benefited sentient beings with various expedient ways. It is unique, World-Honored One. It is unusual, Well-Gone One. The Buddhas have achieved such broad and great exquisite dharma and let bodhisattvas initiate aspiration to the broad and great exquisite dharma that the Buddhas have achieved, the unsurpassed, perfect, and universal bodhi.”

At that time, the World-Honored One said to Sariputra, “Yes, it is as you say. The Buddhas have achieved such broad and great exquisite dharma and inspired and led bodhisattvas to initiate an aspiration to the broad and great exquisite dharma that the Buddhas have achieved, namely, the unsurpassed, perfect, and universal bodhi. Because of this reason, the bodhisattvas will be able to cultivate and fulfill nutrition and realize insightfully and attain the perfect knowledge of all perfect knowledge quickly.”

(The Buddha used supernatural power to display countless worlds in the ten directions to Sariputra and the assembly, illustrating how bodhisattvas and Thus-Comers practice giving expediently to benefit sentient beings.)

In the meantime, Sariputra said to the Buddha, “Those who would like to attain the intensified state of unwavering destiny should cultivate the superior virtuous actions connected with the wheel-turning king. Those who would like to attain the intensified stability of heaven should cultivate the superior virtuous roots possessed by Heavenly Emperor Indra. Those who would like to attain longevity free from

movement and turning should cultivate the superior concentrations of the Heaven of Nonthinking and Not Nonthinking. If great bodhisattvas would like to serve as the best, real, and pure fields of bliss in human world, the greatest dharma teachers of the large thousand-world, and ultimately become the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones beyond movement and change, they should pursue the perfect knowledge of everything.”

At that time, the Buddha said to Sariputra, “Yes, it is as you say. If bodhisattvas wholeheartedly pursue the perfect knowledge of everything, they certainly will serve as the finest, real, and pure fields of bliss in human world, become the greatest dharma teachers in the large thousand-world, and ultimately become the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones to bring benefits and happiness to all sentient beings.”

Giving Paramita (5)
(In the Eleventh Assembly)

At that time, Sariputra asked the Buddha, “World-Honored One, is initial aspiration superior to later aspiration?”

The World-Honored One replied, “Excellent, excellent! Now you can inquire Thus-Come about such profound meanings. I am going to answer your question; please listen to me carefully and attentively. We may say that initial mind is superior to later mind in some cases. When arhats attain flawless mind and become free from all vexations, they still cannot assist innumerable sentient beings to get rid of vexations. On the other hand, as bodhisattvas initiate aspiration to the great bodhi, although their vexations are still incessant, they can universally assist sentient beings to get rid of various vexations and thus indirectly benefit innumerable sentient beings. In this case, initial aspirations are superior to later aspirations. Self-enlightened ones attain flawless mind and become free from all vexations, but they cannot assist innumerable sentient beings to get rid of various vexations. On the other hand, as bodhisattvas initiate aspiration to the great bodhi, they can universally assist sentient beings to initiate aspiration to get rid of the vexations; they thus indirectly benefit innumerable sentient beings. This illustrates that initial aspirations are superior to later aspirations.

“Furthermore, Sariputra, the aspiration to the great bodhi that the bodhisattvas have initiated can elicit giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and the rest of innumerable and boundless Buddha dharma through learning, cultivation, or practicing. Therefore, the aspiration enables one to realize insightfully and attain the perfect knowledge of all perfect knowledge quickly. It can

further deliver and convert numberless sentient beings, allowing them to attain voice-hearer or self-enlightenment effect, realize insightfully the unsurpassed, perfect, and universal bodhi, or cultivate superior virtuous karmas to attain heavenly or human pleasures and get rid of the suffering in bad destinies. The flawless mind acquired by voice-hearers and self-enlightened ones enables one to acquire pleasures in self-nirvana, but it cannot elicit giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and the rest of innumerable and boundless Buddha dharma, nor can it lead one to the attainment of the perfect knowledge of all perfect knowledge or deliver and convert innumerable sentient beings, helping them to obtain voice-hearer or self-enlightenment effect, realize insightfully the unsurpassed, perfect, and universal bodhi, or cultivate the superior virtuous karmas to acquire heavenly and human pleasures through getting rid of the suffering in bad destinies. This illustrates that initial aspirations are superior to later aspirations.

(The Buddha explained to Sariputra why bodhisattvas' initial aspiration is superior to that of voice-hearers and self-enlightened ones who have eliminated all vexations.)

“Furthermore, Sariputra, the aspiration to the great bodhi that bodhisattvas have initiated has superior authority and powers; those who cultivate and learn this path will realize insightfully and quickly the unsurpassed, perfect, and universal bodhi and can discern whether sentient beings are on a right path. In other words, they give sentient beings a prediction that, throughout many cycles of rebirth they can practice bodhisattva actions and eventually achieve unsurpassed, perfect, and universal enlightenment, and further bring great benefit to all sentient beings; that the sentient beings will cultivate self-enlightenment path for kalpas through many cycles in birth and death and eventually realize and attain self-enlightenment bodhi in human world or in heaven, acquiring the six supernatural powers and self-ease, peace, and

happiness; that the sentient beings will cultivate voice-hearer path for kalpas through many cycles in birth and death and eventually attain voice-hearer effect in heaven or in human world; or that the sentient beings will be reborn in human world or heaven, or in bad destinies reincarnating through birth and death due to their virtuous karmas or negative karmas. No self-enlightened one or voice-hearer can make predictions to confer such prophecies. All these prophecies can be conferred only by the Buddhas. This is also the meaning that illustrates that initial aspirations are superior to later aspirations.

“Furthermore, Sariputra, bodhisattvas now vow to pursue the great bodhi and bring benefits to all sentient beings. At that moment, vast earth, mountains, and oceans move and quake in six different ways. Demon kings are frightened, while heavenly deities, dragons, and so forth rejoice and say, ‘The bodhisattvas will realize insightfully the unsurpassed, perfect, and universal bodhi, relive all of us from the suffering of birth and death, and bring peace and happiness to sentient beings.’ While voice-hearers and self-enlightened ones do not intend to do so when they dwell in the last flawless mind. This also illustrates that initial mind is superior to later mind.

“Furthermore, Sariputra, if sentient beings are taught to dwell in self-enlightenment bodhi or arhat effect, they will not absorb paramitas and the perfect knowledge of everything. If bodhisattvas are taught and cautioned to initiate the aspiration to the unsurpassed, perfect, and universal enlightenment, they will absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as well as the perfect knowledge of everything. Why? Voice-hearers and self-enlightened ones cannot accomplish the unsurpassed bodhi because their aspirations are extremely inferior. On the contrary, bodhisattvas can accomplish the unsurpassed bodhi. This illustrates that initial mind is superior to later mind. Therefore, those who would like

to realize insightfully the unsurpassed bodhi should initiate the aspiration to the pursuit of the perfect knowledge of everything.”

In the meantime, Sariputra asked the Buddha, “How does one get to know the characteristics of a bodhisattva? What actions define a bodhisattva?”

At that time, the World-Honored One said to Sariputra, “The people who persistently and tirelessly cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas without regression and regardless of others’ hesitation exemplify the quality of a bodhisattva. Those who possess this characteristic are called bodhisattva. Furthermore, Sariputra, if people cultivate virtuous dharmas diligently, accept and embrace pure precept without violation, always love to bring benefits and happiness to all sentient beings, do not fear or hesitate when encountering difficult conditions, and persevere to realize the bodhi and attain ultimate peace and happiness along with sentient beings, they are called bodhisattva because they possess the qualities of a bodhisattva.”

(The Buddha clarified the qualities of bodhisattva.)

In the meantime, Sariputra said again to the Buddha, “The Buddha has taught that the bodhisattva’s mind is superior to the flawless mind of self-enlightened ones and voice-hearers. How can we understand the profound meanings of the Buddha’s words? Would you please explain for us so that we can understand correctly?”

The World-Honored One asked Sariputra, “Does bodhisattva’s mind have vexations such as greed, hatred, ignorance, and arrogance?”

Sariputra replied, “Yes, it does, World-Honored One. It does, Well-Gone One. I believe that the bodhisattva’s mind still has the vexations such as greed, hatred, ignorance, and arrogance.”

The World-Honored One asked Sariputra again, “Are self-enlightened ones

and arhats free from the vexations such as greed, hatred, ignorance, and arrogance?”

Sariputra replied, “Yes, World-Honored One. Yes, Well-Gone One. I believe that self-enlightened ones and arhats are free from the vexations, such as greed, hatred, ignorance, and arrogance.”

The World-Honored One asked Sariputra again, “What do you think about this? Given that self-enlightened ones and arhats are permanently free from vexations, is it possible for them to cultivate immeasurable loving-kindness and compassion, thereby liberating countless sentient beings from suffering and enabling them to attain happiness?”

Sariputra replied, “No, World-Honored One. No, Well-Gone One. The self-enlightened ones and arhats have no expedient skillfulness. So how can they activate immeasurable loving-kindness and compassion, liberating innumerable and boundless sentient beings from suffering to let them attain happiness? Let me imagine and contemplate that bodhisattvas have initiated an aspiration to the bodhi; they are determined to pursue the perfect knowledge of all perfect knowledge to bring benefits and happiness to all sentient beings incessantly in the endless future. Therefore, these bodhisattvas enter loving-kind and compassionate concentration with an attempt to relieve numberless and boundless sentient beings from suffering and bring peace and happiness to them. Those with not heavy hindrances will attain happiness and be free from suffering immediately when entering concentration, not to mention when the bodhisattvas attain the unsurpassed, perfect, and universal enlightenment. Because of this cause and condition, it is reasonable to say that the bodhisattvas will be able to bring benefits and happiness to all sentient beings incessantly in the endless future. But it is not reasonable to say that the self-enlightened ones and arhats with eight liberations, who are as many as filling the entire continent of Jambudvīpa, can enter

loving-kind concentration to bring peace and happiness to numberless and boundless sentient beings and truly bring happiness to even only one sentient being.”

At that time, the Buddha said to Sariputra, “Yes, it is as you say. Because of this cause and condition, the bodhisattva’s mind is superior to the flawless mind of the self-enlightened one or the arhat. Among all minds, the bodhisattva’s mind is the superior, noblest, highest, most wonderful, subtlest, uttermost, and unsurpassed one. Furthermore, Sariputra, suppose all sentient beings in the worlds of the ten directions have eliminated all flaws and become arhats; all have possessed the six supernatural powers, eight liberations, and the rest of merits and virtues. Suppose each of these sentient beings has been transformed into hundreds of thousands of millions of demonic armies, are the demonic armies many?”

Sariputra replied, “They are many, World-Honored One. They truly are many, Well-Gone One. The quantity of self-enlightened ones and arhats is very big, not to mention each of them is transformed into hundreds of thousands of millions of demonic armies. The quantity of the demonic armies is beyond measurement.”

The World-Honored One asked Sariputra again, “But can the mighty powers of the demonic armies transformed by the boundless arhats move the bodhisattva’s mind and make it withdraw even for a very brief instant?”

Sariputra replied, “No, World-Honored One. No, Well-Gone One. The mighty powers of such numberless demonic armies cannot change the nonregressive bodhisattva’s mind.”

The World-Honored One asked Sariputra again, “What do you think about this? Between the arhat’s mind that has eliminated permanently all flaws and the bodhisattva’s nonregressive mind, which one is more powerful?”

Sariputra replied, “My understanding is that the nonregressive bodhisattva’s

mind is superior to the numberless arhats' minds."

The Buddha said, "Yes, it is as you say. As you contemplate that these numberless arhats' flawless minds have been free from greed, hatred, ignorance, and arrogance; each of them is further transformed into hundreds of millions of brave and powerful demonic armies; and all demonic armies with all their supernatural powers cannot move a bodhisattva's mind that is with the vexations such as greed, hatred, ignorance, and arrogance. You must know that the bodhisattva's mind has superior powers than the arhat's flawless mind.

(The Buddha explained why the bodhisattva's mind is the supreme and superior to arhats and self-enlightened ones even they have already been liberated from all vexations.)

"Furthermore, Sariputra, what do you think about this? Whose mind stands as the noblest, highest, most wonderful, subtlest, uttermost, and unsurpassed one, superior to the arhat's mind that is free from the vexations such as greed, hatred, ignorance, and arrogance,"

Sariputra replied, "It is surely the nonregressive bodhisattva's mind. Although bodhisattvas have the vexations such as greed, hatred, ignorance, and arrogance, their minds are superior to the arhats' flawless minds, standing as the superior, noblest, highest, most wonderful, subtlest, uttermost, and unsurpassed ones among all. Why? The numberless and boundless arhats' flawless minds cannot with all their supernatural powers move and change a nonregressive bodhisattva's mind that is not yet free from greed, hatred, ignorance, and arrogance."

At that time, the Buddha asked Sariputra, "Let me ask you a question and you may answer as you like. What do you think about this? One person had a big collection of kācamaṇi (peas), then placed a piece of vaidūrya (gemstone) in these

peas. Did the peas outshine the gemstone?”

Sariputra replied, “No, World-Honored One. No, Well-Gone One. The brilliant colorful light of a piece of best gem can overshadow a collection of peas. Why? The gem is bright and pure inside and outside, while the peas are not. The gem is colorful and brilliant, while the peas are not. The gem has dark purple as its original color, while the peas do not. The gem is of superior species, while the peas are not. The gem holds significant authority and power, unlike the peas. Originating from ocean islets, the gem is noble and can enhance beings’ abilities, whereas the value of peas depends on their use. Thus, the gem’s worth surpasses that of the peas.

At that time, the World-Honored One said to Sariputra, “So do the nonregressive bodhisattvas’ minds that overshadow all self-enlightened ones and voice-hearers’ minds, like the gem that outshines the peas. From this perspective, the mind of the nonregressive bodhisattva is regarded as superior to the flawless mind of the voice-hearer or the self-enlightened one, which remains permanently free from all vexations. Among all minds, the bodhisattva’s nonregressive mind is the superior, noblest, highest, most wonderful, subtlest, uppermost, and the unsurpassed one. The nonregressive bodhisattva’s loving-kind and compassionate mind enables sentient beings to get rid of suffering and attain happiness. In contrast, the compassionate and loving-kind mind of voice-hearer and self-enlightened one exists only conceptually.

“Furthermore, Sariputra, an arhat has eliminated forever all flaws. He possesses merits and virtues such as the six supernatural powers and the eight liberations and can move this world and relocate it in other directions with his supernatural powers, but he cannot change a nonregressive bodhisattva’s mind. He can dry the ocean with his supernatural power but cannot change a nonregressive bodhisattva’s mind. Furthermore, Sariputra, an arhat has eliminated forever all flaws;

he possesses merits and virtues such as the six supernatural powers and the eight liberations and can crush as many worlds as the sands of the Ganges including Wonderful High Mountain Sumeru into ashes, but he cannot change a nonregressive bodhisattva's mind. Furthermore, Sariputra, an arhat has eliminated permanently all flaws and possesses merits and virtues such as the six supernatural powers and the eight liberations. He can set fire to as many worlds as the sands of the Ganges and extinguish all instantaneously but cannot change a nonregressive bodhisattva's mind. Because of this reason, I say that the nonregressive great bodhisattva's mind is superior to the voice-hearer and self-enlightened one's flawless mind that is permanently free from vexations. The nonregressive bodhisattva's mind stands as the superior, noblest, highest, most wonderful subtlest, uppermost, and unsurpassed one among all minds."

(The Buddha used similes to explain why nonregressive bodhisattva's mind is the supreme one among all minds.)

In the meantime, Sariputra said to the Buddha, "It is unique, World-Honored One. It is unusual, Well-Gone One. The nonregressive bodhisattva's mind has such great authority and strength that the voice-hearers and the self-enlightened ones cannot change it."

At that time, the Buddha said to Sariputra, "Yes, it is as you say. Why? Sariputra, the Buddhas, the World-Honored Ones' words are always consistent; the meanings that they speak of are always real. You should accept, embrace, and lecture extensively on them to others.

"Furthermore, Sariputra, the sentient beings in the worlds of the ten directions are numberless and boundless. Suppose all sands of numberless Ganges Rivers in the worlds of the ten directions were transformed into sentient beings. Suppose the earth,

water, fire, and wind of the numberless and boundless world in the ten directions were ground into extremely tiny particles and each became a sentient being. Is the number of sentient beings vast?”

Sariputra replied, “There are countless sentient beings, World-Honored One. There are countless sentient beings, Well-Gone One.”

The Buddha said, “Imagine all these sentient beings became arhats simultaneously. With all flaws removed, they all possessed the merits and virtues such as the six supernatural powers and the eight liberations. They achieved broad and great freedom and ease in supernatural powers as Mahāmaudgalyāyana. All these great arhats could transform themselves into demons, and the demon again transformed themselves into brave and powerful armies of elephants, horses, vehicles, and infantry. Are the armies countable?”

Sariputra replied, “No, they are uncountable, World-Honored One. They are uncountable, Well-Gone One.”

The Buddha asked, “Imagine as many good gentlepersons as filling the large threefold thousand-world defeat the demonic armies using supernatural powers. What do you think? Would these people’s supernatural powers be vast and great?”

Sariputra replied, “Very vast and great, World-Honored One. Very vast and great, Well-Gone One! The authority and strength of these good gentlepersons’ supernatural powers are invincible and inconceivable.”

The Buddha said, “Suppose all these gentlepersons and the sentient beings mentioned above have stayed for as many great kalpas as the numberless and boundless worlds in the ten directions, and transformed all their thoughts into numberless demons, while each demon again transformed himself into numberless brave and powerful armies of elephants, horses, and so forth. As a result, all these

armies still could not change the nonregressive bodhisattvas' minds. Furthermore, Sariputra, what do you think about this? Between the demons transformed by the arhats and the nonregressive bodhisattva, whose supernatural powers are superior?"

Sariputra replied, "The supernatural powers of the nonregressive bodhisattva's mind are superior to the demons' powers. Why? The supernatural powers generated by the nonregressive bodhisattva's mind are numberless, inconceivable, and unspeakable."

The World-Honored One asked Sariputra again, "What do you think about this? Between the supernatural powers of the nonregressive bodhisattva's mind and those of the arhats, whose powers are superior, nobler, higher, more wonderful, and subtler?"

Sariputra replied, "My understanding is that, only the Buddhas, the World-Honored Ones, can distinguish the supernatural powers of the nonregressive bodhisattvas as superior to, nobler, higher, more wonderful, and subtler than those owned by the arhats. Why? The supernatural powers of the nonregressive bodhisattvas' minds are only second to the mind correspondent with the perfect knowledge of everything. Because of this cause and condition, only the Buddhas know that the nonregressive bodhisattvas' supernatural powers are superior to, nobler, higher, more wonderful, and subtler than the rest of supernatural powers."

At that time, the Buddha said to Sariputra, "Yes, it is as you say. Why? Sariputra, no one can change, really know, and speak of the nonregressive bodhisattvas' minds except the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, who know the nonregressive bodhisattvas' minds as they really are and can accurately speak about them to sentient beings."

At that time, Fully Loving-Kind One asked Sariputra, "Based on what cause

and condition do you say that the nonregressive great bodhisattvas' minds cannot be changed and moved?"

Sariputra replied, "When bodhisattvas practice giving, they always stay with the perfect knowledge of all perfect knowledge; their minds are solid and firm and unmovable. Therefore, when realizing and attaining nonregression, their minds will not be moved by outer conditions.

"Furthermore, Fully Loving-Kind One, there was a person who often resolved disputes among elders and laypersons. He once borrowed money but couldn't repay it, so he sought refuge with the king to avoid his creditor. The creditor, intimidated by the king's authority, did not seek repayment. So, the bodhisattvas' initial minds do not regress only because they rely on the great supernatural powers of the perfect knowledge of the perfect knowledge; in this case, no voice-hearer or self-enlightened one can move and change the bodhisattvas' minds. Furthermore, Fully Loving-Kind One, an extremely poor person will not be insulted if he has relied on the king. Similarly, the bodhisattvas relying on the perfect knowledge of all perfect knowledge will not be moved by voice-hearers and self-enlightened ones; rather, they are able to subjugate all evil demons because they are superior to, nobler, higher, more wonderful, and subtler than demons. Therefore, if bodhisattvas would like to attain nonregression, they should rely on the perfect knowledge of all perfect knowledge and cultivate all bodhisattva actions instead of other vehicles."

(Sariputra stated that the bodhisattvas relying on the perfect knowledge would not be moved by two vehicles or demons.)

Fully Loving-Kind One asked, "What kinds of bodhisattvas are inferior to self-enlightened ones and voice-hearers?"

Sariputra replied, "When hearing about superior things of self-enlightened

ones and voice-hearers, the bodhisattvas became fond of them and thought, ‘How can I also acquire such dharma?’ They thus became deeply attached to and acclaimed the teachings of the two vehicles. Because of this irrational intention, the bodhisattvas were subjugated by self-enlightened ones and voice-hearers.”

(Sariputra explained why some bodhisattvas with irrational intention are inferior to voice-hearers or self-enlightened ones.)

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “Why is this intention irrational?”

Sariputra replied, “This intention will hinder the perfect knowledge of all perfect knowledge and make the aspiration to the perfect knowledge of everything weaker and distant, so it is called irrational intention. A yogi would like to realize the reality, so he joyfully enters onto the correct path of nonarising. Later he encounters the conditions that stimulate his greed, anger, and ignorance and thus elicit his aspiration to arhat. This is an irrational intention because it hinders one’s aspiration to the perfect knowledge of everything and makes this aspiration weaker and distant. When pursuing the great bodhi, any intention correspondent with the two vehicles initiated by the bodhisattvas will hinder their pursuit of the perfect knowledge of everything and damage their aspiration to the bodhi, so it is called irrational one. If bodhisattvas have such intention, they will be subjugated by the two vehicles.”

In the meantime, Fully Loving-Kind One said to the long-lived sage Sariputra, “If bodhisattvas initiate an intention correspondent with the two vehicles, they will be subjugated by the two vehicles and are not regarded the genuine bodhisattva. Why? Sariputra, what the bodhisattvas should do is nothing other than the pursuit of the unsurpassed, perfect, and universal bodhi. If they initiate an intention correspondent with the two vehicles, they contradict their original intention and will not be able to

realize insightfully and attain the perfect knowledge of everything. The stream-entry practitioners seek universal knowledge to eliminate all vexations. If they cannot work diligently to eliminate vexations, they will contradict their original intentions. Why? Sariputra, stream-entry practitioners seek two objectives: the universal knowledge of all dharmas and the elimination of all vexations owing to the attainment of universal knowledge. If their vexations remain present and plentiful, it means that their pursuit has failed. So do the bodhisattvas; if they initiate an intention correspondent with the two vehicles, they act in contrast with the original pursuit of the perfect knowledge of all perfect knowledge.

“As bodhisattvas stay far away from the pursuit of the mind and the associated images of the perfect knowledge of all perfect knowledge, they are not the genuine bodhisattva. Why? Sariputra, the bodhisattvas should always pursue the perfect knowledge of all perfect knowledge incessantly. If they dwell in the mind of the bodhisattva, they will not be subjugated by the evil demons of the two vehicles; rather, they will subjugate the evil demons of the two vehicles. If a good shooter dwells where he is familiar with, he will not be defeated by enemies; rather, he will defeat enemies and become fearless. If bodhisattvas dwell in the mind of bodhisattva, no bad conditions will do harm to them, and all demonic affairs will be destroyed. When hearing the teachings of the two-vehicle, the bodhisattvas should think, ‘I will realize insightfully the unsurpassed bodhi and teach such dharma to sentient beings, like the World-Honored One, Benevolent and Tranquil Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One, who is currently teaching the dharma to those with self-enlightenment and voice-hearer orientations. When I become a Buddha in the future, I will also teach this to sentient beings so that they will gain benefits and happiness.’

“Although these bodhisattvas have heard the dharma correspondent with the two vehicles, they remain dwelling expediently and skillfully in the mind of bodhisattva, so they maintain unharmed. They have heard the dharma in accord with the two vehicles, but they are not contaminated. These bodhisattvas will not be subjugated by the evil demons of two vehicles; rather, they will subjugate the evil demons of the two vehicles. Like the master yogi who has achieved a skillful spiritual level of concentration and thus becomes invincible. Why? It is because his spirit and concentration have reached a level of freedom and ease. As bodhisattvas dwell in the mind of the bodhisattva, the evil demons of the two vehicles cannot subjugate them. Why? These bodhisattvas have always stayed with the mind of the bodhisattva.” (Fully Loving-Kind One stated the major responsibility that bodhisattvas are expected to assume.)

At that moment, Sariputra asked Fully Loving-Kind One, “Are all bodhisattvas invincible, regardless of whether they have recently initiated their aspiration, have attained nonregression, or have already ascended to the throne of enlightenment?”

Fully Loving-Kind One replied, “All bodhisattvas will become invincible either they have just initiated the aspiration, attained nonregression, or ascended to the throne of the bodhi. Why? All bad conditions cannot force these bodhisattvas to discard their original aspirations. These bodhisattvas have aspired to the bodhi and attempted to bring benefits to sentient beings. These two objectives are so solid that they cannot be moved by negative conditions. If bodhisattvas dwell peacefully in this mind, they will never be overcome by evil demons of the two vehicles. Furthermore, Sariputra, whether the Thus-Comers have just become the Buddha or have become the Buddha for as long as hundreds of thousands of years, they have always stayed

with the mind of the perfect knowledge of everything. Therefore, no matter bodhisattvas have just initiated the aspiration, have attained nonregression, or have sit on the throne of the bodhi, they always stay with, pursue, and work to realize insightfully the perfect knowledge of everything uninterruptedly.”

Sariputra asked, “Given this condition, what are the differences among various stages of the bodhisattva?”

Fully Loving-Kind One replied, “The minds related to the stages of bodhisattva are not different, but the time of becoming the Buddha comes earlier or later. It means that in the initial, middle, or late stage of the bodhisattva’s mind, they have all worked hard to pursue the unsurpassed bodhi and dwelled in the nonregressive mind. Furthermore, Sariputra, like the arhats who will never regress in the pursuit of the arhat with their flawless minds, so do the bodhisattvas who will never regress in the pursuit of the great bodhi.

“Furthermore, Sariputra, what do you think about this? If arhats regress in their pursuit, will they be real arhats?”

Sariputra replied, “No, the long-lived sage. If arhats regress in their pursuit, they will become arrogant ones and will not attain the arhat effect.”

Fully Loving-Kind One said, “So do bodhisattvas. If they regress in the pursuit of the bodhi, they are not real bodhisattvas although they think they are. They will become arrogant and taint other bodhisattvas just like filthy snails and conches that pollute pure and clear water and make it undrinkable.”

Sariputra said, “Yes. The ignorant and obscure-minded bodhisattvas view themselves as a bodhisattva, but they are the faked ones; they are not genuine bodhisattvas. A man is so called because of having male organs; without male organs one is not a real man. The ones who have regressed from the bodhi are not the real

bodhisattvas. Whether in the initial, middle, or the late stage, the bodhisattvas are the real bodhisattvas if they do not regress from the aspiration to the great bodhi.”

(Sariputra explained what makes a true bodhisattva.)

At that time, Fully Loving-Kind One asked Sariputra, “If bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, what intention should they initiate?”

Sariputra replied, “If bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should initiate the intention correspondent with the perfect knowledge of all perfect knowledge. All bodhisattva dharmas should also dwell in this intention. If bodhisattvas dwell in this intention to cultivate giving, they will be able to transfer the virtuous roots toward the perfect knowledge of all perfect knowledge. If bodhisattvas can transfer the virtuous roots toward the perfect knowledge of all perfect knowledge, they will be able to absorb giving paramita. If bodhisattvas cannot transfer the virtuous roots toward the perfect knowledge of all perfect knowledge, they will practice giving, which is not called giving paramita.

(Sariputra discerned giving paramita from ordinary giving.)

“Furthermore, Fully Loving-Kind One, if bodhisattva practice giving and think, ‘I will renounce these objects, but I will not renounce those objects. I will give this thing, but I will not give that thing. I will give these things to these people, but not to those people,’ then their access to the perfect knowledge of everything will be blocked. They must take a very long time to attain the perfect knowledge of everything and fulfill giving paramita. Therefore, if bodhisattvas would like to keep the access to the perfect knowledge of all perfect knowledge, attain it quickly, and fulfill giving paramita, they should stay away from all these thoughts of

differentiation. They should renounce and give all they have and practice giving to all sentient beings equally. Furthermore, Fully Loving-Kind One, if bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should dwell in giving paramita in this way.

(Bodhisattvas should practice giving without differentiation and restricted mind to be called genuine giving paramita.)

“The bodhisattvas offer various best food and drinks to as many sentient beings as the sands of the Ganges along with the best golden clothing in the morning, at the noon, in the evening, and at midnight. They have practiced giving like this for as many great kalpas as the sands of the Ganges incessantly. If they do not transfer the merits and virtues thus derived by giving toward the perfect knowledge of all perfect knowledge, they practice ordinary giving instead of giving paramita. If they transfer the merits and virtues thus derived toward the perfect knowledge of all perfect knowledge, they do practice genuine giving paramita; namely, they practice giving with a broad and great mind to include universally all sentient beings without setting up restrictions.

“Therefore, if bodhisattvas practice giving without reluctance to give all they have, they achieve giving paramita. Why? If bodhisattvas practice giving with a restricted mind, they will not be able to realize numberless Buddha dharma, and thus, they cannot realize the perfect knowledge of all perfect knowledge and fulfill giving paramita. Therefore, if bodhisattvas would like to realize insightfully the numberless perfect knowledge of all perfect knowledge, they should initiate unrestricted mind to practice giving. If bodhisattvas practice giving with a restricted mind, they will absorb stinginess, and thus neither truly renounce equally, nor absorb the perfect knowledge of all perfect knowledge. If they practice giving with an unrestricted mind, they will

be able to realize insightfully the perfect knowledge of all perfect knowledge and fulfill giving paramita.

(Bodhisattvas should practice giving impartially and without limitation.)

“Furthermore, Fully Loving-Kind One, if bodhisattvas would like to practice giving, they should initiate such a mind, ‘I will cultivate unrestricted giving; before realizing insightfully the unsurpassed bodhi, I will practice property giving to sentient beings. After realizing the unsurpassed, perfect, and universal bodhi, I will practice dharma giving to sentient beings.’ Before realizing the unsurpassed, perfect, and universal bodhi, bodhisattvas will absorb sentient beings by means of giving them property so that they will be relieved from the suffering of poverty and attain the worldly pleasures. After realizing the unsurpassed, perfect, and universal bodhi, the bodhisattvas will absorb sentient beings through giving them correct dharma so that they can get rid of vexations and attain the pleasures beyond the world. When serving the king, a man should first provide his wife and children with living supplies and then he will gain more properties and treasures from the king who is satisfied with his work, so he and his family can live a wealthy, peaceful, stable, and happy life. To pursue and realize the unsurpassed, perfect, and universal bodhi, bodhisattvas should first cultivate hundreds of thousands of challenging actions and then teach the uncontaminated dharma along with the cautions to sentient beings so that they will be rid of the suffering in birth and death.

(Sariputra further said that bodhisattvas should first give property to sentient beings with unrestricted mind, then, after realizing the unsurpassed bodhi, give them correct dharma.)

“Furthermore, Fully Loving-Kind One, as hundreds of thousands of sentient beings provide various services to the prince day and night diligently and carefully, so

the prince also gives them clothing, food, drinks, beds, and bedding. When the prince becomes the king, he rewards them according to their abilities, appointing them to various roles including officials overseeing affairs, rivers, fields, cities, defense, villages, or the military. Similarly, before realizing the unsurpassed, perfect, and universal enlightenment, the bodhisattvas absorb sentient beings by giving them properties. After realizing the unsurpassed, perfect, and universal enlightenment, the bodhisattvas will guide sentient beings by teaching them the unsurpassed dharma, assisting them to dwell peacefully in arhat effect, nonreturn effect, once-return effect, stream-entry effect, the path of the ten virtuous karmas, or the superior stage of bodhisattva.

“Furthermore, Fully Loving-Kind One, these bodhisattvas have pursued the great bodhi and practiced bodhisattva actions. Prior to realizing the unsurpassed, perfect, and universal enlightenment, they have greatly helped sentient beings. Once enlightened, their guidance and assistance persist. Even after entering nirvana, numberless and boundless assets are left behind for sentient beings. Before ascending to the throne of the king, the prince has benefited sentient beings; after ascending to the throne of the king, he will continue to benefit sentient beings. Even after passing away, the benefits left behind will last.

“Furthermore, Fully Loving-Kind One, a man has served the king diligently and attentively. As he serves long enough, his salary will increase and he will be promoted to a higher position. Similarly, as bodhisattvas pursue the perfect knowledge of everything and work diligently long enough, their merits and virtues will increase gradually.

“Furthermore, Fully Loving-Kind One, prior to realizing the unsurpassed, perfect, and universal enlightenment, the bodhisattvas have absorbed sentient beings

by giving them various clothing, drinks, food, beds, bedding, medicines, and the rest of properties and living supplies expediently and skillfully. When realizing the unsurpassed, perfect, and universal enlightenment, the bodhisattvas guide sentient beings through teaching them giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as well as the rest of numberless and boundless Buddha dharmas, or teaching them various kinds of mindfulness, correct endeavors, bases of powers, roots, powers, factors for enlightenment, and paths, or teaching them various bliss-inviting karmas caused by giving, cultivation, and the rest of virtuous dharmas. After entering nirvana, they continue to greatly benefit numberless and boundless sentient beings; namely, the sentient beings will gain great benefits either through making offerings to the Buddhas' relics or through accepting, embracing, reading, reciting, and cultivating the correct dharma as they are taught. They will gain boundless, broad, and great benefits such as the pleasures in heaven and human world or the ultimate peace and happiness in nirvana and the great bodhi.”

At that time, Fully Loving-Kind One said to Sariputra, “Yes, it is really as you say. The words that the benevolent one speaks truly make sense. Therefore, the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One always says that the benevolent one is the supreme one among all voice-hearers who possess profound wisdom and talent of debate.

“Furthermore, Sariputra, solid gold has the potential to greatly benefit living beings both before and after it is extracted from the earth, as well as when it is melted down and crafted into various magnificent objects. Selling these crafts allows people to obtain funds to purchase other goods, which can further benefit sentient beings. When cultivating bodhisattva actions, the bodhisattvas will greatly benefit sentient beings before realizing the unsurpassed, perfect, and universal enlightenment. That is,

they will expediently and skillfully absorb and benefit the sentient beings in need through providing them with properties and the dharma. After realizing the unsurpassed, perfect, and universal enlightenment, they will turn the dharma wheel to greatly benefit sentient beings. Namely, they will teach sentient beings that the aggregate of matter, permanent or impermanent, is unattainable; the aggregates of feeling, thinking, action, and consciousness, permanent or impermanent, are unattainable. They will teach that the eye, ear, nose, tongue, body, and conscious spheres, permanent or impermanent, are unattainable; the sight, sound, smell, taste, touch, and mental-image spheres, permanent or impermanent, are unattainable; the eye, ear, nose, tongue, body, and conscious realms, permanent or impermanent, are unattainable; the sight, sound, smell, taste, touch, and mental-image realms, permanent or impermanent, are unattainable; the eye conscious, ear conscious, nose conscious, tongue conscious, body conscious, and conscious consciousness realms, permanent or impermanent, are unattainable; the eye, ear, nose, tongue, body, and conscious contacts, permanent or impermanent, are unattainable; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, permanent or impermanent, are unattainable; the earth, water, fire, wind, space, and consciousness realms, permanent or impermanent, are unattainable; cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes, permanent or impermanent, are unattainable; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, permanent or impermanent, are unattainable; 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,

permanent or impermanent, are unattainable; and the realms of desire, form, and formlessness, permanent or impermanent, are unattainable. The bodhisattvas will teach various dharma gates to benefits sentient beings. After entering nirvana, the correct dharma, the images, and the relics will continue to bring great benefits to sentient beings. But the voice-hearers and the self-enlightened ones will not do in this way. Therefore, the great bodhisattvas will always cultivate the bodhisattva actions and bring great benefits to sentient beings. Because of this reason, the bodhisattvas are superior to the two vehicles; they are the best, superior, noblest, highest, most wonderful, subtlest, uppermost, and the unsurpassed ones among all.”

At that time, the Buddha said to Ananda, “You should accept and embrace what Sariputra says: ‘The great bodhisattvas should wear the great armor to approach the great bodhi, possess superior skillfulness to reinforce joyful motivation to cultivate giving paramita, and renounce properties and the dharma without contamination and attachment.’”

In the meantime, after hearing the Bhagavat’s teaching of the sutra, the long-lived sage Sariputra, the long-lived sage Fully Loving-Kind One, the long-lived sage Ananda, the rest of the voice-hearers and bodhisattvas, as well as the heavenly beings, dragons, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, nonhumans, and all the public rejoiced; they believed in and accepted the teaching and practiced it as they were taught.

(This completes the eleventh assembly which focuses on giving paramita.)

Pure-precept Paramita (1)

(In the Twelfth Assembly)

This is what I heard.

There was a time, the Bhagavat lived in Anāthapindika garden of Jeta grove, Shravasti, along with 1,250 senior bhiksus.

At that time, the World-Honored One said to the long-lived sage Sariputra, “You should lecture on pure-precept paramita for the great bodhisattvas who would like to realize the unsurpassed, perfect, and universal bodhi.”

In the meantime, Sariputra, under the support of the Buddha’s supernatural powers, taught as instructed by the Buddha about pure-precept paramita for the great bodhisattvas and gave cautions to them.

Fully Loving-Kind One asked Sariputra, “How can we tell if the bodhisattvas have observed or violated precept? Where should they go or should not go?”

In the meantime, Sariputra replied to the long-lived sage Fully Loving-Kind One, “The bodhisattvas dwelling in the intention correspondent with voice-hearers and self-enlightened ones are regarded going where they should not go. If they dwell in such intention, they violate the precept of bodhisattvas. If they go where they should not go, they certainly will not be able to absorb pure-precept paramita. If they cannot absorb pure precept, they renounce their original aspiration. If the bodhisattvas renounce their original aspiration, they violate the precept of bodhisattvas.

“Furthermore, Fully Loving-Kind One, if bodhisattvas cultivate giving and transfer the merits toward the stage of voice-hearers or self-enlightened ones, they have gone where they should not go. If the bodhisattvas go where they should not go,

it must be known that they have violated the precept of bodhisattvas. If the bodhisattvas stay peacefully in their homes and enjoy the wonderful five desires, it must be known that they have not violated the precept of bodhisattvas. If they practice giving and transfer the merits thus derived toward the stage of voice-hearers or self-enlightened ones, and stay away from the pursuit of the unsurpassed, perfect, and universal bodhi, they have violated the precept of bodhisattvas. The prince should receive the orders and teachings from his father, the king, and learn all that a prince should learn, including crafts, techniques, riding elephants, horses, and carriages, practicing archery, using weapons such as long spears and hook-wheels, running, jumping, throwing, writing, printing, mathematic, logic, and other essential skills. If the prince can learn diligently in compliance with his father the king's wishes, he will not be scolded by the king even if he plays and enjoys the pleasures of the five desires. If the bodhisattvas work diligently to pursue the unsurpassed, perfect, and universal bodhi, they will not contrast the perfect knowledge of all perfect knowledge even if they have stayed at home and enjoyed various plays and pleasures of the five desires. But if the bodhisattvas practice giving and transfer the merits thus derived toward the stage of voice-hearers or self-enlightened ones, they go where the bodhisattvas should not go. In that case, the perfect knowledge of everything will not be their field of bliss any longer; they will not be able to absorb the pure-precept paramita for bodhisattvas. If they cannot absorb the pure-precept paramita for bodhisattvas, they will stay far away from the perfect knowledge of all perfect knowledge that they are pursuing. If they stay far away from the perfect knowledge of all perfect knowledge, they will go where the bodhisattvas should not go. Whenever they go where bodhisattvas should not go, they violate the bodhisattva's pure precept. (Sariputra explained how to tell the bodhisattvas who have observed pure precept and

go where they ought to.)

“Furthermore, Fully Loving-Kind One, if the bodhisattvas renounce their families and cultivate pure precept but do not transfer the merits thus derived toward the unsurpassed bodhi, they certainly will not achieve the pure precept for bodhisattvas. If they do not achieve such pure precept, they will become the faked ones and cannot be called a bodhisattva. If the bodhisattvas stay at home but deeply believe and take refuge in the triple gem, and further transfer the merits thus derived toward the unsurpassed, perfect, and universal bodhi, they will not stay far away from the pure precept that bodhisattvas practice, they can be called a bodhisattva although they have enjoyed the pleasures of the five desires. They are also called dwelling in the bodhisattva pure precept. If bodhisattvas can dwell in the bodhisattva’s pure precept, they will not stay far away from the pure-precept paramita of bodhisattva. If they do not stay far away from the pure-precept paramita of bodhisattva, they will not stay far away from the perfect knowledge of all perfect knowledge. If the bodhisattvas initiate an irrational intention correspondent with the five desires, they can easily destroy it immediately with a single mind in accord with the unsurpassed bodhi. Like a brilliant colorful gem that outshines the lights of a big collection of beans, a single mind correspondent with the unsurpassed bodhi will easily destroy the irrational intention correspondent with the five desires.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas have practiced giving by grasping the forms, they act in a way that should be avoided. If the bodhisattvas go where they should not go, they violate the precept of bodhisattvas. Bodhisattvas should not be attached to the forms or to the unsurpassed, perfect, and universal bodhi when they practice giving. Why? Fully Loving-Kind One, the unsurpassed, perfect, and universal bodhi of the Buddhas is far away from various

forms. Why? The Thus-Comers' ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power as well as the rest of numberless and boundless exquisite Buddha dharmas are far away from the forms. Therefore, when practicing giving, the bodhisattvas should not be attached to the giving that they are practicing. If they are not attached to the giving that they are practicing, they will be able to absorb the bodhisattva's pure precept and realize and attain the perfect knowledge of all perfect knowledge very soon."

(Sariputra said that bodhisattvas must refrain from becoming attached to acts of giving or even the unsurpassed bodhi they pursue. Attachment leads to violation of pure precept for bodhisattvas.)

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, "If bodhisattvas cultivate giving to pursue the perfect knowledge of all perfect knowledge, are they not attached to the perfect knowledge of all perfect knowledge? If bodhisattvas initiate a mind to be attached to the perfect knowledge of all perfect knowledge, they will incorrectly observe the invalid precept, how can they be called observing the precept for bodhisattvas?"

Sariputra replied, "The perfect knowledge of all perfect knowledge is far away from the forms and is not absorbed by places or directions. The perfect knowledge of all perfect knowledge is neither matter nor apart from matter; the perfect knowledge of all perfect knowledge is neither feeling, thinking, action, and consciousness nor apart from feeling, thinking, action, and consciousness. The perfect knowledge of all perfect knowledge is neither the eye sphere nor apart from the eye sphere; it is neither the ear, nose, tongue, body, and conscious spheres nor apart from the ear, nose tongue, body, and conscious spheres. The perfect knowledge of all perfect knowledge is

neither the sight sphere nor apart from the sight sphere; it is neither the sound, smell, taste, touch, and mental-image spheres nor apart from the sound, smell, taste, touch, and mental-image spheres. The perfect knowledge of all perfect knowledge is neither the eye realm nor apart from the eye realm; it is neither the ear, nose, tongue, body, and conscious realms nor apart from the ear, nose tongue, body, and conscious realms. The perfect knowledge of all perfect knowledge is neither the sight realm nor apart from the sight realm; it is neither the sound, smell, taste, touch, and mental-image realms nor apart from the sound, smell, taste, touch, and mental-image realms. The perfect knowledge of all perfect knowledge is neither the eye consciousness realm nor apart from the eye consciousness realm; it is not the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms nor apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. The perfect knowledge of all perfect knowledge is not the eye contact nor apart from the eye contact; it is neither the ear, nose, tongue, body, and conscious contacts nor apart from the ear, nose tongue, body, and conscious contacts. The perfect knowledge of all perfect knowledge is neither the feelings produced by eye contact nor apart from the feelings produced by eye contact; it is neither the feelings produced by ear, nose, tongue, body, and conscious contacts nor apart from the feelings produced by ear, nose tongue, body, and conscious contacts. The perfect knowledge of all perfect knowledge is neither the earth realm nor apart from the earth realm; it is neither the water, fire, wind, space, and consciousness realms nor apart from the water, fire, wind, space, and consciousness realms. The perfect knowledge of all perfect knowledge is neither cause and condition nor apart from cause and condition; it is neither the consecutive sequence of thoughts, conditions that stimulate the mind, and

the conditions that reinforce main causes nor apart from the consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes. The perfect knowledge of all perfect knowledge is not ignorance nor apart from ignorance; it is neither action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death nor apart from action, consciousness, name and form, six sense spheres, contact, reception, grasping, existence, birth, old age, and death. The perfect knowledge of all perfect knowledge is neither giving paramita nor apart from giving paramita; it is neither pure precept, forbearance, diligence, meditation, and prajna paramitas nor apart from pure precept, forbearance, diligence, meditation, and prajna paramitas. The perfect knowledge of all perfect knowledge is neither internal emptiness nor apart from internal emptiness; it is neither external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of characteristics, emptiness of common characteristics, emptiness all dharma, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature nor apart from external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of characteristics, emptiness of common characteristics, emptiness all dharma, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness

of selfless self-nature. The perfect knowledge of all perfect knowledge is neither realness nor apart from realness; it is neither dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of space, and the realm of the inconceivable nor apart from dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of space, and the realm of the inconceivable. The perfect knowledge of all perfect knowledge is neither the noble truth of suffering nor apart from the noble truth of suffering; it is neither the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering nor apart from the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. The perfect knowledge of all perfect knowledge is neither the four meditations nor apart from the four meditations; it is neither the four immeasurable minds and four formless concentrations nor apart from the four immeasurable minds and four formless concentrations. The perfect knowledge of all perfect knowledge is neither the four bases of mindfulness nor apart from the four bases of mindfulness; it is neither the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path nor apart from the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. The perfect knowledge of all perfect knowledge is neither the liberation gate of emptiness nor apart from the liberation gate of emptiness; it is neither the liberation gates of formlessness and nonaspiration nor apart from the liberation gates of formlessness and nonaspiration. The perfect knowledge of all perfect knowledge is neither the eight liberations nor apart from the eight liberations;

it is neither the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations nor apart from the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. The perfect knowledge of all perfect knowledge is neither the dharani gates nor apart from the dharani gates; it is neither the samadhi gates nor apart from the samadhi gates. The perfect knowledge of all perfect knowledge is neither the stage of pure contemplation nor apart from the stage of pure contemplation; it is neither the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexations, freedom from desires, arhat, self-enlightenment, bodhisattva, and the Thus-Come nor apart from the stages of embryonic Buddha nature, eight-forbearance, insight, slight vexations, freedom from desires, arhat, self-enlightenment, bodhisattva, and the Thus-Come. The perfect knowledge of all perfect knowledge is neither the stage of ecstasy nor apart from the stage of ecstasy; it is neither the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud nor apart from the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. The perfect knowledge of all perfect knowledge is neither the five eyes nor apart from the five eyes; it is neither the six supernatural powers nor apart from the six supernatural powers. The perfect knowledge of all perfect knowledge is neither the Buddha's ten abilities nor apart from the Buddha's ten abilities; it is neither 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 nor apart from the four kinds of fearlessness, four unhindered

understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. The perfect knowledge of all perfect knowledge is neither the thirty-two perfect major marks nor apart from the thirty-two perfect major marks; it is neither the eighty distinguishing minor features nor apart from the eighty distinguishing minor features. The perfect knowledge of all perfect knowledge is neither staying in correct mindfulness nor apart from staying in correct mindfulness; it is neither always dwelling in equanimity nor apart from always dwelling in equanimity. The perfect knowledge of all perfect knowledge is neither the perfect knowledge of everything nor apart from the perfect knowledge of everything; it is neither the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena nor apart from the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena. The perfect knowledge of all perfect knowledge is neither stream-entry effect nor apart from stream-entry effect; it is neither once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi nor apart from once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. The perfect knowledge of all perfect knowledge is neither the bodhisattva actions nor apart from the bodhisattva actions; it is neither the unsurpassed, perfect, and universal bodhi of the Buddhas nor apart from the unsurpassed, perfect, and universal bodhi of the Buddhas. The perfect knowledge of all perfect knowledge is neither the material dharma nor apart from the material dharma; it is neither the immaterial dharma nor apart from the immaterial dharma. The perfect knowledge of all perfect knowledge is neither the visible dharma nor apart from the visible dharma; it is neither the invisible dharma nor apart from the invisible dharma. The perfect knowledge of all perfect knowledge is neither the substantial dharma nor apart from the substantial dharma; it is neither the

unsubstantial dharma nor apart from the unsubstantial dharma. The perfect knowledge of all perfect knowledge is neither the flawed dharma nor apart from the flawed dharma; it is neither the flawless dharma nor apart from the flawless dharma. The perfect knowledge of all perfect knowledge is neither the unconditioned dharma nor apart from the unconditioned dharma; it is neither the conditioned dharma nor apart from the conditioned dharma. The perfect knowledge is neither the measurable dharma nor apart from the measurable dharma; it is neither the immeasurable dharma nor apart from the immeasurable dharma. The perfect knowledge of all perfect knowledge is neither the dharma in the past nor apart from the dharma in the past; it is neither the dharma in the future and present nor apart from the dharma in the future and present. The perfect knowledge of all perfect knowledge is neither the virtuous or the morally related dharma nor apart from the virtuous or the morally related dharma; it is neither the unvirtuous or the morally unrelated dharma nor apart from the unvirtuous or morally unrelated dharma. The perfect knowledge is neither the dharma bound by the realm of desire nor apart from the dharma bound by the realm of desire; it is neither the dharma bound by the realms of form and formlessness nor apart from the dharma bound by the realms of form and formlessness. The perfect knowledge of all perfect knowledge is neither the stage of seeing the truth nor apart from the stage of seeing the truth; it is neither the stage of cultivation and the stage of fulfillment nor apart from the stage of cultivation and the stage of fulfillment. The perfect knowledge of all perfect knowledge is neither the stage of needing more learning nor apart from the stage of needing more learning; it is neither the stage of needing no more learning nor apart from the stage of needing no more learning. Because the perfect knowledge of all perfect knowledge is far away from all the forms of the dharmas, we should not be attached to it.

“The perfect knowledge of all perfect knowledge is far away from the forms and unattainable. Because it is unattainable, it cannot be grasped. The perfect knowledge of all perfect knowledge is neither existent nor nonexistent. Because of this cause and condition, it cannot be grasped. The bodhisattvas cultivate giving, observe pure precepts, and transfer the merits thus derived toward the unsurpassed, perfect, and universal bodhi; although they pursue, realize insightfully, and attain the perfect knowledge of all perfect knowledge, they are not called absorbing invalid precept. If bodhisattvas cultivate giving, observe pure precept, transfer the merits thus derived toward the stage of voice-hearer or self-enlightened one, and grasp the pure precept, they then lose the precept of bodhisattvas and are called violating the precept of bodhisattvas.”

At that time, Fully Loving-Kind One asked Sariputra, “If bodhisattvas cultivate giving, observe pure precept, and transfer the merits thus derived toward the stage of voice-hearers or self-enlightened ones, they will violate the precept for bodhisattvas. Will they have a chance to regain their original purity?”

Sariputra replied, “If bodhisattvas transfer merits toward voice-hearers or self-enlightened ones without realizing the noble truths and reality, they can regain their original purity. Once they realize these truths, returning is no longer possible.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “If bodhisattvas have aspired to the unsurpassed, perfect, and universal bodhi, won’t they realize the reality?”

Sariputra replied, “They should not realize the reality if they have aspired to the unsurpassed, perfect, and universal bodhi.”

Fully Loving-Kind One asked, “Why should they not realize the reality if they have aspired to the unsurpassed, perfect, and universal bodhi?”

Sariputra replied, “If bodhisattvas have sought the unsurpassed bodhi but abruptly choose to realize reality, they may experience unusual circumstances that cause them to remain in the stage of voice-hearers or self-enlightened beings. This makes it quite challenging for them to initiate aspiration toward perfect knowledge. If it happens that the correct dharma disappears, they will realize the self-enlightenment bodhi and enter nirvana without remainder and consequently cannot realize the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, if bodhisattvas would like to pursue the unsurpassed, perfect, and universal bodhi, they should not realize the reality quickly. They should not do this until they finally sit on the throne of the wonderful bodhi. If they have sat on the throne of the wonderful bodhi and will realize the unsurpassed, perfect, and universal bodhi soon, they are allowed to realize the reality and remove all obstacles.

“Furthermore, Fully Loving-Kind One, when cultivating pure-precept paramita, the bodhisattvas should not accept and embrace the pure precept of the two vehicles because such pure precept cannot absorb and elicit the perfect knowledge of all perfect knowledge. Without absorbing and eliciting the perfect knowledge of all perfect knowledge, the bodhisattvas cannot fulfill pure-precept paramita. Furthermore, Fully Loving-Kind One, if the bodhisattvas cultivate giving and accept and embrace pure precept with a restricted mind, they cannot absorb and fulfill the pure-precept paramita of bodhisattvas. Why? Fully Loving-Kind One, the pure-precept paramita of bodhisattvas is without restriction. If bodhisattvas benefit sentient beings, cultivate giving, and accept and embrace pure precept with unrestricted mind, they can absorb and fulfill the pure-precept paramita of the bodhisattvas. Because of this cause and condition, these bodhisattvas are called achieving the bodhisattva pure precept.”

(Sariputra described various conditions that prevent bodhisattvas from observing bodhisattva pure precept and how they can be called achieving the pure-precept paramita of bodhisattvas.)

At that time, Fully Loving-Kind One asked Sariputra, “What is meant by the bodhisattvas who observe pure precept?”

Sariputra replied, “If the bodhisattvas transfer the merits caused by practicing giving toward the unsurpassed bodhi and bring great benefits to sentient beings in endless future incessantly, then they observe the pure precept for bodhisattvas. If the bodhisattvas transfer the merits caused by protecting precept toward the unsurpassed bodhi and bring great benefits to sentient beings in endless future incessantly, they observe the pure precept for bodhisattvas. If the bodhisattvas have cultivated and fulfilled pure precept for as many great kalpas as the sands of the Ganges, but they do not transfer the merits thus derived toward the unsurpassed bodhi, and thus cannot bring great benefits to sentient beings in endless future incessantly, they do not absorb the pure-precept paramita for bodhisattvas and cannot fulfill the pure-precept paramita for bodhisattvas. If the bodhisattvas have cultivated and fulfilled pure precepts for as many great kalpas as the sands of the Ganges but they direct their minds toward the stage of voice-hearers or self-enlightened ones, then they cannot absorb the pure-precept paramita for bodhisattvas or fulfill pure-precept paramita. If these bodhisattvas do not accept and embrace the pure precept of two vehicles, they are not called violating pure precept; but if they transfer the merits thus derived toward the stage of voice-hearer or self-enlightened one, they are called violating pure precept. Why? Fully Loving-Kind One, when bodhisattvas transfer the merits toward the stage of the voice-hearer or self-enlightened one, they have already gone where they should not go; the stage of the two vehicles is not the place where bodhisattvas should go.”

(Sariputra further described the area that bodhisattva should avoid.)

At that time, Fully Loving-Kind One asked Sariputra, “What are the places where bodhisattvas should go?”

Sariputra replied, “The intentions correspondent with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are the areas that bodhisattvas should go.

(Sariputra described the areas that bodhisattvas should go.)

“Furthermore, Fully Loving-Kind One, the intentions correspondent with internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of characteristics, emptiness of common characteristics, emptiness of all dharma, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature are the areas that bodhisattvas should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable are the areas that bodhisattvas should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with the four meditations, four immeasurable minds, and four formless concentrations that the bodhisattvas learn are the areas that they should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with the

four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path that the bodhisattvas learn are the areas that they should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with the liberation gates of emptiness, formlessness, and nonaspiration that the bodhisattvas learn are the areas that they should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations that the bodhisattvas learn are the areas that they should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud are the areas that bodhisattvas should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with all dharani gates and all samadhi gates are the areas that bodhisattvas should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with the five eyes and the six supernatural powers that the bodhisattvas learn are the areas that they should go.

“Furthermore, Fully Loving-Kind One, the intentions correspondent with the Thus-Come’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha’s wisdom and power, and so forth, as well as the perfect knowledge of all perfect knowledge are the areas that bodhisattvas should

go. Bodhisattvas should go to where they can dwell in and practice the true dharma of bodhisattva path. This is observing the pure precept for bodhisattvas.

“Furthermore, Fully Loving-Kind One, if bodhisattvas have stayed at home and enjoyed the wonderful five desires for as many great kalpas as the sands of the Ganges without aspiring to the stage of voice-hearer or self-enlightened one, they are not considered violating the pure precept for bodhisattvas. Why? Fully Loving-Kind One, these bodhisattvas have not regressed from or lost their intensified joyful motivation. What is the intensified joyful motivation? It means that they have stayed in a solid aspiration toward the pursuit of the perfect knowledge of all perfect knowledge. A person who did not steal was accused of stealing and put in prison due to an unjust verdict. This person had been in jail along with other guilty people for a long time, but his virtuous mind had never been polluted. Thus, he is not called a thief. The bodhisattvas have stayed at home and enjoyed the pleasures of the five desires for as many great kalpas as the sands of the Ganges, but their aspirations toward the perfect knowledge of all perfect knowledge have never weaken or lost; they have never initiated an aspiration toward the two vehicles either. These bodhisattvas are not called violating the precept for bodhisattvas. If the bodhisattvas have cultivated celibacy for as many great kalpas as the sands of the Ganges with an aspiration toward the two vehicles, they are not regarded as observing the pure precept. Why? Fully Loving-Kind One, they have abandoned pure-precept paramita and turned to dwell firmly in the precepts of voice-hearer or self-enlightened one, they are no more called a bodhisattva. Why? These bodhisattvas have stayed far away from pure-precept paramita and lost the aspiration toward the perfect knowledge of all perfect knowledge; they definitively cannot realize the unsurpassed bodhi.

(Sariputra further clarified some different conditions under which one may be

regarded as observing or violating the precept for bodhisattvas.)

“Furthermore, Fully Loving-Kind One, if bodhisattvas have this thought in their minds: ‘I should work diligently and reincarnate in birth and death for kalpas so that I can elicit the perfect knowledge of all perfect knowledge,’ then they will not be able to realize and attain the perfect knowledge of all perfect knowledge because of this thought.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “Why will the bodhisattvas not be able to attain the perfect knowledge of all perfect knowledge if they set up a schedule in their minds, ‘I should work diligently for kalpas so that I can realize and attain the perfect knowledge of all perfect knowledge’? Is there anything wrong with this thought?”

Sariputra replied, “These bodhisattvas are disgusted with and afraid of the birth and death, so they rush to attain the bodhi. Because their minds are in a hurry, they will set up a schedule. Because they set up a schedule, they will not allow the superior virtuous roots to mature. Because they are afraid of the birth and death, they will probably pursue the voice-hearer effect or the self-enlightenment bodhi. But if they do not set up a schedule, they can benefit numberless sentient beings and fulfill innumerable giving paramita and still can attain the perfect knowledge of all perfect knowledge. If their minds rigidly follow a schedule, they will not be able to fulfill giving paramita even if they have cultivated giving paramita for as many great kalpas as the sands of the Ganges. Because the giving paramita of bodhisattvas is boundless, the perfect knowledge of all perfect knowledge is also boundless. It does not make sense to say that the bodhisattvas can realize insightfully and attain the perfect knowledge of all perfect knowledge without fulfilling the giving paramita of bodhisattvas. Therefore, if bodhisattvas would like to pursue the unsurpassed, perfect,

and universal bodhi, they should not rush or confine themselves to strict timelines to attain the perfect knowledge of all perfect knowledge.

“Furthermore, Fully Loving-Kind One, if bodhisattvas would like to pursue the unsurpassed, perfect, and universal bodhi, they should not set up a schedule in their minds. As they cultivate giving, and so forth, and prajna paramitas as well as the bodhisattva actions long enough, these virtuous dharma that they cultivate will become mature, and that is the right time for realizing and attaining the perfect knowledge of all perfect knowledge. Just as when you fill an earthen jar with fresh water and leave it in the sun for some time, the jar hardens due to the absorbed moisture. So, if bodhisattvas cultivate bodhisattva actions long enough in birth and death, they will be able to realize and attain the perfect knowledge of all perfect knowledge when giving paramita, and so forth, and prajna paramita that they are cultivating become mature.

“Furthermore, Fully Loving-Kind One, because of the absorption of moisture, a new clay bottle will become solid if it is filled with butter for some time. The bodhisattvas have cultivated bodhisattva actions in birth and death for a long time and have encountered many Buddhas and their disciples. The bodhisattvas have made offerings respectfully to them, received teachings and cautions from them, and heard frequently about giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Because of such valuable experiences, they can gradually cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Because they have cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they are able to gradually fulfill giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. They thus can gradually get close to the perfect knowledge of all perfect knowledge. Because they get close to the perfect

knowledge of all perfect knowledge, they can gradually remove hindrances and realize insightfully and attain the unsurpassed, perfect, and universal bodhi.

(Sariputra cautioned that bodhisattvas should not rush to realize the perfect knowledge before they have cultivated paramitas and other superior dharms long enough.)

“Furthermore, Fully Loving-Kind One, if great bodhisattvas always stay in an intention correspondent with the perfect knowledge of everything, other minds are not allowed to arise. Under such condition, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas will permeate to influence their minds incessantly and all these paramitas will be fulfilled. As their minds are fostered gradually and finally become mature, the mind of the perfect knowledge of everything will be elicited and will persist uninterruptedly until realizing insightfully and attaining the perfect knowledge of all perfect knowledge. As the butter is stored in a bottle for a long time, its smell will permeate and no other odors can be felt. So, as great bodhisattvas have initiated a mind correspondent with the perfect knowledge of everything, other minds will not be present. Without interference, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas will fully permeate and no evil demons can take advantage. Why? Fully Loving-Kind One, due to the initiation of the perfect knowledge of everything, demons will fail whenever they try to take advantage of bodhisattvas.

“Therefore, as bodhisattvas have remained for a long time in birth and death to cultivate giving paramita, and so forth, and prajna paramita and served many Buddhas and their disciples, they will hear much about giving paramita, and so forth, and prajna paramita, thus they can reflect reasonably and diligently on giving paramita, and so forth, and prajna paramita that are taught to them. Because of this cause and

condition, they can correctly cultivate and learn giving paramita, and so forth, and prajna paramita and stay in a mind connected incessantly with giving paramita, and so forth, and prajna paramita and fulfill the six paramitas gradually. At that time, they will get very close to the perfect knowledge of all perfect knowledge and will realize insightfully and attain the unsurpassed bodhi before long to greatly benefit sentient beings.

(Sariputra explained that bodhisattvas require a period of development to cultivate and enhance their complete understanding.)

“Furthermore, Fully Loving-Kind One, if bodhisattvas would like to advise and encourage others to accept and practice pure precept, they should themselves first initiate a mind and the associated images correspondent with the pure precept and practice pure precept. Bodhisattvas not only observe pure precept and transfer the merits thus derived toward the perfect knowledge of all perfect knowledge themselves but also encourage others to do so. Then these bodhisattvas are called the good gentlepersons who can excellently guide and convert others. If bodhisattvas can teach and give cautions to voice-hearer oriented individuals, guiding them to diligently cultivate and learn pure-precept paramita and transfer all merits toward the perfect knowledge of all perfect knowledge, then these bodhisattvas are superior to the voice-hearer oriented individuals. If the voice-hearer practitioners teach and give cautions to the bodhisattva oriented individuals, guiding them to diligently cultivate and learn the pure-precept paramita for bodhisattvas and transfer the merits toward the perfect knowledge of all perfect knowledge, then these voice-hearer practitioners are not superior to the bodhisattvas; instead, the bodhisattvas are superior to these voice-hearer practitioners.

“A man brought a genuine gold person overseas, which had a more brilliant

and colorful appearance than that man. Suppose as many voice-hearer-vehicle practitioners taught and cautioned a bodhisattva-vehicle individual to diligently cultivate and learn the pure precept for bodhisattvas, guiding this bodhisattva individual to transfer the merits toward the perfect knowledge of all perfect knowledge, then this bodhisattva-vehicle individual was superior to all voice-hearer-vehicle practitioners. A man brought a crystalline gem person abroad, which had a more brilliant and colorful appearance than that man. Suppose as many voice-hearer-vehicle practitioners as the sands of the Ganges taught and cautioned a bodhisattva-vehicle individual to diligently cultivate and learn the pure-precept paramita for bodhisattvas, guiding this bodhisattva-vehicle individual to transfer the merits toward the perfect knowledge of all perfect knowledge, then this bodhisattva-vehicle individual was superior to all voice-hearer-vehicle practitioners. Why? Fully Loving-Kind One, as the voice-hearer-vehicle practitioners kept teaching and cautioning this bodhisattva-vehicle individual, this bodhisattva would continue to progress and became superior to all voice-hearer-vehicle practitioners. Suppose these voice-hearer-vehicle practitioners had taught and cautioned this bodhisattva for as many kalpas as the sands of the Ganges, guiding him to diligently cultivate and learn the pure-precept paramita for bodhisattvas and transfer the merits toward the perfect knowledge of all perfect knowledge, this bodhisattva's merits and virtues would continue to grow and increase day and night.

“Furthermore, Fully Loving-One, as gold undergoes continuous tempering and refinement, its brilliance and color will progressively intensify. If the voice-hearer-vehicle practitioners teach and caution bodhisattvas to diligently cultivate and learn the pure-precept paramita for bodhisattvas and transfer the merits toward the perfect knowledge of all perfect knowledge, these bodhisattvas' pure-precept paramita will

become bright and flourishing. As the bodhisattvas' pure-precept paramita becomes bright and flourishing, the bodhisattvas' merits and virtues will be superior to that of the voice-hearer-vehicle practitioners because the latter ones have transferred the merits and virtues toward nirvana and thus cannot pursue and attain the perfect knowledge of all perfect knowledge.

“Furthermore, Fully Loving-Kind One, as jewelry maker polishes and shines frequently the crystalline gemstone, the gemstone's brightness and color will become clean and pure. If voice-hearer-vehicle practitioners teach and caution bodhisattvas to diligently cultivate and learn the pure-precept paramita for bodhisattvas and transfer the merits toward the perfect knowledge of all perfect knowledge, these bodhisattvas' pure-precept paramita will become bright and flourishing. When the bodhisattvas' pure-precept paramita becomes bright and flourishing, the bodhisattvas' merits and virtues will be superior to that of the voice-hearer-vehicle practitioners because the latter ones have transferred the merits and virtues toward nirvana and thus cannot pursue and attain the perfect knowledge of all perfect knowledge.

“Furthermore, Fully Loving-Kind One, when a skillful painter creates a self-portrait, he starts with a single background color and gradually add others until the portrait becomes far more colorful and vivid than himself by hundreds of thousands of times. If the voice-hearer-vehicle practitioners teach and caution bodhisattvas to diligently cultivate and learn the pure-precept paramita for bodhisattvas and transfer the merits toward the perfect knowledge of all perfect knowledge, these bodhisattvas' pure-precept paramita will become bright and flourishing. When the bodhisattvas' pure-precept paramita becomes bright and flourishing, the bodhisattvas' merits and virtues will become superior to that of the voice-hearer-vehicle practitioners because the latter ones have transferred the merits and virtues toward nirvana and thus cannot

pursue and attain the perfect knowledge of all perfect knowledge, while the bodhisattvas' merits and virtues continue to grow and increase day and night.

“Furthermore, Fully Loving-Kind One, a person has planted a tree and frequently watered and taken care of it until it grows into a big tree. Numberless voice-hearers have taught and cautioned bodhisattvas to diligently cultivate and learn the pure-precept paramita for bodhisattvas and transfer the merits toward the perfect knowledge of all perfect knowledge. As the bodhisattvas do as they are taught, their pure-precept paramita will become bright and flourishing and superior to all voice-hearers. At that time, the bodhisattvas are very close to the perfect knowledge of all perfect knowledge that they are pursuing.

“Furthermore, Fully Loving-Kind One, a person has burnt dried trees and grass with small fire at the beginning; then the fire becomes very big and can illuminate as far as one hundred, one thousand, and so forth, and numberless yojanas. So numberless voice-hearers have taught and cautioned bodhisattvas to cultivate and learn diligently the pure-precept paramita for bodhisattvas and transfer the merits thus derived toward the perfect knowledge of all perfect knowledge. As the bodhisattvas do as they are taught, their pure-precept paramita becomes bright and flourishing and their merits and virtues become superior to those of the voice-hearer practitioners, it is because the latter ones have transferred the merits and virtues toward nirvana and are unable to pursue and attain the perfect knowledge of all perfect knowledge.

“Furthermore, Fully Loving-Kind One, a person bought a gold mine, extracted gold, sold it, and earned profits that were one hundred or even a thousand times greater than his investment. Numberless voice-hearers have taught and cautioned bodhisattvas to cultivate and learn diligently the pure-precept paramita for bodhisattvas and transfer the merits thus derived toward the perfect knowledge of all

perfect knowledge. As the bodhisattvas do as they are taught, their pure-precept paramita becomes bright and flourishing and their merits and virtues become superior to those of the voice-hearers because these voice-hearers have transferred the merits and virtues toward nirvana and are unable to pursue and attain the perfect knowledge of all perfect knowledge. Pure-precept paramita certainly enables bodhisattvas to pursue and attain the perfect knowledge of all perfect knowledge and bring great benefits the sentient beings.”

(Sariputra used similes to explain the valuable qualities of pure-precept paramita for bodhisattvas.)

At that time, Fully Loving-Kind One said to Sariputra, “The bodhisattvas have achieved broad and great exquisite dharma. Namely, if bodhisattvas teach and caution voice-hearer-vehicle individuals to diligently cultivate and learn the pure-precept paramita for bodhisattvas and transfer the merits and virtues thus derived toward the perfect knowledge of all perfect knowledge, these bodhisattvas are superior to the voice-hearer-vehicle individuals. If the voice-hearers teach and caution the bodhisattva-vehicle individuals to cultivate and learn diligently the pure-precept paramita for bodhisattvas and transfer the merits and virtues thus derived toward the perfect knowledge of all perfect knowledge, these voice-hearers are not superior to the bodhisattva-vehicle individuals; instead, the bodhisattvas are superior to them.”

In the meantime, Sariputra approved of the long-lived sage Fully Loving-Kind One’s statement, saying, “Yes, bodhisattvas can achieve broad and great exquisite dharma and are superior to self-enlightened ones and voice-hearers.”

Pure-precept Paramita (2)

(In the Twelfth Assembly)

In the meantime, Sariputra said to the long-lived sage Fully Loving-Kind One again, “If bodhisattvas cultivate pure-precept paramita and see a few dharmas as makers, then these bodhisattvas have stayed away from the bodhisattva dharma although they dwell in the bodhisattva dharma. It is because they have irrational intentions. If bodhisattvas have initiated such intentions, they are called violating the bodhisattva precept.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “If bodhisattvas do not see any dharma that is called the maker, then they do not violate pure-precept paramita that they have accepted and embraced. What dharma will benefit or damage the pure-precept paramita for the bodhisattvas?”

Sariputra replied, “No dharma will benefit or damage the bodhisattva pure-precept paramita. Those who see any dharma can benefit or damage pure-precept paramita are attached to the bodhisattva pure precept. If bodhisattvas see any dharma that benefits or damages this pure-precept paramita, then they cannot absorb the bodhisattva pure-precept paramita. If they do not see any dharma that is called maker, they can correctly absorb the bodhisattva pure-precept paramita. If bodhisattvas can accept and embrace pure precepts and transfer the merits and virtues thus derived toward the perfect knowledge of all perfect knowledge, they are practicing the pure-precept paramita for bodhisattvas. If bodhisattvas accept and embrace pure precepts but do not transfer the merits and virtues thus derived toward the perfect knowledge of all perfect knowledge, they are not practicing the pure-precept paramita for bodhisattvas; what they are pursuing is either the two-vehicle effects or the worldly

effect.

“Furthermore, Fully Loving-Kind One, not a giving that bodhisattvas practice is not guided by great compassion. If bodhisattvas can practice giving in this way, they will always initiate a mind to transfer all merits and virtues toward the perfect knowledge of all perfect knowledge; they are the bodhisattvas who possess pure precept.

“Furthermore, Fully Loving-Kind One, if bodhisattvas always protect and observe precept under the guidance of great compassion and initiate a mind to transfer all merits and virtues toward the perfect knowledge of all perfect knowledge, then they are the bodhisattvas who possess pure precept.

“Furthermore, Fully Loving-Kind One, if bodhisattvas cultivate forbearance under the guidance of great compassion and receive beating, reproach, slander, insult, and contempt from sentient beings with great patience but without hatred and anger, and can always initiate a mind to transfer the merits and virtues toward the perfect knowledge of all perfect knowledge, then they are the bodhisattvas who possess pure precept.

“Furthermore, Fully Loving-Kind One, in order to relieve all sentient beings from various vexations and suffering caused by birth and death in bad destinies, the bodhisattvas practice diligence under the guidance of great compassion and can always initiate the mind to transfer the merits and virtues toward the perfect knowledge of all perfect knowledge. These bodhisattvas are called the ones who possess pure precept.

“Furthermore, Fully Loving-Kind One, whenever the bodhisattvas begin to meditate, they think, ‘I should elicit superior meditations and further activate supernatural powers, so that I can understand different mental images and actions of

all sentient beings to give them the dharma medicine they need, liberating them from the suffering of birth and death in bad destinies. In addition, I should deal with my own vexations and serve as the pure field of bliss for sentient beings to elicit their aspirations toward the perfect knowledge of all perfect knowledge.’ They thus will reflect when they cultivate meditation under the guidance of great compassion and always initiate a mind to transfer the merits and virtues toward the perfect knowledge of the perfect knowledge. They are the bodhisattvas who possess pure precept. (Sariputra has described how bodhisattvas possess pure precept when they practice giving, pure precept, forbearance, diligence, and meditation paramitas.)

“Furthermore, Fully Loving-Kind One, when cultivating the profound exquisite wisdom, the bodhisattvas will stay far away from the upside-down views of all dharmas; namely, they will always stay in the skillfulness of the aggregates, realms, spheres, truths, dependent origination, and the distinction between right and wrong.

“What is the skillfulness of the aggregates? It means that bodhisattvas accurately understand various characteristics of matter, feeling, thinking, action, and consciousness as they really are. This is called the skillfulness of the aggregates. The bodhisattvas further accurately understand that various characteristics of matter, feeling, thinking, action, and consciousness are unattainable. This is called the skillfulness of the aggregates. In addition, the bodhisattvas accurately understand the common forms of matter, feeling, thinking, action, and consciousness as they really are. This is called the skillfulness of the aggregates. They further accurately understand that the common forms of matter, feeling, thinking, action, and consciousness are unattainable. This is called the skillfulness of the aggregates. Furthermore, they accurately understand that the permanent or impermanent matter,

feeling, thinking, action, and consciousness are unattainable. This is the skillfulness of the aggregates. They also accurately understand that the pleasant or painful matter, feeling, thinking, action, and consciousness are unattainable. This is the skillfulness of the aggregates. They also accurately understand that matter, feeling, thinking, action, and consciousness with or without self are unattainable. This is the skillfulness of the aggregates. They also accurately understand that the pure or impure matter, feeling, thinking, action, and consciousness are unattainable. This is the skillfulness of the aggregates. They also accurately understand that the empty or not empty matter, feeling, thinking, action, and consciousness are unattainable. This is the skillfulness of the aggregates. They also accurately understand that matter, feeling, thinking, action, and consciousness with or without form are unattainable. This is the skillfulness of the aggregates. They also accurately understand that matter, feeling, thinking, action, and consciousness with or without aspiration are unattainable. This is the skillfulness of the aggregates. They also accurately understand that the tranquil or not tranquil matter, feeling, thinking, action, and consciousness are unattainable. This is the skillfulness of the aggregates. They also accurately understand that the faraway or not faraway matter, feeling, thinking, action, and consciousness are unattainable. This is the skillfulness of the aggregates.

(Sariputra discussed the skillfulness of the aggregates.)

“What is the skillfulness of the realms? It means that bodhisattvas accurately understand various characteristics of the eye, ear, nose, tongue, body, and conscious realms as they really are. This is called the skillfulness of the realms. The bodhisattvas further accurately understand that various characteristics of the eye, ear, nose, tongue, body, and conscious realms are unattainable. This is called the skillfulness of the realms. In addition, the bodhisattvas accurately understand the common forms of the

eye, ear, nose, tongue, body, and conscious realms as they really are. This is called the skillfulness of the realms. They further accurately understand that the common forms of the eye, ear, nose, tongue, body, and conscious realms are unattainable. This is called the skillfulness of the realms. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent eye, ear, nose, tongue, body, and conscious realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the pleasant or painful eye, ear, nose, tongue, body, and conscious realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye, ear, nose, tongue, body, and conscious realms with or without self are unattainable. This is the skillfulness of the realms. They also accurately understand that the pure or impure eye, ear, nose, tongue, body, and conscious realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the empty or not empty eye, ear, nose, tongue, body, and conscious realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye, ear, nose, tongue, body, and conscious realms with or without form are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye, ear, nose, tongue, body, and conscious realms with or without aspiration are unattainable. This is the skillfulness of the realms. They also accurately understand that the tranquil or not tranquil eye, ear, nose, tongue, body, and conscious realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the faraway or not faraway eye, ear, nose, tongue, body, and conscious realms are unattainable. This is the skillfulness of the realms.

(Sariputra talked about the skillfulness of the realms.)

“Furthermore, the bodhisattvas accurately understand various characteristics of the sight, sound, smell, taste, touch, and mental-image realms as they really are.

This is called the skillfulness of the realms. The bodhisattvas further accurately understand that various characteristics of the sight, sound, smell, taste, touch, and mental-image realms are unattainable. This is called the skillfulness of the realms. In addition, the bodhisattvas accurately understand the common forms of the sight, sound, smell, taste, touch, and mental-image realms as they really are. This is called the skillfulness of the realms. They further accurately understand that the common forms of the sight, sound, smell, taste, touch, and mental-image realms are unattainable. This is called the skillfulness of the realms. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent sight, sound, smell, taste, touch, and mental-image realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the pleasant or painful sight, sound, smell, taste, touch, and mental-image realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the sight, sound, smell, taste, touch, and mental-image realms with or without self are unattainable. This is the skillfulness of the realms. They also accurately understand that the pure or impure sight, sound, smell, taste, touch, and mental-image realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the empty or not empty sight, sound, smell, taste, touch, and mental-image realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the sight, sound, smell, taste, touch, and mental-image realms with or without form are unattainable. This is the skillfulness of the realms. They also accurately understand that the sight, sound, smell, taste, touch, and mental-image realms with or without aspiration are unattainable. This is the skillfulness of the realms. They also accurately understand that the tranquil or not tranquil sight, sound, smell, taste, touch, and mental-image realms are unattainable. This is the skillfulness of the realms. They

also accurately understand that the faraway or not faraway sight, sound, smell, taste, touch, and mental-image realms are unattainable. This is the skillfulness of the realms.

(Sariputra also spoke about the skillfulness of the realms.)

“The bodhisattvas accurately understand various characteristics of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as they really are. This is the skillfulness of the realms. The bodhisattvas further accurately understand that various characteristics of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. This is the skillfulness of the realms. In addition, the bodhisattvas accurately understand the common forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as they really are. This is the skillfulness of the realms. They further accurately understand that the common forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious realms are unattainable. This is the skillfulness of the realms. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the pleasant or painful eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness,

and conscious consciousness realms with or without self are unattainable. This is the skillfulness of the realms. They also accurately understand that the pure or impure eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the empty or not empty eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms with or without form are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms with or without aspiration are unattainable. This is the skillfulness of the realms. They also accurately understand that the tranquil or not tranquil eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the faraway or not faraway eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable. This is the skillfulness of the realms.

“Furthermore, the bodhisattvas accurately understand various characteristics of the eye, ear, nose, tongue, body, and conscious contacts as they really are. This is the skillfulness of the realms. The bodhisattvas accurately understand that various characteristics of the eye, ear, nose, tongue, body, and conscious contacts are

unattainable. This is the skillfulness of the realms. In addition, the bodhisattvas accurately understand the common forms of the eye, ear, nose, tongue, body, and conscious contacts as they really are. This is the skillfulness of the realms. They further accurately understand that the common forms of the eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the pleasant or painful eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye, ear, nose, tongue, body, and conscious contacts with or without self are unattainable. This is the skillfulness of the realms. They also accurately understand that the pure or impure eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the empty or not empty eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye, ear, nose, tongue, body, and conscious contacts with or without form are unattainable. This is the skillfulness of the realms. They also accurately understand that the eye, ear, nose, tongue, body, and conscious contacts with or without aspiration are unattainable. This is the skillfulness of the realms. They also accurately understand that the tranquil or not tranquil eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the faraway or not faraway eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms.

“Furthermore, the bodhisattvas accurately understand various characteristics

of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as they really are. This is the skillfulness of the realms. The bodhisattvas accurately understand that various characteristics of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. In addition, the bodhisattvas accurately understand the common forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as they really are. This is the skillfulness of the realms. They further accurately understand that the common forms of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms.

Furthermore, the bodhisattvas accurately understand that the permanent or impermanent feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the pleasant or painful feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts with or without self are unattainable. This is the skillfulness of the realms. They also accurately understand that the pure or impure feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the empty or not empty feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts with or without form are unattainable. This is the skillfulness of the realms. They also accurately understand that the feelings produced by eye, ear, nose, tongue, body, and conscious contacts with or without aspiration are

unattainable. This is the skillfulness of the realms. They also accurately understand that the tranquil or not tranquil feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms. They also accurately understand that the faraway or not faraway feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable. This is the skillfulness of the realms.

“Furthermore, the bodhisattvas accurately understand various characteristics of the earth, water, fire, wind, space, and consciousness realms as they really are. This is the skillfulness of the realms. The bodhisattvas further accurately understand that various characteristics of the earth, water, fire, wind, space, and consciousness realms are unattainable. This is the skillfulness of the realms. In addition, the bodhisattvas accurately understand the common forms of the earth, water, fire, wind, space, and consciousness realms as they really are. This is the skillfulness of the realms. They further accurately understand that the common forms of the earth, water, fire, wind, space, and consciousness realms are unattainable. This is the skillfulness of the realms. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent earth, water, fire, wind, space, and consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the pleasant or painful earth, water, fire, wind, space, and consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the earth, water, fire, wind, space, and consciousness realms with or without self are unattainable. This is the skillfulness of the realms. They also accurately understand that the pure or impure earth, water, fire, wind, space, and consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the empty or not empty earth, water, fire, wind, space, and

consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the earth, water, fire, wind, space, and consciousness realms with or without form are unattainable. This is the skillfulness of the realms. They also accurately understand that the earth, water, fire, wind, space, and consciousness realms with or without aspiration are unattainable. This is the skillfulness of the realms. They also accurately understand that the tranquil or not tranquil earth, water, fire, wind, space, and consciousness realms are unattainable. This is the skillfulness of the realms. They also accurately understand that the faraway or not faraway earth, water, fire, wind, space, and consciousness realms are unattainable. This is the skillfulness of the realms.

“What is the skillfulness of the spheres? It means that the bodhisattvas accurately understand various characteristics of the eye, ear, nose, tongue, body, and conscious spheres as they really are. This is the skillfulness of the spheres. The bodhisattvas further accurately understand that various characteristics of the eye, ear, nose, tongue, body, and conscious spheres are unattainable. This is the skillfulness of the spheres. In addition, the bodhisattvas accurately understand the common forms of the eye, ear, nose, tongue, body, and conscious spheres as they really are. This is the skillfulness of the spheres. They further accurately understand that the common forms of the eye, ear, nose, tongue, body, and conscious spheres are unattainable. This is the skillfulness of the spheres. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent eye, ear, nose, tongue, body, and conscious spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the pleasant or painful eye, ear, nose, tongue, body, and conscious spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the eye, ear, nose, tongue, body, and conscious spheres with or without self are

unattainable. This is the skillfulness of the spheres. They also accurately understand that the pure or impure eye, ear, nose, tongue, body, and conscious spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the empty or not empty eye, ear, nose, tongue, body, and conscious spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the eye, ear, nose, tongue, body, and conscious spheres with or without form are unattainable. This is the skillfulness of the spheres. They also accurately understand that the eye, ear, nose, tongue, body, and conscious spheres with or without aspiration are unattainable. This is the skillfulness of the spheres. They also accurately understand that the tranquil or not tranquil eye, ear, nose, tongue, body, and conscious spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the faraway or not faraway eye, ear, nose, tongue, body, and conscious spheres are unattainable. This is the skillfulness of the spheres.

(Sariputra spoke about the skillfulness of the spheres.)

“Furthermore, the bodhisattvas accurately understand various characteristics of the sight, sound, smell, taste, touch, and mental-image spheres as they really are. This is the skillfulness of the spheres. The bodhisattvas further accurately understand that various characteristics of the sight, sound, smell, taste, touch, and mental-image spheres are unattainable. This is the skillfulness of the spheres. In addition, the bodhisattvas accurately understand the common forms of the sight, sound, smell, taste, touch, and mental-image spheres as they really are. This is the skillfulness of the spheres. They further accurately understand that the common forms of the sight, sound, smell, taste, touch, and mental-image spheres are unattainable. This is the skillfulness of the spheres. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent sight, sound, smell, taste, touch, and mental-image

spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the pleasant or painful sight, sound, smell, taste, touch, and mental-image spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the sight, sound, smell, taste, touch, and mental-image spheres with or without self are unattainable. This is the skillfulness of the spheres. They also accurately understand that the pure or impure sight, sound, smell, taste, touch, and mental-image spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the empty or not empty sight, sound, smell, taste, touch, and mental-image spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the sight, sound, smell, taste, touch, and mental-image spheres with or without form are unattainable. This is the skillfulness of the spheres. They also accurately understand that the sight, sound, smell, taste, touch, and mental-image spheres with or without aspiration are unattainable. This is the skillfulness of the spheres. They also accurately understand that the tranquil or not tranquil sight, sound, smell, taste, touch, and mental-image spheres are unattainable. This is the skillfulness of the spheres. They also accurately understand that the faraway or not faraway sight, sound, smell, taste, touch, and mental-image spheres are unattainable. This is the skillfulness of the spheres.

“What is the skillfulness of the noble truths? It means that the bodhisattvas accurately understand various characteristics of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as they really are. This is the skillfulness of the noble truths. The bodhisattvas further accurately understand that various characteristics of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. This is the skillfulness of the noble truths. In addition, the

bodhisattvas accurately understand the common forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering as they really are. This is the skillfulness of the noble truths. They further accurately understand that the common forms of the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. This is the skillfulness of the noble truths. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. This is the skillfulness of the noble truths. They also accurately understand that the pleasant or painful noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. This is the skillfulness of the noble truths. They also accurately understand that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering with or without self are unattainable. This is the skillfulness of the noble truths. They also accurately understand that the pure or impure noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. This is the skillfulness of the noble truths. They also accurately understand that the empty or not empty noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. This is the skillfulness of the noble truths. They also accurately understand that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering with or without form are unattainable. This is the skillfulness of the noble truths. They also accurately understand that the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of

suffering with or without aspiration are unattainable. This is the skillfulness of the noble truths. They also accurately understand that the tranquil or not tranquil noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. This is the skillfulness of the noble truths. They also accurately understand that the faraway or not faraway noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable. This is the skillfulness of the noble truths.”

(Sariputra spoke about the skillfulness of the noble truths.)

Pure-precept Paramita (3)

(In the Twelfth Assembly)

“What is the skillfulness of dependent origination? It means that the bodhisattvas accurately understand various characteristics of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes as they really are. This is the skillfulness of dependent origination. The bodhisattvas further accurately understand that various characteristics of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. This is the skillfulness of dependent origination. In addition, the bodhisattvas accurately understand the common forms of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes as they really are. This is the skillfulness of dependent origination. They further accurately understand that the common forms of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. This is the skillfulness of dependent origination. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the pleasant or painful cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. This is the skillfulness of dependent origination. They also accurately understand that cause and condition, consecutive sequence of thoughts,

conditions that stimulate the mind, and the conditions that reinforce main causes with or without self are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the pure or impure cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the empty or not empty cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. This is the skillfulness of dependent origination. They also accurately understand that cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes with or without form are unattainable. This is the skillfulness of dependent origination. They also accurately understand that cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes with or without aspiration are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the tranquil or not tranquil cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the faraway or not faraway cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable. This is the skillfulness of dependent origination.

(Sariputra spoke about the skillfulness of dependent origination.)

“Furthermore, the bodhisattvas accurately understand various characteristics of ignorance, action, consciousness, name and form, six sense spheres, contact,

reception, craving, grasping, existence, birth, old age, and death as they really are.

This is the skillfulness of dependent origination. The bodhisattvas further accurately understand that various characteristics of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable. This is the skillfulness of dependent origination. In addition, the bodhisattvas accurately understand that the common forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death as they really are. This is the skillfulness of dependent origination. They further accurately understand that the common forms of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable. This is the skillfulness of dependent origination. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the pleasant or painful ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable. This is the skillfulness of dependent origination. They also accurately understand that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death with or without self are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the pure or impure ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable. This is the skillfulness of dependent origination. They also accurately

understand that the empty or not empty ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable. This is the skillfulness of dependent origination. They also accurately understand that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death with or without form are unattainable. This is the skillfulness of dependent origination.

They also accurately understand that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death with or without aspiration are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the tranquil or not tranquil ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable. This is the skillfulness of dependent origination. They also accurately understand that the faraway or not faraway ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are unattainable. This is the skillfulness of dependent origination.

(Sariputra spoke about the skillfulness of the twelve links of dependent origination.)

“What is the skillfulness of the distinction between right and wrong? It means that the bodhisattvas accurately understand various characteristics of right and wrong. This is the skillfulness of the distinction between right and wrong. The bodhisattvas further accurately understand that various characteristics of right and wrong are unattainable. This is the skillfulness of the distinction between right and wrong. In addition, the bodhisattvas accurately understand the common forms of right and wrong as they really are. This is the skillfulness of the distinction between right and wrong. They further accurately understand that the common forms of right and wrong

are unattainable. This is the skillfulness of the distinction between right and wrong. Furthermore, the bodhisattvas accurately understand that the permanent or impermanent right and wrong are unattainable. This is the skillfulness of the distinction between right and wrong. They also accurately understand that the pleasant or painful right and wrong are unattainable. This is the skillfulness of the distinction between right and wrong. They also accurately understand that right and wrong with or without self are unattainable. This is the skillfulness of the distinction between right and wrong. They also accurately understand that the pure or impure right and wrong are unattainable. This is the skillfulness of the distinction between right and wrong. They also accurately understand that the empty or not empty right and wrong are unattainable. This is the skillfulness of the distinction between right and wrong. They also accurately understand that right and wrong with or without form are unattainable. This is the skillfulness of the distinction between right and wrong. They also accurately understand that right and wrong with or without aspiration are unattainable. This is the skillfulness of the distinction between right and wrong. They also accurately understand that the tranquil or not tranquil right and wrong are unattainable. This is the skillfulness of the distinction between right and wrong. They also accurately understand that the faraway or not faraway right and wrong are unattainable. This is the skillfulness of the distinction between right and wrong. (Sariputra talked about the skillfulness of the distinction between right and wrong.)

“Therefore, bodhisattvas should cultivate the skillfulness of the aggregates, and so forth, then they will teach the dharma to sentient beings according to individual differences and let them terminate permanently the thoughts of sentient being, and so forth. The bodhisattvas thus will initiate superior mind to cultivate exquisite wisdom to benefit themselves and others. They will always initiate a mind to

transfer the merits and virtues toward the perfect knowledge of all perfect knowledge under the guidance of great compassion. They thus are called the bodhisattvas fully possessing the unsurpassed pure precept. If bodhisattvas would like to pursue the unsurpassed, perfect, and universal bodhi, they should diligently cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and transfer the merits and virtues thus derived toward the perfect knowledge of all perfect knowledge. If bodhisattvas can transfer these six paramitas toward the perfect knowledge of all perfect knowledge, they will be superior to all voice-hearers and self-enlightened ones because of possessing pure precept.

(If the bodhisattvas cultivate various kinds of skillfulness to help sentient beings permanently terminate attachment to the thoughts of sentient beings, they do cultivate pure precept through expedient skillfulness of prajna paramita.)

“Furthermore, Fully Loving-Kind One, comparing one precept possessed by the bodhisattvas who have just initiated aspiration toward the unsurpassed, perfect, and universal bodhi with the path of the ten virtuous karmas achieved all sentient beings, the former one is superior to the latter one by one hundred, one thousand, and so forth, and one upanisadam times.

“Furthermore, Fully Loving-Kind One, suppose all sentient beings in the world have achieved the path of the ten virtuous actions. In comparison, the precepts they possess are inferior to the one precept possessed by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanisadam-api.

“Furthermore, Fully Loving-Kind One, suppose all sentient beings in the world have achieved the first five supernatural powers. In comparison, the precepts

possessed by them are inferior to one precept possessed by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanisadam-api.

“Furthermore, Fully Loving-Kind One, suppose all sentient beings in the world have dwelled peacefully in loving-kindness, compassion, joy, and equanimity. In comparison, the precepts possessed by them will be inferior to one precept possessed by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanisadam-api.

“Furthermore, Fully Loving-Kind One, suppose all sentient beings in the world have achieved the forbearance in compliance with emptiness. In comparison, the precepts possessed by them will be inferior to one precept possessed by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanisadam-api.

“Furthermore, Fully Loving-Kind One, suppose all sentient beings in the world have achieved the forbearance in compliance with formlessness. In comparison, the precepts possessed by them will be inferior to one precept possessed by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanisadam-api.

“Furthermore, Fully Loving-Kind One, suppose all sentient beings in the world have achieved the forbearance in compliance with nonaspiration. In comparison, the precepts possessed by them will be inferior to one precept possessed

by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanisadam-api.

“Furthermore, Fully Loving-Kind One, suppose all sentient beings in the world have achieved the stage of eight-forbearance. In comparison, the precepts possessed by them will be inferior to one precept possessed by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanisadam-api.”

At that time, Fully Loving-Kind One asked Sariputra, “May I inquire the venerable one of the essential meanings of the eight-forbearance?”

Sariputra replied, “You may ask as you like. I will explain for you.”

Fully Loving-Kind One asked, “Is being with matter the eight-forbearance?”

(The eight-forbearance refers to the stage when one has achieved stream-entry effect.)

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from matter?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with feeling, thinking, action, and consciousness the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from feeling, thinking, action, and consciousness?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the eye sphere the eight-

forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the eye sphere?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the ear, nose, tongue, body, and conscious spheres the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the ear, nose, tongue, body, and conscious spheres?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the sight sphere the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the sight sphere?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the sound, smell, taste, touch, and mental-image spheres the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the sound, smell, taste, touch, and mental-image spheres?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the eye realm the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the eye realm?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the ear, nose, tongue, body, and conscious realms the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the ear, nose, tongue, body, and conscious realms?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the sight realm the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the sight realm?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the sound, smell, taste, touch, and mental-image realms the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the sound, smell, taste, touch, and mental-image realms?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the eye consciousness realm the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the eye consciousness realm?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the eye contact the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the eye contact?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the ear, nose, tongue, body, and conscious contacts the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the ear, nose, tongue, body, and conscious contacts?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the feelings produced by eye contact the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the feelings produced by eye contact?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the feelings produced by ear, nose, tongue, body, and conscious contacts the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the feelings produced by ear, nose, tongue, body, and conscious contacts?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the earth realm the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the earth realm?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is being with the water, fire, wind, space, and consciousness realms the eight-forbearance?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “Is there the eight-forbearance apart from the water, fire, wind, space, and consciousness realms?”

Sariputra replied, “No, the long-lived sage.”

Fully Loving-Kind One asked, “If this is the case, then what is the eight-forbearance that the venerable has talked about? How can we understand the essential meanings of your statements so that we can reasonably accept and embrace them?”

Sariputra said, “If we know the nature of equality of all dharmas as it really is and realize the nature of equality, then all the actions that we have had will cease. I can neither see the eight-forbearance nor the knowledge of equality because their self and the associated images are nonexistent. So, how can we inquire about all of them?”

Fully Loving-Kind One said, “Why are the venerable one’s statements not consistent? Earlier you said that the pure precept of the eight-forbearance is inferior to one precept possessed by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanadam-api, but now you say that you cannot see the eight-forbearance and its knowledge?”

Sariputra replied, “What I said earlier was for the sake of the beginners instead of the ones who had entered the nature of equality. What I said earlier was used to guide sentient beings to the correct dharma but not for the sake of the ones who had entered the nature of equality. What I said earlier was used to let sentient beings know that the great vehicle was superior to the two vehicles; it was not about the real nature of equality. What I said earlier was used to let sentient beings awake to the Buddha vehicle; therefore, I say that if all sentient beings in the world have achieved the eight-forbearance, then all the pure precepts possessed by them will be inferior to one precept possessed by the bodhisattvas who have just initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanadam-api. I did not say that the equality of the dharmas was not apart from the self and the associated images. So, they are not inconsistent.

“Furthermore, Fully Loving-Kind One, all pure precepts of stream-enterers, once-returners, nonreturners, arhats, and self-enlightened ones are inferior to one precept possessed by the bodhisattvas who have initiated the aspiration toward the

unsurpassed, perfect, and universal enlightenment by one hundredth, one thousandth, and so forth, and one upanisadam-api.

“The long-lived Fully-Loving-Kind One, those who claim all the pure precepts of the voice-hearers and self-enlightened ones surpass those of bodhisattvas are likewise claiming they exceed the precepts of the Thus-Comers. If someone argues with the prince, it means that he would like to argue with the king. Claiming that the pure precepts of the voice-hearers and self-enlightened ones are superior to the precepts of the bodhisattvas equally asserting that the pure precepts of the voice-hearers and self-enlightened ones are superior to the precepts of the Thus-Comers; it is much like the argument about the superiority between voice-hearers and Thus-Comers. Why? Fully Loving-Kind One, the bodhisattva dharma is unsurpassed, which is the genuine dharma prince.

“Furthermore, Fully Loving-Kind One, a person without hands and feet claim, ‘I can swim to cross the ocean.’ This person does not mean it; the statement is made because of self-conceit. If the voice-hearers and the self-enlightened ones claim that their precepts are superior to the precepts of the bodhisattvas, they do not speak the truth. Why? Fully Loving-Kind One, the merits and virtues of the bodhisattvas are like the ocean. It does not make sense to say that one without hands and feet can swim across the ocean; it is equally unreasonable to claim that the precepts of the two vehicles are superior to the pure precepts of the bodhisattva path. Why? Fully Loving-Kind One, the pure precepts of the bodhisattvas are boundless.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “Why are the pure precepts of the bodhisattvas boundless?”

Sariputra replied, “The pure precepts of the bodhisattvas can universally

relieve numberless sentient beings from precept-violation and establish numberless sentient beings in pure precept.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “The venerable one speaks of precept-violation. What designated statements does it signify?”

Sariputra replied, “The self and the associated images as well as the rest of vexations are called precept-violation. It means the thoughts of absorption and holding, such as the thoughts of the self, the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, existence, nonexistence, and so forth, and the rest of vexations. These are the designated statements of precept-violation. The boundless pure precepts manifested by the bodhisattvas can liberate numberless sentient beings from precept-violation. Furthermore, all pure precepts of the bodhisattvas can establish firmly numberless sentient beings in pure precepts; therefore, the pure precepts obtained by the bodhisattvas when they dwell peacefully in the great vehicle are boundless. The bodhisattvas can establish firmly numberless sentient beings in pure precepts; therefore, the pure precepts obtained by the bodhisattvas when they dwell in the great vehicle are boundless and superior to the pure precepts of the voice-hearers and self-enlightened ones. Furthermore, Fully Loving-Kind One, bodhisattvas can cultivate pure-precept paramita and transfer the merits and virtues toward the perfect knowledge of all perfect knowledge; so, they are superior to all voice-hearers and self-enlightened ones.”

At that time, Fully Loving-Kind One asked Sariputra, “Why are the flawed precepts of bodhisattva superior to the flawless precepts of the two vehicles?”

Sariputra replied, “The flawless precepts of the voice-hearer and the self-

enlightened one are transferred toward nirvana for the sake of self-benefit while the pure precepts of the bodhisattvas are transferred toward the unsurpassed, perfect, and universal bodhi to universally deliver numberless sentient beings. Therefore, the precepts of the bodhisattva are superior to the flawless pure precepts of the two vehicles.

(Sariputra explained why the flawed precepts of bodhisattvas are superior to the flawless precepts of the two vehicles.)

“Furthermore, Fully Loving-Kind One, if bodhisattvas initiate pure precepts with a limited mind to benefit sentient beings, then the pure precepts thus elicited will not be superior to the flawless two vehicles; this will not be called pure-precept paramita. Bodhisattvas should stay in an unlimited mind to deliver sentient beings when eliciting pure precepts and pursuing the great bodhi. Therefore, the pure precepts elicited by the bodhisattvas are superior to the flawless pure precepts of the two vehicles; this is called pure-precept paramita.

(Sariputra explained the meaning of pure-precept paramita.)

“Furthermore, Fully Loving-Kind One, sunlight dims lesser lights like fireflies. So, as bodhisattvas cultivate pure-precept paramita and transfer the merits and virtues toward the perfect knowledge of all perfect knowledge, they will be superior to all voice-hearers and self-enlightened ones who transfer all merits and virtues of the pure precepts toward nirvana.

“Furthermore, Fully Loving-Kind One, when the moon rises and shines brightly, the light from all the stars becomes overshadowed. So, as bodhisattvas cultivate pure-precept paramita and transfer the merits and virtues toward the perfect knowledge of all perfect knowledge, they are superior to all voice-hearers and self-enlightened ones who have transferred the merits and virtues of pure precepts toward

nirvana.

“Furthermore, Fully Loving-Kind One, if bodhisattvas stay in the mindfulness of the Thus-Come and transfer the merits and virtues thus derived toward the perfect knowledge of all perfect knowledge, they are called practicing what they should do and become superior to all voice-hearers and self-enlightened ones because of the pure-precept paramita elicited through corresponding mind powers.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “If bodhisattvas do not initiate the aspiration to the perfect knowledge of everything, what bodhisattvas are they?”

Sariputra replied, “If bodhisattvas do not initiate the aspiration toward the perfect knowledge of everything, they are called dwelling in a morally unrelated mind. At that moment, they neither violate precepts nor abandon the pure precepts for bodhisattvas. If bodhisattvas do not initiate the aspiration toward the perfect knowledge of everything but transfer the merits and virtues toward the stage of voice-hearer or stage of the self-enlightened one, they do not practice what they should do. When they transfer the merits and virtues toward the stage of voice-hearer or self-enlightened one, they discard the unsurpassed vehicle. Although they are not literally dead, they are called the dead. Like a magician or disciple who led a child to climb up a ladder and, through an illusion, made it appear that the child’s body was cut into pieces. As these pieces fell, the family mourned deeply, believing that their child was dead and exclaiming, ‘Our child has left us so suddenly; we can never see him again!’ So, as bodhisattvas regress from the great bodhi and stay in the stage of voice-hearer or self-enlightened one, they are like the dead ones because they have lost the perfect knowledge of everything. Just like the child who was not dead, but his family thought he was dead.

“Furthermore, Fully Loving-Kind One, what do you think about this? Are the pure precepts of the bodhisattvas different from the pure precepts of ordinary sentient being, voice-hearer, and self-enlightened one?”

Fully Loving-Kind One replied, “Their realness and dharma natures are not different.”

Sariputra said, “Although their realness and dharma natures are not different, their forms are different. What are their different forms?”

Fully Loving-Kind One said, “The bodhisattvas aspire to the realization of the unsurpassed, perfect, and universal bodhi, while the ordinary sentient beings, voice-hearers, and self-enlightened ones do not. This is their difference.”

Sariputra said, “The pure precepts of the bodhisattvas are superior to the pure precepts of ordinary sentient being, voice-hearer, and self-enlightened one. The precepts of the bodhisattvas are transferred toward the pursuit of the perfect knowledge of all perfect knowledge and thus are called pure-precept paramita, while the precepts of the voice-hearer and self-enlightened one are not. This is their difference. Why? Fully Loving-Kind One, the pure precepts of the bodhisattvas are superior to the sentient beings in the large threefold thousand-world and the rest of numberless and boundless worlds. The pure precepts of the bodhisattvas are only second to the pure precepts of the Buddha, the World-Honored One but they are superior to others. Why? The pure precepts of the bodhisattvas can guide numberless and boundless sentient beings to get rid of the birth and death in bad destinies. Because of this cause and condition, the pure precepts of the bodhisattvas are superior to the pure precepts of the ordinary sentient being, voice-hearer, and self-enlightened one. The pure precepts of the bodhisattvas are only surpassed by the Buddha’s pure precepts.

“Furthermore, Fully Loving-Kind One, a snow mountain is called a mountain king because it has unique virtues that other mountains lack. Without these qualities, it would not have this title. The pure precepts of the bodhisattvas are called pure-precept paramita because they are transferred toward the unsurpassed, perfect, and universal bodhi and have never stayed away from the pursuit of the perfect knowledge of all perfect knowledge. The pure precepts of the voice-hearer, self-enlightened one, and ordinary sentient being are not called pure-precept paramita because they are not transferred toward the unsurpassed, perfect, and universal bodhi and they have stayed far away from the pursuit of the perfect knowledge of all perfect knowledge. (Sariputra explained why the pure precepts of the bodhisattvas are called pure-precept paramita.)

“Furthermore, Fully Loving-Kind One, the pure precepts of the bodhisattvas are superior to all pure precepts of the ordinary sentient beings, voice-hearers, and self-enlightened ones.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “Why are the pure precepts of the bodhisattvas superior to the pure precepts of the ordinary sentient beings, voice-hearers, and self-enlightened ones?”

Sariputra replied, “The pure precepts of the bodhisattvas are transferred toward the perfect knowledge of all perfect knowledge to bring benefits and happiness to all sentient beings, while the pure precepts of the ordinary sentient beings, voice-hearers, and self-enlightened ones are not. Therefore, the pure precepts of the bodhisattvas are superior to those of the ordinary sentient beings, voice-hearers, and self-enlightened ones.”

(Sariputra explained why the pure precepts of the bodhisattvas are superior to those of the ordinary sentient beings, voice-hearers, and self-enlightened ones.)

In the meantime, Fully Loving-Kind One admired the long-lived sage Sariputra, “Excellent, excellent! It is as you say. The Venerable One has praised the pure precepts of the bodhisattvas to encourage other bodhisattvas to accept, embrace, and diligently and attentively cultivate all the pure precepts of the bodhisattvas. You must have been supported by the Buddha’s supernatural powers when you speak that the pure precepts of the bodhisattvas are superior to those of the ordinary sentient beings, voice-hearers, and self-enlightened ones.”

At that time, the Buddha said to Ananda, “You should accept and embrace all dharma teachings correspondent with pure-precept paramita as they are given by Sariputra and Fully Loving-Kind One. Their teachings certainly are not delusive. Imagine someone lifted Wonderful High Mountain to the Brahma world and declared, “If the precepts of the bodhisattvas surpass those of voice-hearers and self-enlightened ones, may this mountain remain suspended in space.” The mountain would stay high up in the sky upon this person’s words. Why? Ananda, the precepts of the bodhisattvas are only surpassed by the precepts of the Thus-Comers; they are superior to, nobler, higher, more wonderful, and subtler than the rest of precepts, including the flawed and flawless ones.”

(The Buddha approved of the discussions between Sariputra and Fully Loving-Kind One about the pure precepts of the bodhisattvas.)

Meanwhile, due to the Buddha’s supernatural abilities, Sariputra saw a Buddha land far to the east—hundreds of thousands of realms away—where the Thus-Comer was teaching correct dharma to countless humans and heavenly beings.

At that time, the Buddha asked Sariputra, “Have you seen a Buddha land in the east hundreds of thousands of realms away in which the Thus-Comer is teaching correct dharma to numberless followers?”

Sariputra said, “Yes, I have seen. But I do not know the name of that land and the Buddha’s name.”

At that time, the World-Honored One said to Sariputra, “The name of the Buddha land is Bright Lamp. The Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, who is teaching the dharma in that land is called Moon Light. One of the Buddha’s disciples, a voice-hearer, called Having Top, who possesses the best supernatural powers among all this Buddha’s disciples. With supernatural powers, he journeyed across many worlds. He grabbed Wonderful High Mountain with his right hand and ascended to Brahma world. He threw the mountain down and prayed, ‘If the precepts of the bodhisattvas are only second to the precepts of the Thus-Comer yet superior to, nobler, higher, more wonderful, and subtler than the rest of precepts including the flawed and the flawless ones, then may this mountain king remain suspended without falling.’ After he spoke, the mountain stayed aloft and did not descend.”

At that time, the World-Honored One asked Sariputra, “Did you see that Wonderful High Mountain stand high up in empty space?”

In the meantime, Sariputra replied, “Yes, I did, World-Honored One.”

The Buddha said to Sariputra again, “The mountain king can stand high up in empty space because of the pure precepts of the bodhisattvas. The precepts of the bodhisattvas are truly superior to the precepts of the ordinary sentient beings, voice-hearers, and so forth because they are only surpassed by the precepts of the Thus-Comer. This is the evidence showing that what I say is not wrong. A voice-hearer, the Buddha’s disciples in that world, went to other world with his supernatural powers. He grabbed Wonderful High Mountain with his right hand, ascended to the Brahma world, and threw the mountain down to the ground. In the meantime, he made wish

that if what he said was correct, the mountain would stand motionless in empty space without falling. Upon his words, the mountain king remained motionless in space and that proved that his words were correct. Meanwhile, the voice-hearer restored the mountain to its original location once more with the sincere vow made based on the precepts of the bodhisattvas.”

In the meantime, Sariputra admired, “It is unusual, World-Honored One. What you say is completely true. The authority and powers of the precepts of the bodhisattvas are unimaginable; no other things in the world can be equal to them.”

Meanwhile, Sariputra said to the Buddha, “Those who would like to surpass the precepts of the bodhisattva equally wanting to surpass the precepts of the Thus-Comer. Why? No precepts can surpass the precepts of the bodhisattvas except the Thus-Comers’. Those who can cultivate pure precepts to their perfection are the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Therefore, in this respect, the bodhisattvas are not surpassed by others except the Thus-Comers.”

Fully Loving-Kind One asked the long-lived sage Sariputra, “Are the precepts of the regressive bodhisattvas unsurpassed?”

Sariputra replied, “The bodhisattvas dwelling in the bodhisattva mind will not regress. The regressive ones are not the bodhisattvas. The archers who cannot hit the targets are not master shooters. If the bodhisattvas cannot initiate the aspiration toward the perfect knowledge of everything and transfer the merits and virtues toward the perfect knowledge of all perfect knowledge, then they are not the bodhisattvas possessing the precepts although they have diligently cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Furthermore, Fully Loving-Kind One, some bodhisattvas have cultivated various merits and virtues, but they do

not know how to transfer these merits and virtues toward the perfect knowledge of all perfect knowledge. They thus transfer the merits and virtues toward the two vehicles and mistake the two vehicles for the perfect knowledge of all perfect knowledge.

These bodhisattvas still can be called the bodhisattvas possessing the precepts. Why? Fully Loving-Kind One, these bodhisattvas do not have expedient skillfulness and do not know how to transfer the merits and virtues toward the perfect knowledge of all perfect knowledge. They have mistaken the two vehicles for the perfect knowledge of all perfect knowledge; their intentions are not wrong. Therefore, they can be called the bodhisattvas possessing the precepts. Because they have embraced the precepts of the bodhisattvas and have possessed the intention to transfer the precepts toward the perfect knowledge of all perfect knowledge, they still can be considered as absorbing and embracing the precepts of the bodhisattvas. In a later time when they encounter virtuous friends and get to know the real perfect knowledge of all perfect knowledge, they will be able to transfer the merits and virtues toward the unsurpassed, perfect, and universal bodhi; they will realize insightfully and attain the perfect knowledge of all perfect knowledge.”

Pure-precept Paramita (4)

(In the Twelfth Assembly)

“Furthermore, Fully Loving-Kind One, two kinds of bodhisattvas can realize the unsurpassed, perfect, and universal bodhi. One kind is those who possess expedient skillfulness and can realize the unsurpassed, perfect, and universal bodhi quickly. The other is those without expedient skillfulness who can but will take a much longer time to realize the unsurpassed, perfect, and universal bodhi. We would rather be a slow bodhisattva than falling into the stage of voice-hearer or self-enlightened one. If the bodhisattvas pursue the unsurpassed, perfect, and universal bodhi in a hurry, one of the two things might happen: either they will fall into the stage of the voice-hearer or self-enlightened one because they have no expedient skillfulness or they will quickly realize the unsurpassed, perfect, and universal bodhi because they have expedient skillfulness. Someone rushed into a house on fire in which many treasures were stored. This person would either die because of the lack of expedient skillfulness or could escape safely with the treasures because of expedient skillfulness. Like the expedient and skillful person who can escape with the treasures safely, so the expedient and skillful bodhisattvas will realize the unsurpassed, perfect, and universal bodhi quickly. We would rather be a bodhisattva to slowly realize the unsurpassed, perfect, and universal bodhi than quickly falling into the two vehicles.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “Is quick realization of reality the expedient skillfulness of bodhisattva?”

Sariputra replied, “No, it is not. Why? Falling into two vehicles is not expedient skillfulness; instead, it is the lack of expedient skillfulness because it has withdrawn from the great bodhi that bodhisattvas pursue. To benefit sentient beings,

the bodhisattvas should pursue the great bodhi without pursuing reality; the realization of reality is not the result of expedient skillfulness.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can practice giving, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should not go. Their precepts have deficiencies, and they do not practice giving paramita.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can protect the precepts, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should not go. Their precepts have deficiencies, and they do not practice pure-precept paramita.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can practice forbearance, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should not go. Their precepts are with deficiencies, and they do not practice forbearance paramita.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can practice diligence, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should not go. Their precepts thus have deficiencies, and they do not practice diligence paramita.

Furthermore, Fully Loving-Kind One, if the isattvas think, ‘I can cultivate meditation, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies, and they do not practice meditation paramita.

Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate wisdom, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies, and they do not

practice prajna paramita.

(Sariputra identified the practices which could not truly represent the six paramitas.)

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can practice internal emptiness, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies, and they do not practice the ultimate internal emptiness.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can practice external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharma, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies, and they do not ultimately practice external emptiness, and so forth, and emptiness of selfless self-nature.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can contemplate ignorance, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies, and they do not ultimately contemplate ignorance.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can contemplate action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death, while other

bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies, and they do not ultimately contemplate action, and so forth, and old age and death.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can contemplate the noble truth of suffering, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies, and they do not ultimately contemplate the noble truth of suffering.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can contemplate the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies, and they do not ultimately contemplate the noble truths of the cause of suffering, the cessation of suffering, and the path for the cessation of suffering.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the four meditations, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the four meditations.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the four immeasurable minds and the four formless concentrations, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the four immeasurable minds and the four formless concentrations.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the four bases of mindfulness, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have

deficiencies so they cannot cultivate and fulfill the four bases of mindfulness.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the four correct endeavors, and so forth, and noble eightfold path.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the liberation gate of emptiness, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the liberation gate of emptiness.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the liberation gates of formlessness and nonaspiration, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the liberation gates of formlessness and nonaspiration.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the eight liberations, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the eight liberations.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the eight vexation-overcoming

meditations, nine concentrations in sequence, and ten universal contemplations.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the perfect knowledge of the stage of pure contemplation, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the stage of pure contemplation.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the perfect knowledge of the stages of embryonic Buddha nature, eight-forbearance, sight, slight vexation, freedom from desires, arhat, self-enlightenment bodhi, bodhisattva, and the Thus-Comer, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the perfect knowledge of the stage of embryonic Buddha nature, and so forth, and the stage of the Thus-Comer.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the stage of ecstasy, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the stage of ecstasy.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the stages of freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the stage of freedom from defilements, and so forth, and the stage of dharma cloud.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can

cultivate all dharani gates, while other bodhisattvas cannot,' then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill all dharani gates.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate all samadhi gates, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill all samadhi gates.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the five eyes, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the five eyes.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the six supernatural powers, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the six supernatural powers.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the Buddha’s ten abilities, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the Buddha’s ten abilities.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the four kinds of fearlessness, and so

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

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the thirty-two perfect major marks, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the thirty-two perfect major marks.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the eighty distinguishing minor features, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the eighty distinguishing minor features.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate staying in correct mindfulness, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill staying in correct mindfulness.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate dwelling in equanimity always, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill dwelling in equanimity always.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the perfect knowledge of everything, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the perfect knowledge of everything.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena, while other bodhisattvas cannot,’ then these bodhisattvas have gone

where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the perfect knowledge of the forms of the paths and the perfect knowledge of all phenomena.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate all bodhisattva actions, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill all bodhisattva actions.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate the unsurpassed, perfect, and universal bodhi of the Buddhas, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the unsurpassed, perfect, and universal bodhi of the Buddhas.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can dignify and purify Buddha lands, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot dignify and purify Buddha lands.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can assist sentient beings to mature, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot perfectly assist sentient beings to mature.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can joyfully participate in others’ merits and virtues, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot joyfully and perfectly participate in others’ merits and virtues.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can transfer the merits and virtues toward the perfect knowledge of all perfect knowledge, while other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot perfectly transfer the merits and virtues toward the perfect knowledge of all perfect knowledge.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘The merits and virtues thus acquired when I give food once to others surpass those gained by other bodhisattvas who provide the most exquisite drink and food—comparable to those enjoyed by wheel-turning king—to others for as many great kalpas as the sands of the Ganges,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot cultivate and fulfill the practice of giving.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can wholeheartedly accumulate various merits and virtues, and these merits and virtues are superior to those accumulated by other bodhisattvas for as many great kalpas as the sands of the Ganges,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot perfectly accumulate merits and virtues.

“Furthermore, Fully Loving-Kind One, if the bodhisattvas think, ‘I can cultivate expedient skillfulness, but other bodhisattvas cannot,’ then these bodhisattvas have gone where they should avoid. Their precepts thus have deficiencies so they cannot perfectly cultivate expedient skillfulness.

“You must know, the long-lived sage, if the bodhisattvas have these thoughts when they cultivate various merits and virtues, then they do not cultivate expediently and skillfully. Why? Fully Loving-Kind One, the bodhisattvas should not think that

they are superior to other bodhisattvas. They should not look down on other bodhisattvas. They should not try to subjugate other bodhisattvas. Rather, they should make offerings respectfully to other bodhisattvas as they do to the Thus-Comers.”

(Sariputra said that if the bodhisattvas think that they can do many bodhisattva actions, but others cannot, then they deviate the bodhisattva path and cannot fulfill the bodhisattva actions. The bodhisattvas should treat other bodhisattvas as they do the Thus-Comer.)

At that time, Fully Loving-Kind One asked Sariputra, “Should bodhisattvas only esteem and respect other bodhisattvas? Should they also esteem and respect the rest of sentient beings?”

Sariputra replied, “The bodhisattvas should universally esteem and respect all sentient beings. They should esteem and respect other bodhisattvas as they do the Thus-Comers. They should esteem and respect the rest of sentient beings as they do the bodhisattvas. Their minds should not differentiate. Why? Fully Loving-Kind One, the bodhisattvas should humbly treat all sentient beings, deeply respect them, and bring freedom and self-ease to them. They should stay away from arrogance and self-conceit. The bodhisattvas should deeply esteem all sentient beings and treat them humbly as they do the Thus-Comers. The bodhisattvas should think, ‘When I realize insightfully the unsurpassed, perfect, and universal enlightenment, I will teach the profound essential meanings of the dharma to sentient beings so that they will be rid of vexations and attain nirvana, will attain ultimate peace and happiness of the bodhi, and will become free from the suffering of various destinies.’

(The bodhisattvas should deeply esteem all sentient beings and treat them humbly as they do the Thus-Comers. They should benefit them by teaching them essential meanings of the dharma.)

“Furthermore, Fully Loving-Kind One, the bodhisattvas should initiate a mind of loving-kindness toward sentient beings and stay away from arrogance. They should think, ‘I must cultivate and learn expedient skillfulness so that all sentient beings will gain the first nature. What is the first nature? It is the Buddha nature. I should expediently assist sentient beings so that they will become the Buddha.’ The loving-kind mind toward sentient beings means to let them all attain the position of the dharma king. The position of the dharma king is the supreme and noblest one of all, in which the sentient beings have freedom and self-ease. Therefore, the great bodhisattvas should universally respect and esteem all sentient beings and treat them with full loving-kindness without differentiation. It is because the dharma body of the Thus-Come permeates and spread over all beings.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “Why do the bodhisattvas think, ‘I should esteem and respect all sentient beings. When I realize insightfully the unsurpassed, perfect, and universal enlightenment, I will teach and caution them so that they will all realize and attain the first nature and dwell in the position of the dharma king’? A magician or disciple transformed a great king and four brave and invincible armies at the crossroad. The transformed king would not think, ‘I own four armies and all are brave and invincible.’ The transformed four armies would not think, ‘We belong to the great king, and we move following his direction.’ Why? Sariputra, the king and the armies are not real; they have no self-natures; they are not absorbed by any real self-nature. World-Honored One has said that all dharmas are like illusions; so are sentient beings. If all are like transformed things, then who will respect whom? Who will let others attain the first nature and dwell in the position of the dharma king, and what dharma will be taught?”

Sariputra said, “Yes, sentient beings and dharmas are all like transformed

things. Within such circumstance, the illusion-like bodhisattvas will esteem and respect the illusion-like sentient beings, expediently and skillfully teach and caution them so that they can attain the illusion-like first nature, dwell in the position of the dharma king, and further teach the illusion-like dharma. Although bodhisattvas have such thought, they are free from attachment. If bodhisattvas can see any dharma, they do not practice prajna paramita. If bodhisattvas do not see any dharma, they are not away from prajna paramita. Because of the expedient skillfulness, the bodhisattvas have practiced diligence paramita, taught sentient beings, and let them become the Buddha, but they do not see any dharma. They do not see any dharma nature that can allow the sentient beings to attain the first nature, nor do they see any dharma nature that can make sentient beings dwell in the position of the dharma king. They have not seen any dharma, but they do not regress in the pursuit of the bodhi. You must know that the bodhisattvas can wear the broad and great armor of diligence without attachment. These bodhisattvas have realized that the position of the dharma king is like illusion that is unreal, but they continue to diligently pursue it without regression. They have diligently pursued the Buddha effect, but they do not see the dharmas. They have not seen the dharmas, but they do not regress in the pursuit. The bodhisattvas have known that heavenly beings, human beings, asuras, and so forth, will decay, but they are free from the thought of decay because they understand that all things are like illusions. Thus, the bodhisattvas have expediently and skillfully pursued the unsurpassed, perfect, and universal bodhi to teach sentient beings about the way of tranquility; namely, they have used various names, words, and sentences to lecture on all dharma natures, but the original natures of the dharmas remain unspeakable.

(Sariputra explained that the bodhisattvas, understanding all dharmas are like

illusions, could remain skillfully guiding sentient beings without attachment.)

“Furthermore, Fully Loving-Kind One, all dharma natures cannot be manifested; they are unspeakable. When realizing and attaining the great bodhi, the bodhisattvas teach sentient beings about various dharma natures and think, ‘I have not attained the bodhi, nor do I lecture on the dharmas for sentient beings. I have realized and attained the unsurpassed bodhi, but the bodhi truly cannot be realized. I have lectured on all dharma natures, but the dharma natures are unspeakable. The people who speak and the dharmas taught are all without self-natures. Both those who realize and the dharmas realized are unattainable.’ Therefore, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should not be attached to the dharmas. Without attachment, they remain not regressive in the pursuit of the bodhi, and their minds are not sunk or drowned. Because they are not sunk and drowned, they are able to absorb the diligence paramita. They will further transfer diligence paramita toward the pursuit of the perfect knowledge of all perfect knowledge so that they can fulfill pure-precept paramita. As they transfer pure-precept paramita toward the pursuit of the perfect knowledge of all perfect knowledge, they allow this pure-precept paramita to become superior, increasing, brighter, and purer. This is because the bodhisattvas have transferred the practice of pure-precept paramita toward the perfect knowledge of all perfect knowledge.”

In the meantime, Fully Loving-Kind One asked the long-lived sage Sariputra, “If all dharmas are like illusions and unreal, why do bodhisattvas transfer the merits and virtues toward the perfect knowledge of all perfect knowledge?”

Sariputra replied, “If there is a little bit of dharma that is real and not like illusions, bodhisattvas cannot transfer the merits and virtues toward the perfect knowledge of all perfect knowledge. Because all dharmas are not real and are like

illusions, the bodhisattvas can transfer the merits and virtues toward the perfect knowledge of all perfect knowledge. They can do this because they have fully understood that all dharmas are not real, are like illusions and transformed things. This is the diligence paramita of the bodhisattvas.”

Fully Loving-Kind One asked, “What dharma karma has caused bodhisattvas to pursue diligently and tirelessly and transfer the merits and virtues toward the perfect knowledge of all perfect knowledge? How do bodhisattvas cultivate and learn diligently to achieve this purpose?”

Sariputra replied, “The expedient skillfulness enables bodhisattvas to do so. The bodhisattvas get to understand all dharmas like illusions because of the expedient skillfulness. As they dwell in expedient skillfulness, they are not afraid of the emptiness of dharmas, nor do they realize reality. With two hands holding firmly a solidly strengthened light canopy, a person stood atop a high mountain cliff, looking at the abysmal valley underneath. He was not afraid because the canopy could fight against wind keeping him from falling. Similarly, with expedient skillfulness and the powers of great compassion prajna, the bodhisattvas have contemplated all dharmas, realizing accurately that they are illusory. They can see the empty and tranquil original nature of all dharmas. At that time, they are not afraid or have any inferior mind, so they will not realize the reality. Why? Fully Loving-Kind One, because of the support of the powers of expedient skillfulness and the great compassion prajna, these bodhisattvas are not afraid of the emptiness of the dharmas, nor do they realize the reality. When looking at the deep valley from the cliff, the person is fearless because his hands are holding firmly the canopy; he knows he will not fall. This is how the great bodhisattvas have worn the solid armor, absorbed the expedient skillfulness, and achieved the perfect pure-precept paramita. They pursue the

unsurpassed, perfect, and universal bodhi without seeing the dharma that has been realized or will be realized. We must know that pure-precept paramita can reach the unsurpassed, perfect, and universal bodhi because the bodhisattvas are absorbed by expedient skillfulness. Therefore, they will not stay far away from the six paramitas that they learn. Because they are not far away from the six paramitas, they will gradually become close to the perfect knowledge of all perfect knowledge and surpass all voice-hearers and self-enlightened ones. Why? Fully Loving-Kind One, these bodhisattvas have wholeheartedly pursued the perfect knowledge of everything that is invaluable as treasures.

(Sariputra stated that expedient skillfulness of prajna paramita and the understanding of empty original nature of all dharmas help bodhisattvas fearlessly and tirelessly pursue the perfect knowledge.)

“Furthermore, Fully Loving-Kind One, two persons went to the caves hide deep in a mountain to seek invaluable treasures. They first saw very few gold, silver, and so forth; then they went on and saw more. At that moment, one person could not help taking as many as he could and quickly returned to where he was from, while the other person kept going until he found much more invaluable treasures. As bodhisattvas expediently pursue the unsurpassed, perfect, and universal bodhi to greatly benefit sentient beings, they choose between two paths to reach the Buddha dharma. Some bodhisattvas without expedient skillfulness do not crave for the virtuous dharmas of the world, but they are indulged in the merits and virtues of the two vehicles when hearing about them. So, they diligently and attentively grab the two vehicles and withdraw from the pursuit of the perfect knowledge of all perfect knowledge. They are like treasure seekers who were not interested in the small number of treasures that they first saw but could not help taking the second bigger

amount of treasures home and thus lost the biggest one. Some other bodhisattvas with expedient skillfulness remain unmoved upon hearing about the worldly virtuous dharmas. Then they hear about the merits and the virtues of the two vehicles, they stay unchanged. Because they do not desire them, they do not think about them. Because they do not think about them, they do not cultivate and learn them. Because they do not cultivate and learn them, they expediently become disgusted with and discard them. Why? These bodhisattvas know that the worldly virtuous dharmas have many faults and cannot benefit themselves and others in the final analysis; they will hinder people from pursuing the perfect knowledge of all perfect knowledge. The merits and virtues of the voice-hearers and self-enlightened ones are beyond the world; nevertheless, they only benefit the cultivators themselves instead of all sentient beings and thus will hinder the pursuit of the perfect knowledge of all perfect knowledge. Therefore, the bodhisattvas seek neither the worldly virtuous roots nor the merits and virtues of two vehicles. They diligently pursue the unsurpassed, perfect, and universal bodhi, gradually realize and attain the perfect knowledge of all perfect knowledge. Like another treasure hunter, they skip both the first and second small piles of treasures but go directly to the deepest site where the most invaluable treasures are found, to bring great benefits to all sentient beings.

“Because of expedient skillfulness, the bodhisattvas seek neither the worldly virtuous dharmas nor the two small vehicles. They gradually approach the great bodhi step by step through cultivating hundreds of thousands of challenging actions to make offerings respectfully to numberless Thus-Comers, assist sentient beings to mature, dignify and purify Buddha lands, attain the perfect knowledge of everything, and bring benefits and happiness to innumerable sentient beings. Because of their expedient skillfulness, they fully understand that the merits and virtues of the two

vehicles are not the ultimate objective. They choose not to realize them; they rather stay away from them. They skillfully and expediently guide sentient beings and help them cultivate well to enter nirvana. Such expedient skillfulness enables bodhisattvas to avoid absorbing the merits and virtues of the two vehicles, diligently cultivate bodhisattva actions, approach and realize insightfully the unsurpassed, perfect, and universal bodhi, and bring benefits, peace, and happiness to sentient beings.”

(Sariputra explained how expedient skillfulness could help bodhisattvas reach the ultimate objective to benefit all sentient beings.)

At that time, Fully Loving-Kind One asked Sariputra, “When bodhisattvas dwell in the state of nonregression, which dharmas should they not be attached to?”

Sariputra replied, “They should not be attached to the six paramitas. Why? Fully Loving-Kind One, if the bodhisattvas are deeply indulged in giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, their minds will be contaminated, then they will not be able to bring benefits and happiness to sentient beings as they aspire to, nor can they dignify and purify Buddha lands—they need to take a longer time to attain the unsurpassed, perfect, and universal bodhi. Therefore, the bodhisattvas should think, ‘I must bravely and assiduously cultivate and learn the six paramitas incessantly as if I were rescuing my head from the fire burning on it, but I must not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the contemplation of various kinds of emptiness. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final

analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, their minds will be contaminated, and they cannot bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands. They thus need to spend a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas should think, ‘I must cultivate and learn bravely, assiduously, and incessantly the contemplations of emptiness as if I were rescuing my head from the fire burning on it, but I must not be attached to and indulged in the contemplation of various emptiness.’ (Sariputra advised bodhisattvas to practice the six paramitas and contemplate various kinds of emptiness incessantly without attachment.)

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the contemplation of realness, dharma realm, and so forth. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi. Therefore, the bodhisattvas should think, ‘I must cultivate and learn bravely, assiduously, and incessantly the contemplation of realness, dharma realm, and so forth as if I were rescuing my head from the fire

burning on it, but I must not be attached to and indulged in such contemplations.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the contemplation of dependent origination. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the links of dependent origination that ignorance causes action, actions causes consciousness, consciousness causes name and form, name and form cause six sense spheres, six sense spheres cause contact, contact causes reception, reception causes craving, craving causes grasping, grasping causes existence, existence causes birth, and birth causes old age and death, as well as the links that when ignorance extinguishes, action will extinguish, and so forth, then their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to spend a very long time to attain the unsurpassed, perfect, and universal bodhi. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the contemplations of dependent origination as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the contemplation of the noble truths. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to spend a very long time to attain the unsurpassed, perfect, and universal bodhi. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the contemplation of

the noble truths as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the factors for enlightenment. Why? Fully Loving-Kind One, if bodhisattvas are deeply attached to and indulged in the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors, and noble eightfold path, then their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the factors for enlightenment as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the three liberation gates. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the liberation gates of emptiness, formlessness, and nonaspiration, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the three liberation gates as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in dharani gates and samadhi gates. Why? Fully Loving-

Kind One, if the bodhisattvas are deeply attached to and indulged in dharani gates and samadhi gates, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly dharani gates and samadhi gates as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the contemplation of the meditations, immeasurable minds, samapatti, and liberations. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the meditations, immeasurable minds, samapatti, and liberations, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the meditations, immeasurable minds, samapatti, and liberations as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal

contemplations, then their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus will take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the perfect knowledge of various stages. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the perfect knowledge of various stages, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the perfect knowledge of various stages as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the five eyes and the six supernatural powers. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the five eyes and the six supernatural powers, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the

bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the five eyes and the six supernatural powers as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the Buddha’s ten abilities, four kinds of fearlessness, and four unhindered understandings. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the Buddha’s ten abilities, four kinds of fearlessness, and four unhindered understandings, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the Buddha’s ten abilities, four kinds of fearlessness, and four unhindered understandings as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in great loving-kindness, great compassion, great joy, and great equanimity. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in great loving-kindness, great compassion, great joy, and great equanimity, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly great loving-kindness, great compassion, great joy, and great equanimity as if I were

rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in the eighteen distinctive features of Buddha’s wisdom and power. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the eighteen distinctive features of Buddha’s wisdom and power, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the eighteen distinctive features of Buddha’s wisdom and power as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be attached to and indulged in staying in correct mindfulness and dwell in equanimity always. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in staying in correct mindfulness and dwelling in equanimity always, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly staying in correct mindfulness and dwelling in equanimity always as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

“Furthermore, Fully Loving-Kind One, the bodhisattvas should not be

attached to and indulged in the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. Why? Fully Loving-Kind One, if the bodhisattvas are deeply attached to and indulged in the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena, their minds will be contaminated and they will not be able to bring benefits and happiness to sentient beings as they should do, nor can they dignify and purify the Buddha lands; they thus need to take a very long time to attain the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the bodhisattvas must think, ‘I should cultivate and learn bravely, assiduously, and incessantly the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena as if I were rescuing my head from the fire burning on it, but I should not be attached to and indulged in them.’

(Sariputra advised that bodhisattvas should practice or contemplate various superior dharmas diligently and attentively, but they should not be attached to them.)

“Furthermore, Fully Loving-Kind One, if the bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should not think with differentiation: ‘I have absorbed the perfect major marks and the distinguishing minor features.’ If they differentiate in this way, they are called violating the precepts for bodhisattvas. Therefore, bodhisattvas should not crave for the perfect marks and features when they pursue the unsurpassed, perfect, and universal bodhi. If the bodhisattvas are attached to the perfect features when they accept and embrace pure precept, they are called attached to pure precept and thus will violate the precepts. If the bodhisattvas are attached to pure precept and thus violate the precepts, they will not be able to realize the unsurpassed, perfect, and universal bodhi that they are pursuing.”

(Sariputra also advised that bodhisattvas should not cultivate and learn various superior virtuous dharmas with differentiation.)

Pure-precept Paramita (5)

(In the Twelfth Assembly)

At that time, the World-Honored One said to Sariputra, “Now you can dwell peacefully and firmly in this exquisite knowledge; namely, you accurately understand that the bodhisattvas who are attached to pure precept will violate the precepts, while the bodhisattvas who are not attached to pure precept will not violate the precepts.”

In the meantime, Sariputra said to the Buddha, “I can initiate such knowledge because I believe in the exquisite dharma that the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One teaches. It is not because of my own ability. According to my understanding of the meanings that the Buddha teaches, if the bodhisattvas initiate contemporarily a mind of praising the stage of voice-hearer or self-enlightened one, they have already violated pure precept. If they initiate contemporarily a mind of slander or disgust at the stage of voice-hearer or self-enlightened one, they have already violated pure precept. Why? If the bodhisattvas gladly praise the stage of voice-hearer or self-enlightened one, they will crave for and grasp that stage and cease to pursue the perfect knowledge of all perfect knowledge; they will thus violate the bodhisattva precepts. If bodhisattvas slander or become disgusted with the stage of voice-hearer or self-enlightened one, they will look down on them with contempt and hinder the perfect knowledge of all perfect knowledge that they pursue and will thus violate the bodhisattva precepts. Therefore, bodhisattvas should neither gladly praise the two vehicles, nor slander or loathe them. If the bodhisattvas do not esteem the two vehicles or if they are attached to them, they go where they should avoid. If the bodhisattvas go where they should not go, they not only become the precepts violators but are attached to the forms of pure precept; they

will not realize insightfully and attain the perfect knowledge of all perfect knowledge. Therefore, the bodhisattvas should stay far away from the two vehicles; they should neither praise nor slander them. If they cannot stay far away from the two vehicles, they definitely will not attain the unsurpassed, perfect, and universal bodhi that they pursue.

(Sariputra said to Buddha that bodhisattvas should neither gladly praise the two vehicles nor slander or loathe them, but they should stay away from the two vehicles.)

“Furthermore, World-Honored One, if the bodhisattvas initiate a mind of longing for or grasping the five desires, their intentions are called irrational, but not so serious as to hinder the pursuit of the unsurpassed bodhi. Why? The irrational intentions belong to the category of vexations. Because of vexations, the bodhisattvas will receive rebirths repeatedly in various destinies. During those periods, they will practice and learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as well as the rest of numberless and boundless Buddha dharma slowly but gradually, and they will finally fulfill them. When they learn and practice, and finally fulfill them, they will get very close to the perfect knowledge of all perfect knowledge. Therefore, World-Honored One, I will say that vexations do a great favor for bodhisattvas, enabling them to become correspondent with the perfect knowledge of all perfect knowledge. If the bodhisattvas reflect on vexations and understand that they can elicit the perfect knowledge of all perfect knowledge to their favor, they must have realized that expedient skillfulness is applicable in all situations and know how to dwell peacefully in bodhisattva pure-precept paramita. They will not harm or violate bodhisattva precepts, nor become attached to them.”

At that time, the Buddha admired Sariputra, “Excellent, excellent! You can speak well about how bodhisattvas grasp and violate pure precept and how they do

not grasp and violate pure precept. You have manifested that the Thus-Come speaks truthfully to teaches the dharma and accurately identifies those who can lecture on the dharma by following the dharma.

“Furthermore, Sariputra, when dwelling peacefully in pure-precept paramita, the great bodhisattvas reflect, ‘The innumerable sentient beings in the numberless and boundless worlds of the ten directions will increase their authority and powers because of the pure-precept paramita in which I dwell. Those who have no pure-precept paramita will attain the pure precept. Those who have evil precept will stay far away from it. Because of the pure-precept paramita that I have learned, I will be able to absorb all these sentient beings and help them attain superior benefits, peace, and happiness.’ You must know, these great bodhisattvas have achieved expedient skillfulness. Whenever they transfer their own pure-precept paramita toward the innumerable sentient beings in numberless and boundless worlds of the ten directions, the pure-precept paramita in which they dwell will increase and grow. Whenever the pure-precept paramita in which they dwell increases and grows, they will be able to absorb numberless pure-precept paramita. Whenever they absorb numberless pure-precept paramita, they will be able to absorb numberless and boundless exquisite Buddha dharmas and thus will attain the perfect knowledge of all perfect knowledge quickly.

“Furthermore, Sariputra, when dwelling in pure-precept paramita, the great bodhisattvas reflect, ‘The innumerable sentient beings in the numberless and boundless worlds of the ten directions will increase authority and powers because of the pure-precept paramita in which I dwell. Those who have not initiated the aspiration toward the unsurpassed bodhi will initiate; those who have initiated the aspiration toward the unsurpassed bodhi will never regress from its pursuit; those who

have attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi will fulfill the perfect knowledge of all perfect knowledge quickly.’ Because of the expedient skillfulness, the bodhisattvas can transfer and offer pure-precept paramita to others. Whenever the bodhisattvas transfer and offer pure-precept paramita, they will not stay far away from the aspiration toward the perfect knowledge of everything. Whenever the bodhisattvas stay in the aspiration toward the perfect knowledge of everything, they will get close to the perfect knowledge of all perfect knowledge. Because of these virtuous roots, the bodhisattvas will increase their authority and powers, and can further absorb numberless actions of pure-precept paramita and make it increase and grow gradually. They will absorb numberless and countless exquisite Buddha dharma and fulfill them gradually.

“Furthermore, Sariputra, if the great bodhisattvas dwelling peacefully in pure-precept paramita offer the pure-precept paramita in which they dwell to another bodhisattva, then the blessings thus derived are superior to assisting numberless precept-violating sentient beings in as many worlds as the sands of the Ganges to accept and embrace pure precept. If the great bodhisattvas dwelling in pure-precept paramita transfer and offer the pure-precept paramita in which they dwell to numberless sentient beings in the ten directions so that they will also dwell in pure precepts and stay far away from precept violation, then the blessings accumulated by these bodhisattvas are boundless. Suppose the great bodhisattvas dwelling peacefully in pure-precept paramita offer the pure-precept paramita in which they dwell to one bodhisattva, then the blessings gained by these bodhisattvas are more than the former giving behavior by one hundred, one thousand, and so forth, and one upanishadam times. Why? Sariputra, they have offered the pure-precept paramita in which they dwell to another bodhisattva, let this bodhisattva absorb and embrace the perfect

knowledge of all perfect knowledge. Once he can absorb and embrace the perfect knowledge of all perfect knowledge, he will absorb innumerable sentient beings in numberless and boundless worlds and help them dwell peacefully in pure precept and will never violate it. Tremendous benefits will arise indirectly through this way.

“A large house with ten rooms was supported by a single, sturdy pillar. Countless sentient beings lived happily together in this house. One day, a violent and malicious person tried to cut down this pillar. A virtuous individual intervened and warned, ‘Many different sentient beings thrive here. If you destroy the pillar, the house will collapse, and innumerable lives will be killed.’ The virtuous one successfully stopped the evil act. Meanwhile, another man praised the virtuous person, saying, ‘Excellent! You have given many beings long life, peace, and happiness.’ We should teach and advise the bodhisattvas pursuing the unsurpassed, perfect, and universal bodhi with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and the rest of numberless and boundless Buddha dharmas, so that they will realize the unsurpassed bodhi to greatly benefit sentient beings. If we give bodhisattvas with the teachings about the merits, virtues, and virtuous roots of self-enlightenment vehicle and voice-hearer-vehicle, we equally block numberless and boundless sentient beings and arhats’ access to the supreme merits and virtues.

“If the bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should be taught and cautioned through giving, pure precept, forbearance, diligence, meditation, and prajna paramitas and the rest of numberless and boundless Buddha dharmas, so that they can absorb and embrace the perfect knowledge of all perfect knowledge. When they absorb and embrace the perfect knowledge of all perfect knowledge, they will give the supreme merits and

virtues to numberless and boundless sentient beings and arhats. Therefore, if the bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, we should teach them giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as well as the rest of numberless and boundless Buddha dharma. When we do this, we teach and advise numberless and boundless sentient beings indirectly to practice various peaceful and happy exquisite actions. When dwelling peacefully in pure precept paramita, the bodhisattvas reflect, 'I wish all sentient beings will possess pure precept and stay far away from the actions of violating the precepts due to the bodhisattva's pure-precept paramita in which I dwell. I wish to transfer all virtuous roots to sentient beings so that they can attain correct mindfulness and experience great joy and happiness.' Upon hearing these words, the sentient beings will accept and embrace pure precept and never violate it. (The Buddha approved of Sariputra's comments and further explained that teaching bodhisattvas with the six paramitas and other Buddha dharma enables them to achieve the unsurpassed enlightenment and allow them to guide all sentient beings to attain supreme benefits.)

“When dwelling in pure precept paramita, some bodhisattvas initiate a mind to give the pure-precept paramita in which they dwell to one bodhisattva. The merits and virtues thus derived will be superior to the former ones by one hundred, one thousand, and so forth, and one upanisadam times. Therefore, when the bodhisattvas give and transfer the precept in which they dwell to other bodhisattvas for the sake of sentient beings, their pure-precept paramita will increase and grow gradually and will be able to realize and attain the perfect knowledge of all perfect knowledge quickly.

“These are the different blessings gained by the bodhisattvas when they dwell in pure-precept paramita and share it with sentient beings through different ways.”

At that time, Sariputra asked the Buddha, “World-Honored One, how many kalpas must pass before the bodhisattvas get rid of the birth and death? How long have they been pursuing the great vehicle?”

At that time, the Buddha replied to Sariputra, “It must be known that the bodhisattvas should be able to teach and advise sentient beings with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to assist them to initiate the aspiration to the unsurpassed, perfect, and universal enlightenment, correctly cultivate all bodhisattva actions, realize the unsurpassed, perfect, and universal bodhi quickly, and bring great benefits to sentient beings. It must be known that the bodhisattvas should be able to transfer giving, pure precept, forbearance, diligence, meditation, and prajna paramitas toward attaining the perfect knowledge of all perfect knowledge for the sake of sentient beings; namely, the bodhisattvas will think, ‘I swear to transfer the giving paramita that I have cultivated toward the sentient beings so that all stingy and greedy ones will practice giving. I swear to transfer the pure-precept paramita that I have cultivated toward sentient beings so that all precepts violators will observe and protect the precept. I swear to transfer the forbearance paramita that I have cultivated toward sentient beings so that all angry ones with hatred will stay in patience and peace. I swear to transfer the diligence paramita that I have cultivated toward sentient beings so that the lazy and tired ones will work diligently. I swear to transfer the meditation paramita that I have cultivated toward sentient beings so that those in restless mind will attain concentration. I swear to transfer the prajna paramita that I have cultivated toward sentient beings so that all wisdom abusers will attain exquisite wisdom.’”

In the meantime, Sariputra asked the Buddha again, “After bodhisattvas have transferred all these virtuous roots toward sentient beings, how many kalpas will pass

before the great vehicle can get rid of birth and death?”

At that time, the Buddha replied to Sariputra, “After bodhisattvas have transferred their own virtuous roots to sentient beings, they will cultivate the great vehicle for five hundred great kalpas before they can get rid of birth and death.

“Furthermore, Sariputra, some bodhisattvas have achieved the expedient skillfulness and would like to realize and attain the perfect knowledge of all perfect knowledge quickly. They wish they will become the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in present Kalpa of the Sages to appear in the list of one thousand Buddhas. Buddha Maitreya, for instance, has been free from all bad destinies. In his first assembly of teaching the dharma, hundreds of thousands of koti nayuta voice-hearers will become the arhats. These bodhisattvas, I say, will cultivate the bodhi actions for two thousand kalpas to realize insightfully the unsurpassed, perfect, and universal bodhi and bring great benefits to sentient beings. The rest of bodhisattvas with the same actions, features, and forms as mentioned above will need to cultivate the great vehicle for five hundred great kalpas to get rid of birth and death. You must know that they have dwelled in the stage of nonregression.”

In the meantime, Sariputra said to the Buddha again, “These bodhisattvas should be very delighted when hearing the dharma teachings correspondent with these paramitas. Why? If the bodhisattvas are delighted when hearing the dharma teachings correspondent with the paramitas, they will be very reluctant to stay away from the Buddhas, the World-Honored Ones. The Buddhas, the World-Honored Ones, will be very reluctant to leave them behind.”

At that time, the Buddha replied to Sariputra, “Yes, it is as you say. If the bodhisattvas have been delighted for one day and night after hearing the dharma

teachings correspondent with the paramitas, you must know that they should have initiated the aspiration toward the great vehicle for a long time. If the bodhisattvas have been delighted for two days and nights after hearing the dharma teachings correspondent with the paramitas, you must know that they should have initiated the aspiration toward the great vehicle for a longer time. If the bodhisattvas have been delighted for three days and nights, and so forth, and seven days and nights after hearing the dharma teachings correspondent with the paramitas, you must know that they should have initiated the aspiration toward the great vehicle for a very long time.”

In the meantime, Sariputra said to the Buddha, “My understanding of the meanings given by the Buddha’s teaching is that these bodhisattvas must have aspired to the great vehicle for one hundred, two hundred, three hundred, and so forth, and seven hundred kalpas. After cultivating the great vehicle for seven hundred kalpas, the bodhisattvas will get rid of birth and death. Because of this cause and condition, these bodhisattvas’ merits and virtues will increase and grow. When hearing the dharma teachings correspondent with the paramitas, they are deeply delighted, but they are not attached to them. Therefore, they are not contaminated. It is because the original nature of the bodhisattvas is pure.”

At that time, the Buddha said to Sariputra, “Yes, it is as you say. Because of the support of the Buddha’s powers, you can speak about the dharma teachings correspondent with the paramitas. If the great bodhisattvas possess the actions, features, and forms mentioned above, they must have aspired to the great vehicle for a very long time. They have stayed in a state of nonregression in the pursuit of the bodhi. If the bodhisattvas are not delighted upon hearing the dharma teachings correspondent with the great vehicle, they must have not aspired to the great vehicle

for a long time. I have also taught the new great-vehicle practitioners the dharma correspondent with the paramitas so that they can cultivate and learn them diligently to realize insightfully and attain the perfect knowledge of all perfect knowledge gradually.”

At that time, Sariputra said to the Buddha, “World-Honored One, it is unusual! The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never abandoned any bodhisattva.”

At that time, the Buddha said to Sariputra, “Do you say only bodhisattvas that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones never abandon? Do not think so. Why? Sariputra, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have never abandoned any sentient being. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have always had deep compassion and stayed in the mindfulness of all sentient beings. They have always thought, ‘How can I expediently, skillfully, and quickly relieve sentient beings from birth and death?’ (The Buddha emphasized that Thus-Comers never forsake any sentient being.)

“Furthermore, Sariputra, you must know that the World-Honored Ones’ minds are equal. If one can initiate pure mind at the Buddha’s place and dwell in loving-kindness and compassion with an attempt to bring happiness to sentient beings and relieve them from suffering, then this person will have mercy on all sentient beings and be able to equally liberate the sentient beings from suffering and bring pleasures to them.

“Furthermore, Sariputra, if the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones dwell in a mind of differentiation at various Buddhas’ places, dwell in a mind of differentiation to bodhisattvas, dwell in a

mind of differentiation to self-enlightened ones, dwell in a mind of differentiation to arhats, dwell in a mind of differentiation to nonreturners, dwell in a mind of differentiation to once-returners, dwell in a mind of differentiation to stream-enterers, dwell in a mind of differentiation to the practitioners beginning with the dharma, dwell in a mind of differentiation to the practitioners beginning with belief, dwell in a mind of differentiation to the other-paths practitioners possessing the five supernatural powers, dwell in a mind of differentiation to those who have achieved precepts for individual liberation, dwell in a mind of differentiation to those who have achieved the path of the ten virtuous karmas, dwell in a mind of differentiation to those who possess the path of the ten evil karmas, and dwell in a mind of differentiation to caṇḍāla and pulkasa, then the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have the mind of differentiation; they are not the genuine Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.

(The Buddha emphasized that Thus-Comers treat all sentient beings equally without differentiation.)

“Furthermore, Sariputra, if the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have pure minds at the Buddhas’ places and dwell peacefully in loving-kindness and compassion with an attempt to relieve sentient beings from suffering and bring happiness to them, then they will do the same at bodhisattvas’ places. If they initiate pure minds toward bodhisattvas and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to self-enlightened ones. If they initiate pure minds toward self-enlightened ones and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and

bring happiness to them, then they will do the same to arhats. If they initiate pure minds toward arhats and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to nonreturners. If they initiate pure minds toward nonreturners and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to once-returners. If they initiate pure minds toward once-returners and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to stream-enterers. If they initiate pure minds toward stream-enterers and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to the practitioners beginning with the dharma. If they initiate pure minds toward the practitioners beginning with the dharma and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to the practitioners beginning with the belief. If they initiate pure minds toward the practitioner beginning with the belief and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to the other-paths practitioners with the five supernatural powers. If they initiate pure minds toward the other-paths practitioner with the five supernatural powers and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to those who have achieved the precepts for individual liberation. If they initiate pure minds toward those who have achieved the precepts for individual liberation and dwell peacefully in loving-kindness and compassion with an attempt to relieve them

from suffering and bring happiness to them, then they will do the same to those who have achieved the path of the ten virtuous karmas. If they initiate pure minds toward those who have achieved the path of the ten virtuous karmas and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to those who have achieved the path of the ten unvirtuous karmas. If they initiate pure minds toward those with the ten unvirtuous karmas and dwell peacefully in loving-kindness and compassion with an attempt to relieve them from suffering and bring happiness to them, then they will do the same to caṇḍāla and pulkasa. Thus, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have undifferentiated minds and do not act in compliance with desires; they thus are called the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. Therefore, the Buddhas possess great knowledge and wisdom and dwell in the nature of equality of all dharmas, and never forsake any sentient beings.

“Furthermore, Sariputra, I have never seen that the Buddhas, the World-Honored Ones, demonstrate preference or aversion toward things and the relevant conditions. It is unreasonable to claim that the Thus-Comers, those Worthy of Offerings, Perfectly and Universally Enlightened Ones, possess such preferences or dislikes. The reason is the Buddhas, the World-Honored Ones, have fully eliminated all vexations, including preference and aversion.”

“Sariputra, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are most reluctant to abandon bodhisattvas. Why? Sariputra, after the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones enter nirvana, bodhisattvas will continue to diligently and attentively cultivate giving, pure precept, forbearance, diligence, meditation, and

prajna paramitas and fulfill all of them step by step. The bodhisattvas will continue to diligently and attentively cultivate and learn the correct knowledge, such as internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of characteristics, emptiness of common forms, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature and fulfill them step by step. The bodhisattvas will continue to cultivate diligently and attentively the correct knowledge, such as realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable of all dharmas and fulfill them step by step. The bodhisattvas will continue to diligently and attentively cultivate and learn the correct knowledge, such as the links of dependent origination—ignorance causes action, action causes consciousness, consciousness causes name and form, name and form cause six sense spheres, six sense spheres cause contact, contact causes reception, reception causes craving, craving causes grasping, grasping causes existence, existence causes birth, and birth causes old age and death, as well as the links of extinction—as ignorance extinguishes, action extinguishes; as action extinguishes, consciousness extinguishes; as consciousness extinguishes, name and form extinguish; as name and form extinguish, six sense spheres extinguish; as 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; and as birth extinguishes, old age and death extinguish. The bodhisattvas will continue to cultivate diligently and attentively the correct knowledge, such as the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering and fulfill them step by step. They will continue to diligently and attentively cultivate and learn the four meditations, four immeasurable minds, and four formless concentrations and fulfill them step by step. They will cultivate and learn diligently and attentively the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path and fulfill them step by step. They will cultivate and learn diligently and attentively the liberation gates of emptiness, formlessness, and nonaspiration and fulfill them step by step. They will cultivate and learn diligently and attentively the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations and fulfill them step by step. They will cultivate and learn diligently and attentively the correct knowledge of the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexations, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Come and fulfill them step by step. They will cultivate and learn diligently and attentively the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud and fulfill them step by step. They will cultivate and learn diligently and attentively all dharani gates and all samadhi gates and fulfill them step by step. They will cultivate and learn diligently and attentively the five eyes and the six supernatural powers and fulfill them step by step. They will cultivate and learn

diligently and attentively the Buddha's ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power and fulfill them step by step. They will cultivate and learn diligently and attentively the thirty-two perfect major marks and eighty distinguishing minor features and fulfill them step by step. They will cultivate and learn diligently and attentively staying in correct mindfulness and dwelling in equanimity always and fulfill them step by step. They will cultivate and learn diligently and attentively the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena and fulfill them step by step. They will cultivate and learn diligently and attentively the correct knowledge of stream-entry aspiration, stream-entry effect, once-return aspiration, once-return effect, nonreturn aspiration, nonreturn effect, arhat aspiration, arhat effect, self-enlightenment path, and self-enlightenment bodhi and fulfill it step by step. They will cultivate and learn diligently and attentively all bodhisattva actions and fulfill them step by step. They will cultivate and learn diligently and attentively the unsurpassed, perfect, and universal bodhi of the Buddha and fulfill it step by step. They will cultivate and learn diligently and attentively the actions staying away from killing, stealing, adultery, lying, rude and evil speech, divisive speech, filthy speech, greed, anger, and incorrect views and fulfill them step by step. They will cultivate and learn diligently and attentively to establish and fulfill the exquisite dharma gates step by step to serve as dharma illumination for the world, assist numberless and boundless sentient beings to get rid of the suffering of birth and death, and enter the happiness of nirvana.

(The Buddha taught that the Thus-Comers are most reluctant to forsake bodhisattvas and explained why.)

“The Buddhas, the World-Honored Ones, have contemplated such meanings and taught and advised bodhisattvas. Because of this cause and condition, Thus-Comers are most reluctant to abandon bodhisattvas. After the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones pass into nirvana, bodhisattvas will realize insightfully and attain the unsurpassed, perfect, and universal bodhi and continue to illuminate the world with the brightness of the dharma, so all sentient beings of the world will cultivate correct actions and gain great benefits. The Buddhas thus are most reluctant to forsake bodhisattvas.”

Meanwhile, Sariputra said to the Buddha, “Yes, World-Honored One. Yes, Well-Gone One. It is as you teach. After Thus-Comers enter nirvana, great bodhisattvas in the worlds of the ten directions will realize insightfully and attain the unsurpassed, perfect, and universal bodhi and bring brilliant dharma illumination to the world. Much like big trees which have many leaves and fruits. After they wither up, small trees will continue to give birth to stems, trunks, and twigs. As they grow and become taller and wider, their shadows will spread as extensively as one yojana. Numberless sentient beings thus are allowed to rest under shadows to keep themselves from wind, rain, cold, and heat; or they pick fruits and leaves from the trees for some useful purposes. All wise people acclaim and admire them. These big trees will continue to bring benefits and happiness to sentient beings with their fruits, leaves, and shadows although the ignorant ones still do not realize why they rely on and approach them.

“So do the bodhisattvas. After the Buddhas, the World-Honored Ones, pass into nirvana, the bodhisattvas will cultivate and learn step by step giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as well as the rest of boundless Buddhas’ exquisite dharmas and will gradually fulfill all of them. They will

realize insightfully and attain the unsurpassed, perfect, and universal bodhi in each large threefold thousand-world, succeed Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones to bring benefits and happiness to innumerable sentient beings as Thus-Comers do. They sustain Buddhist services and keep them from discontinuation. Namely, they will teach boundless sentient beings expediently about the path of the ten virtuous karmas and the dharma gates of giving, precept, and cultivation so that sentient beings can diligently cultivate them, get rid of the suffering of bad destinies, and be reborn in heaven or human world to enjoy various benefits. The bodhisattvas will also expediently teach boundless sentient beings about the aggregates, spheres, and realms and the nonexistence of the self, the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer. They will guide sentient beings to diligently and correctly contemplate the four noble truths—suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, noble eightfold path; and cultivate the three liberation gates as well as the rest of virtuous dharmas so that they will eliminate all vexations and attain nirvana.

“They will also expediently teach boundless sentient beings that the permanent or impermanent matter, feeling, thinking, action, and consciousness are unattainable; the pleasant or painful matter, feeling, thinking, action, and consciousness are unattainable; matter, feeling, thinking, action, and consciousness with or without self are unattainable; the pure or impure matter, feeling, thinking, action, and consciousness are unattainable; the tranquil or not tranquil matter, feeling, thinking,

action, and consciousness are unattainable; and the faraway or not faraway matter, feeling, thinking, action, and consciousness are unattainable.

“They will expediently teach boundless sentient beings that the permanent or impermanent eye, ear, nose, tongue, body, and conscious spheres are unattainable; the pleasant or painful eye, ear, nose, tongue, body, and conscious spheres are unattainable; the eye, ear, nose, tongue, body, and conscious spheres with or without self are unattainable; the pure or impure eye, ear, nose, tongue, body, and conscious spheres are unattainable; the tranquil or not tranquil eye, ear, nose, tongue, body, and conscious spheres are unattainable; and the faraway or not faraway the eye, ear, nose, tongue, body, and conscious spheres are unattainable.

“They will expediently teach boundless sentient beings that the permanent or impermanent sight, sound, smell, taste, touch, and mental-image spheres are unattainable; the pleasant or painful sight, sound, smell, taste, touch, and mental-image spheres are unattainable; the sight, sound, smell, taste, touch, and mental-image spheres with or without self are unattainable; the pure or impure sight, sound, smell, taste, touch, and mental-image spheres are unattainable; the tranquil or not tranquil sight, sound, smell, taste, touch, and mental-image spheres are unattainable; and the faraway or not faraway sight, sound, smell, taste, touch, and mental-image spheres are unattainable.

“They will teach expediently the boundless sentient beings that the permanent or impermanent eye, ear, nose, tongue, body, and conscious realms are unattainable; the pleasant or painful eye, ear, nose, tongue, body, and conscious realms are unattainable; the eye, ear, nose, tongue, body, and conscious realms with or without self are unattainable; the pure or impure eye, ear, nose, tongue, body, and conscious realms are unattainable; the tranquil or not tranquil eye, ear, nose, tongue, body, and

conscious realms are unattainable; and the faraway or not faraway eye, ear, nose, tongue, body, and conscious realms are unattainable.

“The bodhisattvas will expediently teach boundless sentient beings that the permanent or impermanent sight, sound, smell, taste, touch, and mental-image realms are unattainable; the pleasant or painful sight, sound, smell, taste, touch, and mental-image realms are unattainable; the sight, sound, smell, taste, touch, and mental-image realms with or without self are unattainable; the pure or impure sight, sound, smell, taste, touch, and mental-image realms are unattainable; the tranquil or not tranquil sight, sound, smell, taste, touch, and mental-image realms are unattainable; and the faraway or not faraway sight, sound, smell, taste, touch, and mental-image realms are unattainable.

“The bodhisattvas will expediently teach boundless sentient beings that the permanent or impermanent eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable; the pleasant or painful eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms with or without self are unattainable; the pure or impure eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable; the tranquil or not tranquil eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are unattainable; the faraway or not faraway eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious

consciousness realms are unattainable.

“The bodhisattvas will expediently teach boundless sentient beings that the permanent or impermanent noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable; the pleasant or painful noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering with or without self are unattainable; the pure or impure noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable; the tranquil or not tranquil noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable; and the faraway or not faraway noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are unattainable.

“The bodhisattvas will expediently lecture on numberless dharma gates and encourage others to diligently cultivate these dharma gates. They will expediently, skillfully, and correctly practice contemplation and stay away from various nonsensical arguments. They will expediently cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as well as the rest of numberless and boundless Buddha dharmas and eventually realize and attain the perfect knowledge of all perfect knowledge. When the sentient beings possessing the wisdom of enlightenment hear these dharmas, they experience nectar taste and attain temporary or permanent benefits, peace, and happiness. Only ignorant practitioners of other-paths and so forth do not listen to and accept the dharma, remaining drowned and drifting in various destinies. The Buddhas, the World-Honored Ones, have

contemplated these meanings and approve of bodhisattvas' teaching and cautions.

After the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones pass into nirvana, the bodhisattvas will cultivate all bodhisattva actions and fulfill them gradually, realize insightfully and attain the unsurpassed, perfect, and universal bodhi, and bring bright illumination to the world. They are like a big tree that has many shadows and can bring benefits, peace, and happiness to numberless sentient beings.”

In the meantime, Sariputra said to the Buddha again, “Let me speak based on my understanding of the meanings taught by the Buddha. Teaching and advising one hundred, one thousand, and so forth, as well as countless voice-hearer-vehicle practitioners to dwell peacefully in arhat effect is less superior than teaching expediently and skillfully one bodhisattva-vehicle practitioner about the essential meanings of the profound dharma, namely, the dharma correspondent with the six paramitas, so that they will initiate a mind correspondent with the perfect knowledge of everything. This dharma teaching is superior to, nobler, more exquisite, subtler, and higher than the merits and virtues caused by the dharma of voice-hearer and others.”

At that time, the Buddha admired Sariputra, “Excellent, excellent! It is as you say. You are really the disciple of the Buddha. You are wise and have very clear and thorough understanding. You are fearless to teach and caution bodhisattva-vehicle practitioners, let them cultivate diligently all bodhisattva actions, realize insightfully and quickly the unsurpassed, perfect, and universal bodhi, and bring great benefits to sentient beings.”

At that time, the Buddha said to Ananda, “You must accept and embrace the pure-precept paramita for bodhisattvas and cultivate as Sariputra said. Do not forget or lose it!”

Ananda replied, “Yes, World-Honored One. I have accepted and embraced the pure-precept paramita for bodhisattvas as Sariputra said. I will never forget or lose it. I will encourage bodhisattvas who have not initiated aspiration toward the unsurpassed bodhi initiate an aspiration toward the bodhi quickly; those who have initiated the aspiration toward the bodhi never regress in their pursuit of the great bodhi; those who have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi fulfill the perfect knowledge of all perfect knowledge quickly.”

In the meantime, after hearing the Bhagavat’s teaching of this sutra, the long-lived sage Sariputra, the long-lived sage Fully Loving-Kind One, the long-lived sage Ananda, the rest of voice-hearers, bodhisattvas, heavenly beings, dragons, yaksas, and humans and nonhumans greatly rejoiced. They believed in and accepted the dharma immediately.

Forbearance Paramita
(In the Thirteenth Assembly)

This is what I heard.

There was a time, the Bhagavat lived in Jeta Anathapindika Garden in Sravasti along with 1,200 senior bhiksus.

At that time, the World-Honored One said to the long-lived sage Fully Loving-Kind One, “Today you should lecture on forbearance paramita for the great bodhisattvas who would like to realize insightfully the unsurpassed, perfect, and universal bodhi.”

After taking the Buddha’s order, Fully Loving-Kind One replied to the Buddha under the support of Buddha’s supernatural powers, “If the great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should not get angry or initiate a mind of hatred when they are scolded, insulted, or slandered by other sentient beings; they should rather bear what befalls them with patience instead of hatred; they should initiate loving-kindness and compassion on those sentient beings as a return of gratitude for their favors. These bodhisattvas thus should deeply believe in and enjoy forbearance paramita and transfer such forbearance mind toward the pursuit of the perfect knowledge of all perfect knowledge. This is how great bodhisattvas dwell peacefully in forbearance paramita.”

In the meantime, Sariputra asked the long-lived sage Fully Loving-Kind One, “What is the difference between the forbearance cultivated by bodhisattvas and the forbearance cultivated by voice-hearers?”

Fully Loving-Kind One replied, “The forbearance cultivated by voice-hearers is a partially fulfilled one; it is not perfect. The forbearance cultivated by bodhisattvas

is a perfectly fulfilled one. That means the forbearance of bodhisattva is numberless. As they wear the armor of forbearance with an attempt to bring benefits and happiness to innumerable sentient beings, they swear to deliver numberless sentient beings and let them all be liberated from suffering, so that they can realize the pleasures of nirvana. Therefore, the bodhisattva's forbearance is numberless. The voice-hearers' forbearance is only for self-liberation, not for the sake of sentient beings. Therefore, it is a limited forbearance instead of a universal one that great bodhisattvas cultivate. Bodhisattvas are not apart from forbearance paramita, so their forbearance is a full forbearance. If some people initiate a mind of impurity toward the bodhisattvas and cannot refrain from doing harm to them, then they will commit very serious sins; more serious than doing harm to voice-hearers or self-enlightened ones. Therefore, the bodhisattvas' forbearance is the superior one.

(Fully Loving-Kind One distinguished bodhisattva's forbearance from voice-hearer's forbearance.)

“Furthermore, Sariputra, if the great bodhisattvas do not get angry with hatred when they are scolded by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, they should not get angry with hatred when they are scolded and slandered by caṇḍāla, pulkasa, or other inferior sentient beings, nor should they get angry and try to revenge with hatred and disgust. These bodhisattvas thus will absorb forbearance paramita and fulfill it quickly; they will realize insightfully the perfect knowledge of all perfect knowledge before long. These great bodhisattvas dwell peacefully in and absorb forbearance paramita. Their minds remain unmovable when they are scolded and slandered by others. Their merits, virtues, and virtuous roots thus will increase and grow, and will not be damaged. They will realize the unsurpassed, perfect, and universal bodhi quickly to bring great benefits to the

world.”

(Fully Loving-Kind One further explained how bodhisattvas should practice forbearance paramita.)

Meanwhile, Sariputra asked the Fully Loving-Kind One, “Two people visited a great bodhisattva who was a forbearance cultivator. One applied sandalwood to his body with good intentions, while the other set him on fire with bad intentions. How should the bodhisattva respond?”

Fully Loving-Kind One replied, “In order to realize insightfully the unsurpassed, perfect, and universal bodhi, this great bodhisattva should not initiate a mind of fondness to the first person or initiate a mind of hatred to the second person; he should initiate an equal mind to both. What he intends to pursue is the ultimate benefits, peace, and happiness. If great bodhisattvas practice forbearance paramita in this way, they will be able to dwell in forbearance paramita. If great bodhisattvas practice and dwell in forbearance paramita, they will be able to practice what bodhisattvas should do and correctly dwell in the pure land of bodhisattva. This bodhisattva should not initiate a mind of hatred to sentient beings, nor initiate a mind of dislike or revenge to sentient beings. The great bodhisattvas should always treat sentient beings with perfect forbearance, perfect admiration, perfect tenderness, and perfect intention. They should not hate sentient beings or get angry; they should always treat them with loving-kind mind. If sentient beings come to great bodhisattvas’ places and want to harm, beat, seize, slander, insult, and scold them, the bodhisattvas should bear with patience whatever others do to them without doing anything in revenge. When sentient beings approach them intending to argue or fight, bodhisattvas should respond with compassion and gentle words, seeking to calm them and put an end to their harmful intentions.

“At that time, the bodhisattvas will think, ‘These sentient beings come to argue or fight with me, trying to do harm to me. If I have realized insightfully the unsurpassed, perfect, and universal enlightenment, I will lecture on the very profound dharma of emptiness to them, so they will stop all actions of argument and fighting. I will teach them that the natures of matter, feeling, thinking, action, and consciousness, like transformed things, are empty in the final analysis; in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the natures of the eye, ear, nose, tongue, body, and conscious spheres, like transformed things, are empty in the final analysis; in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the natures of the sight, sound, smell, taste, touch, and mental-image spheres, like transformed things, are empty in the final analysis; in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the natures of the eye, ear, nose, tongue, body, and conscious realms, like transformed things, are empty in the final analysis; in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the natures of the sight, sound, smell, taste, touch, and mental-image realms, like transformed things, are empty in the final analysis; in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the natures of eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, like transformed things, are empty in the final analysis; in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the natures of the eye, ear, nose,

tongue, body, and conscious contacts, like transformed things, are empty in the final analysis; in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts, like transformed things, are empty in the final analysis; in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument.

“I will teach them that the earth, water, fire, wind, space, and consciousness realms are like transformed things; their natures are empty in the final analysis, and in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like transformed things; their natures are empty in the final analysis, and in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are like transformed things; their natures are empty in the final analysis, and in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument. I will teach them that the realms of desire, form, and formlessness are like transformed things; their natures are empty in the final analysis, and in emptiness, all arguments and competitions are nonexistent, so they will cease the mind of fighting and argument.’

“These bodhisattvas will think, ‘When I realize insightfully the unsurpassed, perfect, and universal enlightenment, I will teach this dharma to sentient beings so that they will permanently cease all arguments; their minds will become as equal as

empty space and will not find fault with others. Because of this cause and condition, bodhisattvas attain perfect physical features; all sentient beings are fond of watching them, and they benefit each other to realize the tranquil and pure nirvana, stay away from all nonsensical arguments, and attain ultimate peace and happiness.”

(Fully Loving-Kind One stated that bodhisattvas should not only refrain from anger and hatred to help calm the sentient beings who are upset but also teach them the truth that the nature of all dharmas is empty to cease their minds of anger and hatred.)

At that time, Sariputra asked Fully Loving-Kind One, “Between the forbearance of voice-hearer and the forbearance of bodhisattva, which one is broader, greater, subtler, more wonderful, purer, and superior?”

Fully Loving-Kind One replied, “Now I have some questions for you. You may answer as you wish.”

Sariputra said, “Yes, you may ask as you like. I will answer your questions.”

Fully Loving-Kind One asked, “Between plowshare iron and Jambu gold, which is broader, greater, subtler, purer, and superior?”

Sariputra responded, “The brilliance of plowshare iron is surpassed by that of Jambu gold, which is broader, greater, subtler, purer, and superior.”

Fully Loving-Kind One said, “The splendor of the forbearance of voice-hearer is like that of plowshare iron, while the splendor of the forbearance of bodhisattva is like that of Jambu gold. This is how these two kinds of forbearance differ. Why?

Sariputra, the forbearance of voice-hearer is initiated by the contemplation of matter, feeling, and so forth, and consciousness as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of bodhisattva is initiated by the contemplation of matter, feeling, and so

forth, and consciousness as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is superior to and broader, greater, subtler, and purer than the forbearance of voice-hearer.

“The forbearance of voice-hearer is initiated by the contemplation of the eye sphere, and so forth, and conscious sphere as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of bodhisattva is initiated by the contemplation of the eye sphere, and so forth, and the conscious sphere as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than and superior to the forbearance of voice-hearer.

“The forbearance of voice-hearer is initiated by the contemplation of the sight sphere, and so forth, and mental-image sphere as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of the practitioners of bodhisattva is initiated by the contemplation of the sight sphere, and so forth, and mental-image sphere as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than and superior to the forbearance of voice-hearer.

“The forbearance of voice-hearer is initiated by the contemplation of the eye realm, and so forth, and conscious realm as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in

reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of the practitioners of bodhisattva is initiated by the contemplation of the eye realm, and so forth, and conscious realm as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than and superior to the forbearance of voice-hearer.

“The forbearance of voice-hearer-vehicle is initiated by the contemplation of the sight realm, and so forth, and mental-image realm as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of bodhisattva is initiated by the contemplation of the sight realm, and so forth, and mental-image realm as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than and superior to the forbearance of voice-hearer.

“The forbearance of voice-hearer is initiated by the contemplation of the eye consciousness realm, and so forth, and conscious consciousness realm as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of bodhisattva is initiated by the contemplation of the eye consciousness realm, and so forth, and conscious consciousness realm as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than and superior to the forbearance of voice-hearer.

“The forbearance of voice-hearer is initiated by the contemplation of the eye contact, and so forth, and conscious contact as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of bodhisattva is initiated by the contemplation of the eye contact, and so forth, and conscious contact as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than, and superior to the forbearance of voice-hearer.

“The forbearance of voice-hearer is initiated by the contemplation of the feelings produced by eye contact, and so forth, and conscious contact as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of bodhisattva is initiated by the contemplation of the feelings produced by eye contact, and so forth, and conscious contact as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than, and superior to the forbearance of voice-hearer.

“The forbearance of voice-hearer is initiated by the contemplation of the earth realm, and so forth, and consciousness realm as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of bodhisattva is initiated by the contemplation of the earth realm, and so forth, and consciousness realm as without self-nature, arising,

extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than, and superior to the forbearance of voice-hearer.

“The forbearance of voice-hearer is initiated by the contemplation of ignorance, and so forth, and old age and death as without the self, sentient being, living one, one who gives birth, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer, while the forbearance of bodhisattva is initiated by the contemplation of ignorance, and so forth, and old age and death as without self-nature, arising, extinction, contamination, purification, increase, and decrease but with original tranquility. Therefore, the forbearance of bodhisattva is broader, greater, subtler, purer than, and superior to the forbearance of voice-hearer.

(Fully Loving-Kind One explained why the forbearance of bodhisattva is broader than and superior to the forbearance of voice-hearer.)

“Furthermore, Sariputra, if the great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should think in this way when enemies come to cut off their limbs, ‘The sands of the Ganges are countable, but the bodies are too many to be known; the ones who cut off the bodies and the bodies cut off are also too many to be known. Now my body is just a very small portion of whole quantity. So, why do I get angry with hatred?’ As the great bodhisattvas contemplate this meaning, they can bear what happens to them without anger and hatred. These great bodhisattvas will then transfer the mind of forbearance thus initiated toward the pursuit of the perfect knowledge of all perfect knowledge and absorb forbearance paramita. The great bodhisattvas thus understand that they should never stay away from forbearance paramita at all times.

“Furthermore, Sariputra, if the great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should think in this way when someone comes to beat and scold them, ‘The sands of the Ganges are countable, but my faults are too many to be known. Since time immemorial, I have initiated all kinds of vexations contrary to reasonable things that all Buddhas and holy sages disapprove and reproach. Now what this person does me is just one hundredth, one thousandth, and so forth, and one upanisadam-api of what I deserve. So why should I get angry?’ As the great bodhisattvas contemplate this meaning, they can bear what happens to them without hatred. These great bodhisattvas will then transfer the mind of forbearance thus initiated toward the pursuit of the perfect knowledge of all perfect knowledge and absorb forbearance paramita. The great bodhisattvas thus understand that they should never stay away from forbearance paramita always.

“Furthermore, Sariputra, if the great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should think in this way when enemies come to steal or rob their properties and treasures, ‘The original natures of these properties and treasures are empty and without bonds, so why should I be angry?’ As the great bodhisattvas contemplate this meaning, they can bear what happens to them without hatred. These great bodhisattvas will then transfer the mind of forbearance thus initiated toward the pursuit of the perfect knowledge of all perfect knowledge and absorb forbearance paramita. They thus understand that they should never stay away from forbearance paramita always.

(Fully Loving-One stated that the bodhisattvas aspiring to cultivate the unsurpassed bodhi should reflect in this manner when facing unfavorable circumstances brought about by other sentient beings.)

“Furthermore, Sariputra, if great bodhisattvas would like to realize insightfully

the unsurpassed, perfect, and universal bodhi, they should cultivate their minds as impartial as earth, water, fire, wind, and empty space.”

Sariputra asked, “Why should great bodhisattvas cultivate their minds as impartial as earth, water, fire, wind, and empty space in order to realize insightfully the unsurpassed, perfect, and universal bodhi?”

Fully Loving-Kind One replied, “If great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should cultivate their minds as without differentiation, like the vast and great earth, water, fire, wind, and empty space.”

(Bodhisattvas should not differentiate if they aspire to the unsurpassed bodhi.)

Sariputra asked, “Why should great bodhisattvas guide their minds not to differentiate like the vast earth in order to realize insightfully the unsurpassed, perfect, and universal bodhi?”

Fully Loving-Kind One replied, “Many lovable sights, smells, tastes, and touches are present throughout the vast earth, however, the earth itself does not specifically value, enjoy, or cherish them. Many unlovable sights, smells, tastes, and touches are also present all over the vast earth, but the earth itself does not particularly dislike, worry about, or loathe them. Similarly, great bodhisattvas may encounter many desirable situations, but they do not particularly treasure, enjoy, and love them. They also may encounter many undesirable situations, but they do not specifically dislike, worry about, or loathe them. They remain in impartial patience and unwavering faith as the vast earth. Therefore, if the great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should cultivate their minds as without differentiation as the vast earth.”

Sariputra asked, “Why should great bodhisattvas cultivate their minds as

without differentiation as the vast water in order to realize insightfully the unsurpassed, perfect, and universal bodhi?”

Fully Loving-Kind One replied, “Many lovable sights, smells, tastes, and touches are present in the vast water, but the water itself does not particularly treasure, enjoy, and love them. Many unlovable sights, smells, tastes, and touches are also present in the vast water, but the water itself does not particularly dislike, worry about, or loathe them. In the same way, great bodhisattvas may encounter many desirable situations, but they do not particularly treasure, enjoy, and love them. They may encounter many undesirable situations, but they do not particularly dislike, worry about, or loathe them. They remain in impartial patience and unwavering faith as the vast water. Therefore, if the great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should cultivate their minds as without differentiation as the vast water.”

Sariputra asked, “Why should great bodhisattvas cultivate their minds as without differentiation as the great fire in order to realize insightfully the unsurpassed, perfect, and universal bodhi?”

Fully Loving-Kind One replied, “Many lovable sights, smells, tastes, and touches are thrown into the great fire, but the fire itself does not particularly treasure, enjoy, and love them. Many unlovable sights, smells, tastes, and touches are also thrown into the great fire, but the fire itself does not particularly dislike, worry about, or loathe them. Similarly, great bodhisattvas may encounter many desirable situations, but they do not particularly treasure, enjoy, and love them. They may also encounter many undesirable situations, but they do not particularly dislike, worry about, or loathe them. They remain in impartial patience and unwavering faith as the great fire. Therefore, if the great bodhisattvas would like to realize insightfully the unsurpassed,

perfect, and universal bodhi, they should cultivate their minds as without differentiation as the great fire.”

Sariputra asked, “Why should great bodhisattvas cultivate their minds as without differentiation as the great wind in order to realize insightfully the unsurpassed, perfect, and universal bodhi?”

Fully Loving-Kind One replied, “Many lovable sights, smells, tastes, and touches pass through the great wind, but the wind itself does not particularly treasure, enjoy, and love them. Many unlovable sights, smells, tastes, and touches also pass through the great wind, but the wind itself does not particularly dislike, worry about, or loathe them. Similarly, great bodhisattvas may encounter many lovable situations, but they do not particularly treasure, enjoy, and love them. They also may encounter many unlovable situations, but they do not particularly dislike, worry about, or loathe them. They remain in impartial patience and unwavering faith as the great wind. Therefore, if the great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should cultivate their minds as without differentiation as the great wind.”

Sariputra asked, “Why should great bodhisattvas cultivate their minds as without differentiation as the vast empty space in order to realize insightfully the unsurpassed, perfect, and universal bodhi?”

Fully Loving-Kind One replied, “Many lovable sights, smells, tastes, and touches are placed in the vast empty space, but the empty space itself does not particularly treasure, enjoy, and love them. Many unlovable sights, smells, tastes, and touches are also placed in the vast empty space, but the empty space itself does not particularly dislike, worry about, or loathe them. Similarly, great bodhisattvas may encounter many desirable situations, but they do not particularly treasure, enjoy, and

love them. They also may encounter many undesirable situations, but they do not particularly dislike, worry about, or loathe them. They remain in impartial patience and unwavering faith as the vast empty space. Therefore, if the great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should cultivate their minds as without differentiation as the vast empty space.”

(Fully Loving-Kind One explained why bodhisattvas should cultivate their minds not to differentiate, like the vast earth, vast water, great fire, great wind, and vast empty space.)

In the meantime, Sariputra asked the long-lived sage Fully Loving-Kind One, “Empty space is without action, can bodhisattvas be absorbed by nonaction?”

Fully Loving-Kind One replied, “Bodhisattvas cannot be absorbed by nonaction. However, when cultivating the expedient skillfulness of prajna paramita, bodhisattvas contemplate body and mind, realizing that they are equal to empty space, thus achieve nondifferentiation among all spiritual levels and can bear to cultivate forbearance paramita. That means they contemplate with expedient skillfulness the selflessness, no hindrance, and emptiness of the body and mind and become bearable to the beatings of swords and sticks. These great bodhisattvas will rely on prajna paramita to contemplate with expedient skillfulness the body and the mind as equivalent to empty space and thus will absorb forbearance paramita. They then will always be able to bear the fierce fires, swords, and sticks of hells that befall on them; their minds are in equality, motionlessness, and changelessness. Therefore, if great bodhisattvas can cultivate and absorb prajna paramita and contemplate the body and mind as equivalent to empty space, they will be able to bear all kinds of suffering and remain unmovable and changeless. If they can do this, they achieve forbearance paramita. When cultivating prajna paramita and encountering heavy suffering, the

great bodhisattvas should think, ‘I have severely suffered in body and mind since time immemorial, but I still cannot attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, not to mention the unsurpassed, perfect, and universal bodhi. If I suffer for the sake of sentient beings, I certainly can achieve the unsurpassed, perfect, and universal bodhi. Therefore, I am willing to receive this suffering with great joy.’ Because the bodhisattvas have contemplated this meaning, they are able to increase joyful forbearance even in suffering.

(Fully Loving-Kind stated how bodhisattvas maintain joyful forbearance even facing severe suffering.)

“Furthermore, Sariputra, someone tasted one hundred different kinds of delicious food and enjoyed all of them. When a beggar requested money and a portion of a bodhisattva’s body, the bodhisattva was more joyful than the former person by hundreds of thousands of times because he willingly endured the hardship with contentment. Furthermore, Sariputra, as arhats have eliminated all flaws, they approach Thus-Come with a superior mind of belief, respect, and joy. As beggars request properties and bodies from bodhisattvas, the bodhisattvas will also initiate a superior mind of belief, respect, and joy because they willingly endure the hardship caused by killing, reproach, and slander from others with contentment. They will transfer the forbearance mind thus initiated toward the pursuit of the unsurpassed, perfect, and universal bodhi. As great bodhisattvas do this, they will never stay far away from forbearance paramita that they cultivate and bring great benefits to all sentient beings incessantly.

(Fully Loving-Kind One explained how bodhisattvas willingly endure the hardship with contentment and never stay away from forbearance paramita.)

“Furthermore, Sariputra, if great bodhisattvas would like to realize insightfully

the unsurpassed, perfect, and universal bodhi, they should cultivate forbearance and refrain from taking revenge on those who have scolded, slandered, hated, or harmed them. The bodhisattvas should endure all bad things befalling on them. Why?

Sariputra, great bodhisattvas are reluctant to stay away from the perfect knowledge of everything. They have always intended to bring benefits to sentient beings without initiating a thought of revenge briefly even if they are stabbed by hundreds of thousands of swords and spears; rather, they always stay in pure belief and peaceful endurance. Because these great bodhisattvas have always cultivated forbearance paramita and intended to benefit sentient beings, they certainly will acquire a perfect magnificent body in real golden color, and those who are watching them will be greatly delighted.

“Therefore, Sariputra, great bodhisattvas should diligently and assiduously cultivate the power of forbearance to endure all suffering caused by killing, and so forth. If great bodhisattvas can cultivate in this way, they will be able to absorb forbearance paramita, stay far away from birth and death, get close to the perfect knowledge of everything, and bring great benefits to all sentient beings. If great bodhisattvas crave for the stage of voice-hearer or self-enlightened one, they will withdraw from and lose the bodhisattva forbearance paramita. Why? Great bodhisattvas would rather remain in endless suffering in birth and death than pursuing virtuous dharmas for self-interest in the stage of voice-hearer or self-enlightened one. Why? If great bodhisattvas crave for the stages of the voice-hearer and the self-enlightened one, they will withdraw from where they should go but turn to where they should avoid.”

In the meantime, Sariputra asked the long-lived sage Fully Loving-Kind One, “What is meant by saying that great bodhisattvas turn to where they should avoid?”

Fully Loving-Kind One replied, “If great bodhisattvas reside in the stage of voice-hearer or self-enlightened one, they turn to where they should avoid. If they initiate aspiration toward voice-hearer or self-enlightened one, they turn to where they should avoid. If they love to hear and are attached to the dharma correspondent voice-hearer or self-enlightened one, they turn to where they should avoid.

“Furthermore, Sariputra, if great bodhisattvas love to contemplate the aggregates of matter, feeling, thinking, action, and consciousness as permanent or impermanent, they turn to where they should avoid. If great bodhisattvas love to contemplate the aggregates of matter, feeling, thinking, action, and consciousness as pleasant or painful, they turn to where they should avoid. If great bodhisattvas love to contemplate the aggregates of matter, feeling, thinking, action, and consciousness as with or without self, they turn to where they should avoid. If great bodhisattvas love to contemplate the aggregates of matter, feeling, thinking, action, and consciousness as pure or impure, they turn to where they should avoid.

“Furthermore, Sariputra, if great bodhisattvas love to contemplate the eye, ear, nose, tongue, body, and conscious spheres as permanent or impermanent, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye, ear, nose, tongue, body, and conscious spheres as pleasant or painful, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye, ear, nose, tongue, body, and conscious spheres as with or without self, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye, ear, nose, tongue, body, and conscious spheres as pure or impure, they turn to where they should avoid.

“Furthermore, Sariputra, if great bodhisattvas love to contemplate the sight, sound, smell, taste, touch, and mental-image spheres as permanent or impermanent, they turn to where they should avoid. If great bodhisattvas love to contemplate the

sight, sound, smell, taste, touch, and mental-image spheres as pleasant or painful, they turn to where they should avoid. If great bodhisattvas love to contemplate the sight, sound, smell, taste, touch, and mental-image spheres as with or without self, they turn to where they should avoid. If great bodhisattvas love to contemplate the sight, sound, smell, taste, touch, and mental-image spheres as pure or impure, they turn to where they should avoid.

“Furthermore, Sariputra, if great bodhisattvas love to contemplate the eye, ear, nose, tongue, body, and conscious realms as permanent or impermanent, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye, ear, nose, tongue, body, and conscious realms as pleasant or painful, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye, ear, nose, tongue, body, and conscious realms as with or without self, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye, ear, nose, tongue, body, and conscious realms as pure or impure, they turn to where they should avoid.

“Furthermore, Sariputra, if great bodhisattvas love to contemplate the sight, sound, smell, taste, touch, and mental-image realms as permanent or impermanent, they turn to where they should avoid. If great bodhisattvas love to contemplate the sight, sound, smell, taste, touch, and mental-image realms as pleasant or painful, they turn to where they should avoid. If great bodhisattvas love to contemplate the sight, sound, smell, taste, touch, and mental-image spheres as with or without self, they turn to where they should avoid. If great bodhisattvas love to contemplate the sight, sound, smell, taste, touch, and mental-image realms as pure or impure, they turn to where they should avoid.

“Furthermore, Sariputra, if great bodhisattvas love to contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body

consciousness, and conscious consciousness realms as permanent or impermanent, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and conscious consciousness realms as pleasant or painful, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and conscious consciousness realms as with or without self, they turn to where they should avoid. If great bodhisattvas love to contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and conscious consciousness realms as pure or impure, they turn to where they should avoid.

(Fully Loving-Kind explained the meaning of turning to where bodhisattvas should avoid.)

In the meantime, Sariputra again asked the long-lived sage Fully Loving-Kind One, “What is the place where great bodhisattvas should go?”

Fully Loving-Kind One replied, “If great bodhisattvas cultivate the six paramitas and stay in an intention correspondent with the perfect knowledge of all perfect knowledge, they go to where they should go. If great bodhisattvas cultivate the six paramitas, all evil demons will not be able to take advantage to do harm to them. If a wild fox cannot take advantage of the turtles, the turtles will be free to move. If evil demons cannot take advantage of great bodhisattvas when the latter ones cultivate the six paramitas, these great bodhisattvas will be free in actions.

“Furthermore, Sariputra, suppose an evil demon has transformed all sentient beings of the large threefold thousand-world into evil demons. Image each of these transformed demons has his armies and followers, and all these demons and their

armies and followers come to great bodhisattvas' places. Because the great bodhisattvas have cultivated the six paramitas, all these demons cannot take advantage of them; the bodhisattvas thus can act freely. It is like the story that because the wild fox cannot take advantage of the turtles, the turtles can move freely.

“Therefore, Sariputra, great bodhisattvas should learn and remember: ‘My mind should never stay far away from the six paramitas.’ If bodhisattvas’ minds do not stay far away from the six paramitas, all evil demons will not be able to take advantage of them and the bodhisattvas will be able to act freely.”

(Fully Loving-Kind said that bodhisattvas should always stay with six paramitas to act freely without being harmed by demons.)

In the meantime, Sariputra asked the long-lived sage Fully Loving-Kind One, “How do great bodhisattvas get to know about demonic hindrances as they really are?”

Fully Loving-Kind One replied, “If great bodhisattvas do not like to hear the dharma teachings correspondent with paramita, this is a demonic hindrance. Furthermore, Sariputra, if great bodhisattvas do not like to accept and embrace the dharma teachings correspondent with paramita, this is a demonic hindrance. Furthermore, Sariputra, if great bodhisattvas do not like to reflect on the dharma teachings correspondent with paramita, this is a demonic hindrance. Furthermore, Sariputra, if great bodhisattvas do not like to cultivate the dharma actions correspondent with paramita, this is a demonic hindrance. If great bodhisattvas become aware of what has happened to them, they should think, ‘It must be the evil demons who have tried to hinder me from pursuing the perfect knowledge of all perfect knowledge. Now I should not act as they wish. I should diligently cultivate and learn paramita.’ These great bodhisattvas do not hate those evil demons, nor lose

patience for enduring what has happened to them. If they can act in this way, they are in accord with forbearance paramita. Furthermore, these great bodhisattvas should think, ‘When I realize insightfully the unsurpassed, perfect, and universal enlightenment, I will teach sentient beings about the methods of eliminating greed, anger, and ignorance. Therefore, I should not be angry or hate evil demons.’ When great bodhisattvas have such reflection, they will overcome evil demons and be able to cultivate freely giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. When their intention correspondent with the perfect knowledge of all perfect knowledge disappears, they should be alert and think, ‘Now I must not go to where I should avoid and lose the mindfulness of the perfect knowledge of all perfect knowledge.’ They must regret if they have wasted time.’

(Fully Loving-Kind suggested how bodhisattvas should cultivate forbearance paramita.)

In the meantime, Sariputra asked the long-lived sage Fully Loving-Kind One, “What is called wasting time?”

Fully Loving-Kind One replied, “If great bodhisattvas cannot connect each of the six paramitas that they practice with the perfect knowledge of all perfect knowledge and transfer the six paramitas toward the perfect knowledge of all perfect knowledge, they do waste time and diminish the effects. If great bodhisattvas do not connect each of these six paramitas with the perfect knowledge of all perfect knowledge immediately but they remember it and transfer them toward the perfect knowledge of all perfect knowledge two or three days later, then they can be regarded as maintaining the effects without wasting too much time.”

(Fully Loving-Kind explained what wasting time is.)

At that time, Sariputra asked Fully Loving-Kind One, “What is the difference

between the forbearance of bodhisattva and the forbearance of arhat?”

Fully Loving-Kind One replied by asking, “May I ask you, the venerable one, is Wonderful High Mountain different from the small mustard seed in size, height, and weight?”

Sariputra said, “Their differences are countless.”

Fully Loving-Kind One said, “So is the difference between the forbearance of bodhisattva and the forbearance of arhat. There is no need to ask this question. Furthermore, Sariputra, what do you think about this? Between the waters in ocean and those at the point of a hair, which are more?”

Sariputra replied, “The waters at the point of a hair are much fewer than those in ocean by one hundredth, one thousandth, and so forth, and one upanisadam-api.”

Fully Loving-Kind One said, “The forbearance of arhat is much less than the forbearance of bodhisattva by one hundredth, one thousandth, and so forth, and one upanisadam-api. Therefore, there is no need for you to ask the question.

At that time, the Buddha admired Fully Loving-Kind One, “Excellent, excellent! It is as you say. Now you can lecture very well on forbearance paramita owing to Buddha’s powers. Comparing the forbearance of great bodhisattva with the forbearance of voice-hearer and self-enlightened one is equally comparing the forbearance of the Thus-Come with the forbearance of voice-hearer and self-enlightened one. Why? The forbearance that bodhisattvas achieve should not be compared with the forbearance of voice-hearer.”

(The Buddha approved of Fully Loving-Kind One’s clarification of the difference between the forbearance of bodhisattva and that of voice-hearer.)

At that time, the Buddha said to Ananda, “You should accept and embrace the forbearance paramita that great bodhisattvas cultivate as Fully Loving-Kind One said.

Do not lose or forget it.”

Ananda said, “Yes, World-Honored One! I have accepted and embraced the forbearance paramita that great bodhisattvas cultivate as spoken by Fully Loving-Kind One. I will never forget and lose it!”

(After affirming the statement of Fully Loving-Kind One about forbearance paramita, the Buddha entrusted this dharma of forbearance paramita to Ananda.)

In the meantime, after hearing the Bhagavat’s teaching, the long-lived sage Fully Loving-Kind One, the long-lived sage Sariputra, the long-lived sage Ananda, the rest of voice-hearers, bodhisattvas, and heavenly beings including deities, dragons, yaksas, asuras, and so forth rejoiced. They believed in, accepted, and practiced the Buddha’s teaching.

Diligence Paramita

(In the Fourteenth Assembly)

This is what I heard.

At one time the Bhagavat resided in Jeta Anathapindika Garden in Sravasti, accompanied by 1,200 bhiksus.

At that time, the long-lived sage Fully Loving-Kind One asked the Buddha, “World-Honored One, if great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, how should they dwell peacefully in diligence paramita?”

At that time, the World-Honored One responded to Fully Loving-Kind One, saying, “If great bodhisattvas wish to realize the unsurpassed, perfect, and universal bodhi, they should begin with this aspiration, ‘I will devote my whole body and mind to helping others so that all sentient beings may have their wishes fulfilled.’ A good servant always thinks, ‘I will follow my master’s commands whether I walk, stand, sit, or lie down. I shall not go out or eat meals without his permission. I will act according to his directions.’ Therefore, from the moment initiating the aspiration, great bodhisattvas should think, ‘My body and mind will act for sentient beings’ benefits instead of my own desires, so that all their wishes can be fulfilled.’ All great bodhisattvas will swear to stay with diligence paramita in this way and never stay away from it. They will swear to do what they should do for others. A horse that values giving rides may think, ‘I must not let the rider’s body wobble or get tired and painful. I will not damage the equipment. I will take the rider’s orders to turn around, move, stop, and move, fast or slowly. I will protect and do not irritate the rider.’

Therefore, if great bodhisattvas would like to practice diligence paramita, they should not consider their own benefits; rather, they should follow sentient beings' intentions to benefit and protect them, let them remain free from vexations and negative karmas. Although sentient beings have no favor to great bodhisattvas, the great bodhisattvas should do as if they return a favor with gratitude and offer various services for the sentient beings. Thus, to fulfill diligence paramita, great bodhisattvas should act by following others' intentions to bring benefits to them. As great bodhisattvas absorb diligence paramita, they will work tirelessly to bring benefits and happiness to others as they do to themselves. This is how great bodhisattvas dwell peacefully in diligence paramita.

(The Buddha taught how bodhisattvas should dwell in diligence paramita to benefit sentient beings.)

“Furthermore, Fully Loving-Kind One, in order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas without initiating a mind of regression to dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the contemplation of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of characteristics, emptiness of common characteristics, emptiness

of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature without a mind of regression to dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the contemplation of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable of all dharmas without a mind of regression to dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the contemplation of the links of dependent origination: ignorance causes action, action causes consciousness, consciousness causes name and form, name and form cause six sense spheres, six sense spheres cause contact, contact causes reception, reception causes craving, craving causes grasping, grasping causes existence, existence causes birth, and birth causes old age, death, worry, sorrow, misery, anxiety, and upset without a mind of regression to dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the contemplation of the links of extinction: ignorance extinguishes, so action extinguishes; action extinguishes, so consciousness extinguish; consciousness extinguishes, so name and form extinguish; name and form extinguish, so six sense spheres extinguish; six sense spheres extinguish, so contact

extinguishes; contact extinguishes, so reception extinguishes; reception extinguishes, so craving extinguishes; craving extinguishes, the practitioners of voice-hearer-vehicle so grasping extinguishes; grasping extinguishes, so existence extinguishes; existence extinguishes, so birth extinguishes; birth extinguishes, so old age, death, worry, sorrow, misery, anxiety, and upset extinguish without a mind of regression to dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the contemplation of suffering, impermanence, emptiness, selflessness, and the noble truth of suffering; the contemplation of causes, accumulation, conditions, arising, and the noble truth of the cause of suffering; the contemplation of extinction, tranquility, exquisiteness, departure, and the noble truth of the cessation of suffering; and the contemplation of the path, realness, practice, getting away, and the noble truth of the path for cessation without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the four meditation, four immeasurable minds, and four formless concentrations without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path without a mind of regression. This is how

great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the liberation gates of emptiness, formlessness, and nonaspiration without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn all dharani gates and all samadhi gates without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexation, freedom from desires, arhat, self-enlightened one, bodhisattva, and the Thus-Come without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently

and consistently cultivate and learn the stages of superior understanding and action, ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, dharma cloud, and perfect and universal enlightenment without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the five eyes and the six supernatural powers without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to realize and attain the perfect knowledge of all perfect knowledge quickly to bring great benefits to sentient beings, great bodhisattvas should diligently and consistently cultivate and learn the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to best dignify and purify the Buddha lands, great bodhisattvas have stayed long in birth and death and cultivated various merits and virtues without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to assist the sentient beings to mature, great bodhisattvas have stayed long in birth and death and cultivated various merits and virtues without a mind of regression. This is how great bodhisattvas dwell peacefully in diligence paramita.

(The Buddha taught great bodhisattvas should cultivate and learn various superior dharmas consistently and tirelessly without a mind of regression to dwell peacefully in diligence paramita.)

“Some great bodhisattvas have just begun to aspire to the unsurpassed, perfect, and universal enlightenment. Suppose all sentient beings in the large threefold thousand-world have become bodhisattvas and have only one rebirth, two rebirths, three rebirths, or four rebirths remained before becoming a Buddha. They said to these novice bodhisattvas, ‘You should diligently and assiduously cultivate bodhisattva actions to realize the unsurpassed, perfect, and universal bodhi first, then I will also realize the unsurpassed enlightenment.’ At that time, the novice bodhisattvas do as they are told to work diligently, bravely, and fearlessly. This is how great bodhisattvas dwell peacefully in diligence paramita.

“Some great bodhisattvas have only one rebirth, two rebirths, three rebirths, or four rebirths remained before becoming a Buddha. Suppose all sentient beings in the large threefold thousand-world have just begun to aspire to the unsurpassed, perfect, and universal enlightenment. They said to these senior bodhisattvas, ‘Let us first realize the unsurpassed, perfect, and universal enlightenment, and then you will also realize it later.’ At that time, these senior great bodhisattvas will do as they are told to stay long in birth and death without a mind of withdrawal. This is how great bodhisattvas dwell peacefully in diligence paramita.

“Great bodhisattvas do not knit their brows or show anger in their eyes when beggars come to request something. They think, ‘These sentient beings have assisted me to attain the perfect knowledge of all perfect knowledge; I should expediently and frequently practice giving.’ This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to bring peace and happiness to a sentient being, various great bodhisattvas are willing to suffer severely in great hells for one kalpa or longer without having a mind of withdrawal. This is how great bodhisattvas dwell peacefully in diligence paramita.

“In order to relieve a sentient being from hells and assist him to be reborn in superior destinies, various great bodhisattvas gladly endure hardships in hells for as many great kalpas as the number of days and nights in one great kalpa. This is how great bodhisattvas dwell peacefully in diligence paramita.

“When hearing the things like these, great bodhisattvas rejoice and vow to accept them without having a mind of withdrawal. This is how diligent bodhisattvas dwell peacefully in diligence paramita.

“When hearing the things like these, great bodhisattvas fear and hesitate, and do not accept them delightedly. These are lazy and tired bodhisattvas.

“When hearing various virtuous things, great bodhisattvas incessantly accept and practice with joy. These are diligent bodhisattvas who have dwelled peacefully in diligence paramita.

“When hearing such virtuous things, great bodhisattvas do not intend to accept and practice or do not practice incessantly. These are lazy and tired bodhisattvas. (The Buddha taught more to distinguish the bodhisattvas who dwell in diligence paramita from those who are lazy and tired.)

“Furthermore, Fully Loving-Kind One, some great bodhisattvas were to sweep the floor from one end of the continent of Jambudvīpa to the other end, and returned to their starting point. If they thought, ‘I have left this place for a long time,’ then these are lazy bodhisattvas. If they thought, ‘I have returned here quickly,’ then they are diligent bodhisattvas who dwell peacefully in diligence paramita.

“If the great bodhisattvas were to construct or repair pagoda for one day and thought, ‘What a long time have I worked on this!’ Then these are lazy and tired bodhisattva. If the great bodhisattvas thought, ‘It is as brief as snapping fingers,’ then they are diligent bodhisattvas who dwell in diligence paramita.

“If the great bodhisattvas were to construct or repair monastery for one day and thought, ‘What a long time have I worked on this!’ Then these are lazy and tired bodhisattva. If the great bodhisattvas thought, ‘It is as brief as snapping fingers,’ then they are diligent bodhisattvas who dwell in diligence paramita.

“If the great bodhisattvas offered services for half a year and thought it was a very long time, then they are lazy and tired bodhisattva. If they offered services for half a year and thought it was as short as one day, then they are diligent bodhisattvas who dwell in diligence paramita.

“If the great bodhisattvas offered services for one year and thought it was a very long time, then they are lazy and tired bodhisattva. If they offered services for one year and thought it was as short as one day, then they are diligent bodhisattvas who dwell in diligence paramita.

“If the great bodhisattvas offered services for half a kalpa and thought it was a very long time, then they are lazy and tired bodhisattva. If they offered services for half a kalpa and thought it was as short as one day, then they are diligent bodhisattvas who dwell in diligence paramita.

“If the great bodhisattvas offered services for one kalpa and thought it was a very long time, then they are lazy and tired bodhisattva. If they offered services for one kalpa and thought it was as short as one day, then they are diligent bodhisattvas who dwell in diligence paramita.

“Furthermore, Fully Loving-Kind One, when cultivating bodhi actions, great

bodhisattvas should not think and calculate how many kalpas have passed or think how long it will take to realize insightfully the unsurpassed, perfect, and universal bodhi.

“If the great bodhisattvas reflect on the number of the kalpas and set up a schedule to assiduously and bravely cultivate the bodhi actions to realize the unsurpassed, perfect, and universal bodhi, then they are lazy bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take innumerable and boundless kalpas of brave and assiduous cultivation of the bodhi actions to realize the unsurpassed, perfect, and universal bodhi, I will never regress; rather, I will work harder to pursue the unsurpassed, perfect, and universal bodhi,’ then these are diligent bodhisattvas who dwell in and cultivate diligence paramita to get out of birth and death. They will realize and attain the perfect knowledge of all perfect knowledge soon to bring great benefits to sentient beings.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and constantly cultivate and learn giving, pure precept, forbearance, diligence, meditation, and prajna paramitas to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn internal

emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn internal emptiness, and so forth, and emptiness of selfless self-nature to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the knowledge of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable of all dharmas, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the knowledge of realness, and so forth, and the realm of the inconceivable of all dharmas to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in

diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the knowledge of dependent origination that ignorance causes action, actions causes consciousness, consciousness causes name and form, name and form cause six sense spheres, six sense spheres cause contact, contact causes reception, reception causes craving, craving causes grasping, grasping causes existence, existence causes birth, and birth causes old age and death, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the knowledge that ignorance causes action, and so forth, and birth causes old age and death to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the knowledge of extinction that as ignorance extinguishes, action extinguishes; as action extinguishes, consciousness extinguishes; as consciousness extinguishes, name and form extinguish; as name and form extinguish, six sense spheres extinguish; as 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; and as birth extinguishes, old age and death

extinguish, then they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the knowledge of extinction that because ignorance extinguishes, action extinguishes; and so forth, and because birth extinguishes, old age and death extinguish to their perfection so that I can realize insightfully and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know that these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all -perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the noble truth of suffering, impermanence, emptiness, and selflessness; the noble truth of the cause of suffering, conditions, accumulation, and arising; the noble truth of the cessation of suffering, tranquility, exquisiteness, and getting away; and the noble truth of the path for cessation, realness, actions, and getting away, then they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the noble truth of suffering, impermanence, emptiness, and selflessness, and so forth, and the noble truth of the path for cessation, realness, actions, and getting away to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know that these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the four

meditations, four immeasurable minds, and four formless concentrations, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the four meditations, four immeasurable minds, and four formless concentrations to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path, then they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the four bases of mindfulness, and so forth, and noble eightfold path to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the three liberation gates, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the three liberation gates to their perfection so that I can realize and attain the unsurpassed, perfect, and universal

bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the eight liberations, and so forth, and ten universal contemplations to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the dharani gates and samadhi gates, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the dharani gates and samadhi gates to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the bodhisattva stages and the knowledge of the bodhisattva stages, they are called lazy and tired

bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the bodhisattva stages and the knowledge of the bodhisattva stages to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the five eyes and the six supernatural powers, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the five eyes and the six supernatural powers to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the Buddha’s ten abilities, four kinds of fearlessness, and four unhindered understandings, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the Buddha’s ten abilities, four kinds of fearlessness, and four unhindered understandings to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize

and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha’s wisdom and power, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn great loving-kindness, and so forth, and eighteen distinctive features of Buddha’s wisdom and power to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn staying in correct mindfulness and dwelling in equanimity always, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn staying in correct mindfulness and dwelling in equanimity always to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect

knowledge of all phenomena, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

“If the great bodhisattvas calculate the number of the kalpas and set up a schedule and are extremely brave and diligent to cultivate and learn all bodhisattva actions, they are called lazy and tired bodhisattvas. If the great bodhisattvas reflect, ‘Even if it will take numberless and boundless great kalpas for me to extremely bravely and consistently cultivate and learn all bodhisattva actions to their perfection so that I can realize and attain the unsurpassed, perfect, and universal bodhi, I will never regress.’ You must know these are diligent bodhisattvas who dwell peacefully in diligence paramita. They will realize and attain the perfect knowledge of all perfect knowledge quickly.

(The Buddha described the difference between lazy and diligent bodhisattvas.)

“Furthermore, Fully Loving-Kind One, if someone asked a great bodhisattva to break Wonderful High Mountain King into small pieces in one day, and the bodhisattva replied by asking, ‘How big is the Mountain King? How many pieces do you want me to break it into?’ Then this is a lazy and tired bodhisattva. If the bodhisattva thought, ‘I can break the mountain into as small pieces as mustard seeds or into smaller particles in one day no matter how big the mountain is,’ then this is a diligent bodhisattva. He might need to have the job done in a much longer time, but

he will think that it is just an instant as brief as snapping fingers.

“If the great bodhisattvas think, ‘If one day and night encompass as many great kalpas as the sands of the Ganges, and each great kalpa similarly comprises a great accumulation of such days and nights, I will never regress if I need to cultivate bodhisattva actions for innumerable great kalpas before realizing the unsurpassed, perfect, and universal bodhi, not to mention if it will take much shorter time.’ You must know that this is a diligent bodhisattva.

“If the great bodhisattvas rejoice and dance and jump when hearing such features of diligence, you must know that they are diligent bodhisattvas. If the great bodhisattvas withdraw and are deeply scared when hearing the features of diligence, you must know that they are lazy and tired bodhisattvas and cannot quickly attain the perfect knowledge of all perfect knowledge.

“If the great bodhisattvas hear diligence paramita and think, ‘When can I achieve such superior merits and virtues that are so difficult to realize?’ You must know that they are lazy and tired bodhisattvas. If the great bodhisattvas hear diligence paramita and think, ‘I have owned all such merits and virtues. I should persist with the cultivation to reach the other shore.’ You must know that they are diligent bodhisattvas.

“When seeing beggars come to ask for hands, feet, or head, the great bodhisattvas think, ‘If I give them my hands, feet, and head, I will have no hands, feet, and head,’ then these are lazy and tired bodhisattvas. If they think, ‘When I give my hands, feet, and head to them, I will attain the unsurpassed, most exquisite hands, feet, and head of heavenly beings, human beings, asuras, and so forth.’ You must know that they are diligent bodhisattvas.

“When seeing beggars come to ask for eyes and ears, the great bodhisattvas

think, ‘If I give them my eyes and ears, I will have no eyes and ears.’ You must know that these are lazy and tired bodhisattvas. Instead, they think, ‘If I give my eyes and ears to them, I will attain the unsurpassed and superior eyes and ears of heavenly beings, human beings, or asuras.’ You must know that they are diligent bodhisattvas; they will stay far away from the two vehicles and get close to the perfect knowledge of everything.

“When seeing beggars come to ask for limbs, the great bodhisattvas think, ‘If I give them my limbs, I will have no limbs.’ You must know that these are lazy and tired bodhisattvas. Instead, they think, ‘If I give my limbs to them, I will attain the limbs of the unsurpassed Buddha dharma and all kinds of perfect knowledge of the heavenly beings, human beings, asuras, and so forth.’ You must know that they are diligent bodhisattvas.

“When seeing the beggars come to ask for different things, the great bodhisattvas think, ‘I cannot satisfy so many beggars’ needs.’ You must know that these are lazy and tired bodhisattvas. Instead, they think, ‘The beggars are not many. Even if all sentient beings in as many worlds as the sands of the Ganges come to ask for different things, I will try my best to gather all kinds of rarities and treasures to meet everyone’s needs. Not to mention there are only very few beggars today.’ You must know that these are diligent bodhisattvas.

“Why? Great bodhisattvas would like to elicit and manifest innumerable Buddha dharmas and all kinds of perfect knowledge. Limited diligence and giving cannot elicit and manifest innumerable Buddha dharmas and different kinds of perfect knowledge. It will not suffice to elicit and manifest innumerable Buddha dharmas and all kinds of perfect knowledge unless bodhisattvas can wear numberless broad and great armors of diligence and giving. If someone wants to cross the ocean, they must

prepare enough supplies to cross yojanas, hundreds of yojanas, thousands of yojanas, and hundreds of thousands of yojanas. If the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should accumulate sufficient nutrients for numberless hundreds of thousands of koti nayuta kalpas. If the great bodhisattvas think, ‘I will spend limited great kalpas to seek and realize the unsurpassed, perfect, and universal bodhi,’ you must know that these are lazy and tired bodhisattva. If the great bodhisattvas think, ‘I will spend limitless and boundless great kalpas to seek and realize the unsurpassed, perfect, and universal bodhi,’ these are diligent bodhisattvas.”

At that time, Fully Loving-Kind One asked the Buddha, “World-Honored One, is it difficult for great bodhisattvas to work diligently in this way?”

The World-Honored One said, “Do you think it is not difficult for great bodhisattvas to work diligently in this way?”

Fully Loving-Kind One replied, “It is not difficult for great bodhisattvas to work diligently in this way. Why? The Buddha has said that all dharmas are like transformed things. If pleasant feelings, painful feelings, and other relative feelings are like transformed things and the bodhisattvas have thoroughly understood the real natures of all dharmas, then how can diligence be difficult?”

At that time, the World-Honored One said to Fully Loving-Kind One, “The great bodhisattvas have understood that all dharmas are like transformed things. Nevertheless, they still initiate diligence physically and mentally, and dwell peacefully in diligence paramita to pursue the great bodhi tirelessly. Undertaking diligence in this way is extremely difficult.”

In the meantime, Fully Loving-Kind One said to the Buddha, “It is unique, World-Honored One. It is rare, Well-Gone One. You have taught very well how

difficult it is for great bodhisattvas to undertake diligence. It must be known that great bodhisattvas can do difficult things. They understand that all dharmas are nonexistent, but they still pursue the unsurpassed, perfect, and universal bodhi to teach boundless sentient beings about the correct dharma for permanent termination of nonknowledge, while nonknowledge is truly nonexistent. No real dharma can be grasped by nonknowledge as the self and the associated images, nor can sentient beings think that there is the real self and the associated images. The combination of nonknowledge and conditions produces arising, while arising is nonexistent. The disappearance of conditions will cause extinction, while extinction is nonexistent either.

“The great bodhisattvas understand this truth, but they do not regress. They rather dwell peacefully in diligence paramita; they are diligent bodhisattvas. If the great bodhisattvas think, ‘All dharmas are empty, so why should I initiate diligence paramita?’ Then they are lazy and tired bodhisattvas. If the great bodhisattvas think, ‘All dharmas are empty in the final analysis, so I should pursue the unsurpassed, perfect, and universal bodhi, become awakened to the emptiness of all dharmas, teach sentient beings about it, and liberate them from the suffering of birth and death in the five destinies,’ then they are diligent bodhisattvas.

(After listening to the Buddha’s teaching that bodhisattvas take on an extremely challenging task because all dharmas lack inherent existence, Fully Loving-Kind One shared his thoughts.)

“If the great bodhisattvas think, ‘The ocean of birth and death is boundless, how can I liberate all sentient beings from it?’ They must be lazy and tired bodhisattvas. If the great bodhisattvas think, ‘Birth and death begin in an unknown past, but it will end. How can I stay away from the task of liberating sentient beings? Even if I need to work diligently for as many kalpas as the time has passed since an

age unknown so that I can realize insightfully the great bodhi, I still will pursue the bodhi, not to mention I do not need to work for such a long time.’ They further think, ‘The bodhisattvas are fond of cultivating the intentions correspondent with the perfect knowledge of all perfect knowledge. Every time they initiate such intentions, the time will fly fast; one day and night, half a month, one month, one season, one year, and two years will pass and they are unaware of it. The bodhisattvas are fond of cultivating and learning giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; their minds thus become clear and pure without deliberate effort. Before they become conscious of the time, one day and night, half a month, one month, one season, one year, and two years have unconsciously passed. Therefore, it is easy to pursue the bodhi. One should not be afraid of long-term diligence.’ It must be known that these are diligent bodhisattvas.

“An elder works diligently day and night trying to figure out the best ways for collecting more rarities and treasure. He always thinks, ‘When can I collect more rarities and treasures to realize my wishes?’ Therefore, he has no time for eating and drinking. Similarly, the great bodhisattvas have cultivated and learned diligently and attentively to fulfill the intentions correspondent with the perfect knowledge of all perfect knowledge so to purify their minds of the six paramitas. When they initiate the intention, one day and night, half a month, one month, one season, one year, and two years have passed and they are still unconscious of it. They always think, ‘When can I attain the treasures of knowledge so that I can bring benefits to sentient beings?’”

Meanwhile, Fully Loving-Kind One said to the Buddha, “These bodhisattvas have worn such great armor of diligence to pursue diligently the treasures of Buddha’s merits and virtues to benefit sentient beings. It is truly as what World-Honored One has always said, all bodhisattvas can do very difficult things.”

At that time, the Buddha said to Fully Loving-Kind One, “My observation of the heavenly beings and human beings in the world tells me that no one can achieve the unique merits and virtues as great bodhisattvas do except the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.”

In the meantime, Fully Loving-Kind One stood up from his seat. He knelt down with left shoulder covered and right knee touching the ground, joined his palms together respectfully and said, “I wish all sentient beings dwelling in the bodhisattva vehicle in the boundless worlds of the ten directions---the east, west, south, north, southeast, northeast, southwest, northwest, zenith, and nadir---will initiate the aspiration toward the unsurpassed bodhi if they have not yet initiated; those who have initiated the aspiration toward the unsurpassed bodhi will never regress; and those who have stayed in nonregression will fulfill the perfect knowledge of all perfect knowledge quickly.”

At that time, the Buddha asked Fully Loving-Kind One, “Based on what meaning do you wish that the bodhisattvas will fulfill the perfect knowledge of all knowledge quickly?”

Fully Loving-Kind One replied, “If there are not bodhisattvas, there will be no Buddhas appearing in the world. If there are no Buddhas appearing in the world, there will be no bodhisattvas and voice-hearers. Because there are bodhisattvas who cultivate bodhisattva actions, the Buddhas appear in the worlds. Because the Buddhas appear in the worlds, there are bodhisattvas and voice-hearers. It is like a big tree. Because there are roots and trunks, there are branches and leaves. Because there are branches and leaves, there are flowers and fruits. Flowers and fruits will further give birth to big trees. So, because there are bodhisattvas in the world, there are the Buddhas appearing in the worlds. Because there are the Buddhas appearing in the

worlds, there are bodhisattvas and voice-hearers. Because there are bodhisattvas who cultivate bodhisattva actions, there are Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened One who appear in the worlds and bring great benefits to all sentient beings.”

At that time, the Buddha admired Fully Loving-Kind One, “Excellent, excellent! It is as you say.”

At that time, the Buddha said to Ananda, “You should accept and embrace diligence paramita that the bodhisattvas wearing the armor of diligence cultivate. Do not forget or lose it!”

Ananda replied, “Yes, I will, World-Honored One. I have already accepted and embraced diligence paramita that the bodhisattvas wearing the armor of diligence paramita cultivate. I will never forget or lose it.”

In the meantime, when the Bhagavat finished the teaching of this sutra, the long-lived sage Fully Loving-Kind One, the long-lived sage Sariputra, the long-lived sage Ananda, the rest of voice-hearers, bodhisattvas, heavenly beings, dragons, yaksas, asuras, and so forth, all greatly rejoiced. They believed in, accepted, and were ready to practice it.

Meditation Paramita (1)
(In the Fifteenth Assembly)

This is what I heard.

There was a time the Bhagavat lived on the top of the Vulture Peak in Rajagrha, together with 1,250 senior bhiksus.

At that time, the long-lived sage Sariputra asked the Buddha, “World-Honored One, if great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, how should they dwell peacefully in meditation paramita?”

At that time, the World-Honored One replied to Sariputra, “If great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should first enter the first meditation. After entering the first meditation, they should think, ‘Since the time unknown when I had birth and death, I have entered such first meditation for many times. I have done what should be done and attained tranquility in body and mind. So, this meditation has been beneficial to me. Now I should enter it again and do what should be done. All merits and virtues rely on it.’ Further, I should enter the second meditation. After entering the second meditation, I should think, ‘Since the time unknown when I had birth and death, I have entered such meditation for many times. I have done what should be done and attained tranquility in body and mind. So, this meditation has been beneficial to me. Now I should enter it again and do what should be done. All merits and virtues rely on it.’ Further, I should enter the third meditation. After entering the third meditation, I should think, ‘Since the time unknown when I had birth and death, I have entered such meditation for many times. I have done what should be done and attained tranquility in body and

mind. So, this meditation has been beneficial to me. Now I should enter it again and do what should be done. All merits and virtues rely on it.’ Further, I should enter the fourth meditation. After entering the fourth meditation, I should think, ‘Since the time unknown when I had birth and death, I have entered such meditation for many times. I have done what should be done and attained tranquility in body and mind. So, this meditation has been beneficial to me. Now I should enter it again and do what should be done. All merits and virtues rely on it.’

“After entering the fourth meditation, the great bodhisattvas should further think, ‘The fourth meditation has great favor for great bodhisattvas. It is where the great bodhisattvas rely on and dwell. Namely, when great bodhisattvas are going to realize the unsurpassed, perfect, and universal enlightenment, they will gradually enter this fourth meditation. After entering the fourth meditation, they will elicit the five supernatural powers based on the fourth meditation, subjugate demonic armies, and attain the unsurpassed enlightenment.’ Great bodhisattvas should think, ‘All great bodhisattvas in the past had cultivated meditation paramita, so I should cultivate it too. All great bodhisattvas in the past had learned meditation paramita, so I should learn it too. All great bodhisattvas in the past had relied on meditation paramita to elicit and activate prajna paramita freely as they wish, so I should rely on meditation paramita to elicit and activate prajna paramita freely as I wish.’

“Furthermore, Sariputra, all great bodhisattvas have relied on this fourth meditation to expediently enter onto the correct path of nonarising, realize and meet realness, and discard the nature of ordinary sentient being. All great bodhisattvas have relied on the fourth meditation to expediently elicit diamond-like concentration, eliminate permanently all flaws, and realize insightfully the perfect knowledge of the Thus-Come. Therefore, the fourth meditation has a great favor for great bodhisattvas:

it enables great bodhisattvas to enter onto the correct path of nonarising in, realize insightfully and meet realness and discard the nature of ordinary sentient being, and finally realize insightfully the unsurpassed, perfect, and universal bodhi. Because of this reason, great bodhisattvas should enter the fourth meditation frequently. When entering this fourth meditation, they should not be attached to or indulged in the fourth meditation and the relevant superior exquisiteness.

(The Buddha replied to Sariputra explaining how bodhisattvas should dwell in meditation paramita. He also emphasized the significance of the fourth meditation.

“Furthermore, Sariputra, all great bodhisattvas dwell peacefully in these four meditations to elicit various merits and virtues for the sake of superior expediency. The great bodhisattvas initiate the thought and concentration of boundless emptiness based on the fourth meditation. They further initiate the thought and concentration of boundless consciousness based on the concentration of boundless emptiness. They further initiate the thought and concentration of nothingness based on the concentration of boundless consciousness. They further initiate the thought and concentration of nonthinking and not nonthinking based on the concentration of nothingness. Although these great bodhisattvas can enter the four formless concentrations, they are not attached to or indulged in the four formless concentrations and the superior exquisiteness thus derived.”

(The Buddha taught how bodhisattvas enter the four formless concentrations.)

At that time, Sariputra asked the Buddha, “World-Honored One, based on what meaning do great bodhisattvas not enter the concentration of the extinction of feeling and thinking although they can do it?”

At that time, the Buddha replied to Sariputra, “Great bodhisattvas do not enter the concentration of the extinction of feeling and thinking and are not attached to

tranquility, peace, and pleasures of this concentration because that will prevent them from falling into the stage of voice-hearer or self-enlightened one. If they are indulged in the tranquility, peace, and pleasures of this concentration, they will easily and fondly realize and enter the nirvana of the arhat effect or the self-enlightenment bodhi.”

(The Buddha explained why bodhisattvas should not realize the concentration of the extinction of feeling and thinking.)

In the meantime, Sariputra said to the Buddha, “Great bodhisattvas are unique; they can do difficult things. Namely, although they enter such concentrations, they are not attached to them. Although they have entered these concentrations and activated superior effects, they do not deliberately get rid of contamination.”

(Bodhisattvas enter these concentrations without being attached to them, nor do they get rid of contamination for the sake of sentient beings.)

The Buddha said, “Yes, it is as you say. The great bodhisattvas are unique; they can do difficult things. Furthermore, Sariputra, the great bodhisattvas are extremely unusual; although they have entered the four meditations and four formless concentrations, they are not indulged in them or deliberately stay away from contamination. Let me tell you some similes to make this meaning understandable.

“A man was born in the continent of Jambudvipa. He lived in the realm of desire and was not free from contamination. Then he traveled to the continent of Uttarakuru where he saw many interesting things: the girls had upright and pretty appearances and played freely without being married to or belonging to anybody. Their clothing and instruments were fresh, pure, superior, and exquisite; they were produced from trees. The fragrant round-grained rice tasted sweet and fresh; it grew naturally without planting. In addition, there were lovely rarities and treasures

everywhere. They enjoyed all these things without extreme indulgence. After enjoyment, they would discard them without clinging while all did not belong to anybody. Although the man from Jambudvīpa was not free from contamination, he decided to get rid of greed, renounced all, and went home free from attachment after seeing all those superior things happening in that land. This person is unusual.

“The great bodhisattvas refrain from attachment after experiencing various subtle, exquisite, tranquil, and superior merits and virtues when entering and going through the tranquility, peace, and happiness of the four meditations and the four formless concentrations. They return to the realm of desire, expediently and skillfully and rely on the body in the realm of desire to cultivate and learn diligently and attentively giving, pure precept, forbearance, diligence, meditation, and prajñā paramitas. They cultivate and learn diligently and attentively the contemplation of internal emptiness, external emptiness, internal-external emptiness, emptiness of emptiness, emptiness of space, emptiness of ultimate meaning, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, and emptiness of selfless self-nature. They cultivate and learn diligently and attentively the contemplation of realness, dharma realm, dharma nature, the nature of nonillusion, nature of changelessness, nature of equality, nature of nonarising, dharma concentration, dharma dwelling, reality, the realm of empty space, and the realm of the inconceivable of all dharmas. They cultivate and learn diligently and attentively the contemplation the links of dependent origination: ignorance causes action,

action causes consciousness, consciousness causes name and form, name and form cause six sense spheres, six sense spheres cause contact, contact causes reception, reception causes craving, craving causes grasping, grasping causes existence, existence causes birth, and birth causes old age and death. They cultivate and learn diligently and attentively the contemplation of the law of extinction that as ignorance extinguishes, action will extinguish; as action extinguishes, consciousness will extinguish; as consciousness extinguishes, name and form will extinguish; as name and form extinguish, six sense spheres will extinguish; as six sense spheres extinguish, contact will extinguish; as contact extinguishes, reception will extinguish; as reception extinguishes, craving will extinguish; as craving extinguishes, grasping will extinguish; as grasping extinguishes, existence will extinguish; as existence extinguishes, birth will extinguish; and as birth extinguishes, old age and death will extinguish. They will cultivate and learn diligently and attentively the contemplation of the noble truth of suffering, impermanence, emptiness, and selflessness. They will cultivate and learn diligently and attentively the contemplation of the noble truth of the cause of suffering, accumulation, conditions, and arising. They cultivate and learn diligently and attentively the contemplation of the noble truth of the cessation of suffering, tranquility, exquisiteness, and getting away. They cultivate and learn diligently and attentively the contemplation of the noble truth of the path for the cessation of suffering, realness, actions, and getting away. They cultivate and learn diligently and attentively the contemplation of the four immeasurable minds: loving-kindness, compassion, joy, and equanimity. They cultivate and learn diligently and attentively the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. They cultivate and learn diligently and attentively the eight liberations, eight

vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They cultivate and learn diligently and attentively the liberation gates of emptiness, formlessness, and nonaspiration. They cultivate and learn diligently and attentively the knowledge of the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexations, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Come. They cultivate and learn diligently and attentively the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. They cultivate and learn diligently and attentively the dharani gates and samadhi gates. They cultivate and learn diligently and attentively the five eyes and six supernatural powers. They cultivate and learn diligently and attentively the Buddha's ten abilities, four kinds of fearlessness, and four unhindered understandings. They cultivate and learn diligently and attentively great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. They cultivate and learn diligently and attentively the thirty-two perfect major marks and eighty distinguishing minor features. They cultivate and learn diligently and attentively to stay in correct mindfulness and dwell in equanimity always. They cultivate and learn diligently and attentively the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena. They cultivate and learn diligently and attentively various kinds of skillful knowledge of stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. They cultivate and learn diligently and attentively all bodhisattva actions. They cultivate and learn diligently and attentively the unsurpassed, perfect, and universal bodhi of the Buddhas. Furthermore, they also advise and encourage all sentient beings

to cultivate all these virtuous dharmas. They have done all these unusual things.”

(The Buddha further taught how bodhisattvas refrain from getting rid of birth and death to cultivate various superior dharmas for the benefits of sentient beings.)

At that time, Sariputra asked the Buddha, “World-Honored One, why do Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones allow great bodhisattvas to renounce tranquility, peace, and happiness in superior concentrations and accept the body in the inferior realm of desire?”

The World-Honored One replied to Sariputra, “Because of the Buddha dharma, the great bodhisattvas are not allowed to be reborn in the heavens of longevity. Why? Sariputra, if the great bodhisattvas are reborn in the heavens of longevity, they will stay far away from giving, pure precept, forbearance, diligence, meditation, and prajna paramitas as well as the rest of factors for the bodhi. In that case, the great bodhisattvas will postpone the realization of the unsurpassed, perfect, and universal bodhi that they pursue. Therefore, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones allow great bodhisattvas to renounce the tranquility, peace, and happiness in superior concentrations and receive the body in the inferior realm of desire. The Thus-Comers do not allow great bodhisattvas to be reborn in the heavens of longevity so that they will not lose the original aspiration.”

(The Buddha explained why bodhisattvas are not allowed to be reborn in the heavens of longevity.)

In the meantime, Sariputra said to the Buddha, “The great bodhisattvas can do very unusual and difficult things. They renounce tranquility, peace, and happiness in superior concentrations and choose to be reborn with a body in inferior, filthy land. A man was not free from desires and contamination; he met a pretty and lovely woman

in empty forest without following his desires. Later he met an ugly woman and had greedy love with her. The great bodhisattvas thus have frequently dwelled peacefully in the four meditations and the four formless concentrations, but they renounce these pleasures and received various filthy and inferior bodies in the realm of desire. They are very unusual and can do very difficult things.”

At that time, the Buddha said to Sariputra, “These great bodhisattvas have renounced superior lands and chosen to receive the bodies in the realm of desire for the sake of expedient skillfulness. Why? Sariputra, in order to diligently pursue the unsurpassed, perfect, and universal bodhi, they initiate superior intentions based on expedient skillfulness, renounce the bodies in superior lands, and receive the bodies in the realm of desire.

“Although the great bodhisattvas have contemplated and understood that the natures of the permanent or impermanent matter, feeling, thinking, action, and consciousness are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pleasant or painful matter, feeling, thinking, action, and consciousness are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of matter, feeling, thinking, action, and consciousness with or without self are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pure or impure matter, feeling, thinking, action, and consciousness are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the empty or not empty matter, feeling, thinking, action, and consciousness are unattainable, they do not renounce the perfect knowledge of all

perfect knowledge. Although they have contemplated and understood that the natures of matter, feeling, thinking, action, and consciousness with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of matter, feeling, thinking, action, and consciousness with or without aspiration are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway matter, feeling, thinking, action, and consciousness are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil matter, feeling, thinking, action, and consciousness are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

“Although the great bodhisattvas have contemplated and understood that the natures of the permanent or impermanent eye, ear, nose, tongue, body, and conscious spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pleasant or painful eye, ear, nose, tongue, body, and conscious spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious spheres with or without self are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pure or impure eye, ear, nose, tongue, body, and conscious spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the empty or not empty eye, ear, nose, tongue, body,

and conscious spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious spheres with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious spheres with or without aspiration are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway eye, ear, nose, tongue, body, and conscious spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil eye, ear, nose, tongue, body, and conscious spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

“Although the great bodhisattvas have contemplated and understood that the natures of the permanent or impermanent sight, sound, smell, taste, touch, and mental-image spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pleasant or painful sight, sound, smell, taste, touch, and mental-image spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the sight, sound, smell, taste, touch, and mental-image spheres with or without self are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pure or impure sight, sound, smell, taste, touch, and mental-image spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they

have contemplated and realized that the natures of the empty or not empty sight, sound, smell, taste, touch, and mental-image spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the sight, sound, smell, taste, touch, and mental-image spheres with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the sight, sound, smell, taste, touch, and mental-image spheres with or without aspiration are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway sight, sound, smell, taste, touch, and mental-image spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil sight, sound, smell, taste, touch, and mental-image spheres are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

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tongue, body, and conscious realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and realized that the natures of the empty or not empty eye, ear, nose, tongue, body, and conscious realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious realms with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious realms with or without aspiration are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway eye, ear, nose, tongue, body, and conscious realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil eye, ear, nose, tongue, body, and conscious realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

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“Although the great bodhisattvas have contemplated and understood that the natures of the permanent or impermanent eye, ear, nose, tongue, body, and conscious consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pleasant or painful eye, ear, nose, tongue, body, and conscious consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and realized that the natures

of the eye, ear, nose, tongue, body, and conscious consciousness realms with or without self are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pure or impure eye, ear, nose, tongue, body, and conscious consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the empty or not empty eye, ear, nose, tongue, body, and conscious consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious consciousness realms with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious consciousness realms with or without aspiration are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway eye, ear, nose, tongue, body, and conscious consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil eye, ear, nose, tongue, body, and conscious consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

“Although the great bodhisattvas have contemplated and understood that the natures of the permanent or impermanent eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the

pleasant or painful eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious contacts with or without self are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pure or impure eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the empty or not empty eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious contacts with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the eye, ear, nose, tongue, body, and conscious contacts with or without aspiration are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

(The Buddha taught that the great bodhisattvas have understood that the natures of all dharmas, whether permanent or impermanent, pleasant or not pleasant, with or without self, and so forth, are unattainable, they still do not renounce the perfect

knowledge of all perfect knowledge. The Buddha said that they undertake a very difficult and unusual task.)

“Although the great bodhisattvas have contemplated and understood that the natures of the permanent or impermanent feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pleasant or painful feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts with or without self are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pure or impure feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the empty or not empty feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts with or without aspiration are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway feelings

produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil feelings produced by eye, ear, nose, tongue, body, and conscious contacts are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

“Although the great bodhisattvas have contemplated and understood that the natures of the permanent or impermanent earth, water, fire, wind, space, and consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pleasant or painful earth, water, fire, wind, space, and consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the earth, water, fire, wind, space, and consciousness realms with or without self are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pure or impure earth, water, fire, wind, space, and consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the empty or not empty earth, water, fire, wind, space, and consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the earth, water, fire, wind, space, and consciousness realms with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the earth, water, fire, wind, space, and consciousness realms with or without aspiration are unattainable, they do not renounce the perfect

knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway earth, water, fire, wind, space, and consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil earth, water, fire, wind, space, and consciousness realms are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

“Although the great bodhisattvas have contemplated and understood that the natures of the permanent or impermanent cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pleasant or painful cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes with or without self are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the pure or impure cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the empty or not empty cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the

conditions that reinforce main causes are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes with or without form are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes with or without aspiration are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the faraway or not faraway cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable, they do not renounce the perfect knowledge of all perfect knowledge. Although they have contemplated and understood that the natures of the tranquil or not tranquil cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are unattainable, they do not renounce the perfect knowledge of all perfect knowledge.

At that time, Fully Loving-Kind One asked Sariputra, “Why do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones allow the great bodhisattvas to enter the four meditations and four formless concentrations, but not allow them to dwell long in these meditations and concentrations with attachment and contamination?”

Sariputra replied, “The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones fear that if the great bodhisattvas are attached to the four meditations and four formless concentrations, they will be reborn in the heavens

of longevity; therefore, they do not allow the great bodhisattvas to become attached to and dwell long in the four meditations and four formless concentrations. Why? Fully Loving-Kind One, those who are reborn in the realm of desire can fulfill the perfect knowledge of all perfect knowledge quickly, while those who are reborn in the realm of form and realm of formlessness cannot.”

In the meantime, Fully Loving-Kind One said to the long-lived sage Sariputra, “The great bodhisattvas are unusual; they can do very difficult things. They dwell in superior concentrations, then renounce them, and choose to receive inferior dharmas. Like someone who encountered hidden secret treasures but did not keep them; he chose to take shell pearl home which he saw later. Similarly, the great bodhisattvas entered the four meditations and four formless concentrations and enjoyed tranquility, peace, and happiness. But they discarded them and chose to be reborn in the realm of desire to receive inferior bodies and minds. With these inferior bodies and minds, they cultivated giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and the rest of factors for the bodhi. The Buddhas have contemplated this meaning and do not allow great bodhisattvas to dwell long in the heavens of longevity, so that they are able to cultivate giving, pure-precept, forbearance, diligence, meditation, and prajna paramitas as well as the rest of factors for the bodhi to attain the perfect knowledge of all perfect knowledge quickly.”

In the meantime, Fully Loving-Kind One asked the Buddha, “When I say so, don’t I manifest that the Buddha is the truth teller, the dharma lecturer, and the one who can teach and act in accord with the dharma?”

At that time, the Buddha replied to Fully Loving-Kind One, “What you say is not for the sake of manifesting that the Thus-Come is a truth teller, a dharma lecturer, or the one who can teach and act in accord with the dharma. Why? Fully Loving-Kind

One, if the bodhisattvas are reborn in the heavens of longevity, they cannot cultivate such merits and virtues to attain the perfect knowledge of all perfect knowledge quickly.

“Furthermore, Fully Loving-Kind One, when entering the tranquility, peace, and happiness of the four meditations and the four formless concentrations, the bodhisattvas do not think, ‘I have given birth to matter and nonmatter because of these concentrations,’ nor do they think, ‘I have transcended matter and nonmatter because of the meditations and the formless concentrations.’ These bodhisattvas have entered the tranquility, peace, and happiness of the four meditations and the four formless concentrations only because they would like to elicit the supernatural powers in freedom and ease to bring great benefits to sentient beings. It is also because they would like to tame their coarse and heavy bodies and minds so that they are able to cultivate various merits and virtues. Therefore, great bodhisattvas should not intend to go beyond the three realms, nor are they attached to them. They expediently and skillfully accept the bodies in the realm of desire to benefit sentient beings, stay close to the Buddha, and realize and attain the perfect knowledge of all perfect knowledge quickly.”

(The Buddha explained why Thus-Comer does not allow bodhisattvas to dwell long in and become attached to the meditations and the formless concentrations.)

In the meantime, Fully Loving-Kind One asked the Buddha, “Does the perfect knowledge of all perfect knowledge of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One not go beyond the three realms?”

The Buddha replied, “It does. The perfect knowledge of all perfect knowledge that the Thus-Comer has attained goes beyond the three realms; it is not absorbed by the three realms. All Thus-Comers, Ones Worthy of Offerings, Perfectly and

Universally Enlightened Ones do not allow great bodhisattvas to turn away from the three realms because of dwelling in meditation paramita.”

In the meantime, Fully Loving-Kind One asked the Buddha, “Why do all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones allow great bodhisattvas to dwell peacefully in meditations but not allow them to ultimately get away from the three realms?”

At that time, the Buddha replied to Fully Loving-Kind One, “In order to realize insightfully the unsurpassed, perfect, and universal bodhi, the great bodhisattvas have dwelled peacefully in meditation paramita. If they go beyond the three realms, they will regress from the pursuit of bodhisattva and dwell peacefully in the stage of voice-hearer or self-enlightened one. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have contemplated this meaning, so they allow great bodhisattvas to dwell peacefully in meditation paramita in order to realize the unsurpassed, perfect, and universal bodhi, but do not allow them to stay away from the three realms so that they will not discard their original aspiration and regress to dwell in the stage of voice-hearer or self-enlightened one.

“Furthermore, Fully Loving-Kind One, only when the great bodhisattvas have sat on the throne of the bodhi and fulfilled all bodhisattva actions can they renounce the dharmas of the three realms and attain the perfect knowledge of all perfect knowledge. Therefore, I say that the perfect knowledge of all perfect knowledge goes beyond the three realms but is not absorbed by the three realms.

“Furthermore, Fully Loving-Kind One, if the great bodhisattvas initiate uncontaminated and unattached mind of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, and contemplate the profound essential meanings of internal emptiness, external emptiness, internal-external emptiness, emptiness of

emptiness, emptiness of space, emptiness of ultimate meanings, emptiness of conditioned phenomena, emptiness of unconditioned reality, emptiness in the final analysis, emptiness of nontemporality, emptiness of deconstruction, emptiness of changelessness, emptiness of original nature, emptiness of particular characteristics, emptiness of common characteristics, emptiness of all dharmas, emptiness of nonattainment, emptiness of selflessness, emptiness of self-nature, emptiness of selfless self-nature, realness, and so forth to approach the perfect knowledge of all perfect knowledge with an uncontaminated and unattached mind, these great bodhisattvas will stay away from the dharma of the three realms farer and farer, and consequently they become very close to the perfect knowledge of all perfect knowledge.

Meditation Paramita (2)
(In the Fifteenth Assembly)

At that time, Fully Loving-Kind One asked the Buddha, “World-Honored One, how do the great bodhisattvas dwell peacefully in meditation paramita, absorb prajna paramita, and absorb various meditations along with the relevant factors without indulgence and regression? Furthermore, how do they refrain from initiating and clinging to the thought of self and the differentiation of various meditations and relevant factors when they transfer the correspondent virtuous roots toward the pursuit of the perfect knowledge of all perfect knowledge?”

At that time, the Buddha replied to Fully Loving-Kind One, “If the great bodhisattvas dwell peacefully in meditation paramita and initiate the thought of impermanence, nonattachment, and so forth of the meditations and the related factors, and further transfer the correspondent virtuous roots toward the pursuit of the perfect knowledge of all perfect knowledge, then they can dwell peacefully in meditation paramita and absorb prajna paramita without attachment or regression.”
(The Buddha taught how bodhisattvas stay in meditations without attachment or regression.)

In the meantime, Fully Loving-Kind One asked the Buddha again, “How do great bodhisattvas dwell peacefully in meditation paramita and absorb diligence paramita?”

At that time, the Buddha replied to Fully Loving-Kind One, “If the great bodhisattvas dwell peacefully in meditation paramita, go beyond the realm of desire and the contaminated dharmas, expediently enter the tranquil and peaceful four meditations and four formless concentrations, renounce the tranquility and the

peaceful happiness, accept the body in the realm of desire, and cultivate diligently the six paramitas, namely, giving, pure precept, forbearance, diligence, meditation, and prajna paramita, as well as the rest of boundless factors for the bodhi, then they will be able to dwell peacefully in meditation paramita and absorb diligence paramita.”

(The Buddha taught how bodhisattvas could dwell in meditation paramita and absorb diligence paramita.)

In the meantime, Fully Loving-Kind One asked the Buddha again, “How do great bodhisattvas dwell peacefully in meditation paramita and absorb forbearance paramita?”

At that time, the Buddha replied to Fully Loving-Kind One, “If the great bodhisattvas cultivate, learn, and achieve great loving-kindness and great compassion to greatly benefit sentient beings, dwell peacefully in meditation, and keep their minds uncontaminated when encountering undesirable conditions, then they will be able to dwell peacefully in meditation paramita and absorb forbearance paramita.”

(The Buddha taught how bodhisattvas could dwell in meditation paramita and absorb forbearance paramita.)

In the meantime, Fully Loving-Kind One asked the Buddha again, “How do great bodhisattvas dwell peacefully in meditation paramita and absorb pure-precept paramita?”

At that time, the Buddha replied to Fully Loving-Kind One, “If the great bodhisattvas dwell peacefully in meditation paramita without being attached to the stages of voice-hearer and self-enlightened one, then they will be able to dwell peacefully in meditation paramita and absorb pure-precept paramita.”

(The Buddha taught how bodhisattvas could dwell in meditation paramita and absorb pure-precept paramita.)

In the meantime, Fully Loving-Kind One asked the Buddha again, “How do great bodhisattvas dwell peacefully in meditation and absorb giving paramita?”

At that time, the Buddha replied to Fully Loving-Kind One, “When dwelling peacefully in meditation paramita, the great bodhisattvas should initiate great compassion for sentient beings, vowing never to turn away from all sentient beings. They should pursue to realize the unsurpassed, perfect, and universal bodhi to liberate sentient beings from the suffering of birth and death. They decide that they will absorb sentient beings by giving them great dharma and consistently teach them the genuine pure dharma for permanently ceasing all vexations. They thus will dwell peacefully in meditation paramita and absorb giving paramita.”

(The Buddha taught how bodhisattvas could dwell in meditation paramita and absorb giving paramita.)

At that time, Fully Loving-Kind One asked the Buddha again, “World-Honored One, if the great bodhisattvas can achieve such expedient skillfulness, what kind of bodhisattva will they become?”

At that time, the Buddha replied to Fully Loving-Kind One, “These great bodhisattvas must be called the nonregressive bodhisattvas.”

In the meantime, Fully Loving-Kind One said to the Buddha, “Such great bodhisattvas are very unusual; they can do very difficult things. They have already dwelled in tranquility, peace, and happiness of the superior concentrations, but they renounce them and accept inferior dharmas correspondent with the realm of desire with an intention to expediently and skillfully benefit sentient beings.”

At that time, the World-Honored One said to Fully Loving-Kind One, “Yes, it is as you say. The great bodhisattvas are very unusual; they can do very difficult things. To deliver countless and boundless sentient beings, they wear the armor of

solid great aspiration and always think, ‘I will liberate numberless and boundless sentient beings so that they can enter the realm of nirvana without remainder. I will let the pure Buddha eye never discontinued to bring benefits, peace, and happiness to all sentient beings. I will undertake these things without attachment; that is, there will be no sentient beings that can attain nirvana or attain the unsurpassed, perfect, and universal bodhi. Why? The dharmas have neither self nor the associated images. When suffering arises, it just arises; no one gives birth to suffering. When suffering disappears, it merely disappears; no one causes its disappearance. Besides, no people can realize or attain pure dharmas.’ Because of this cause and condition, you must know that these great bodhisattvas are very unusual; they can do very difficult things.”

In the meantime, Fully Loving-Kind One said to the Buddha, “Yes, World-Honored One. Yes, Well-Gone One. The great bodhisattvas are very unusual; they can do very difficult things. Why? No dharma arises and extinguishes, enters nirvana, or realizes the unsurpassed, perfect, and universal bodhi. To deliver numberless and countless sentient beings, the great bodhisattvas cultivate diligently all bodhisattva actions and seek to realize the unsurpassed, perfect, and universal bodhi. They lecture on the path for permanently ceasing greed, anger, and ignorance for sentient beings. They guide sentient beings to cultivate and learn diligently to enter nirvana, or lecture on bodhisattva path for sentient beings to help them realize the unsurpassed, perfect, and universal bodhi quickly.”

At that time, the World-Honored One said to Fully Loving-Kind One, “If the great bodhisattvas incessantly dwell without restless minds in the intention correspondent with the perfect knowledge of all perfect knowledge, they are called dwelling peacefully in meditation paramita. If the great bodhisattvas dwell in the

intention correspondent with the stage of voice-hearer or self-enlightened one, they are called dwelling in restless minds. Why? Fully Loving-Kind One, if the great bodhisattvas cultivate and learn with the intention correspondent with the two vehicles, their path to the unsurpassed, perfect, and universal bodhi will be hindered, and their bodhi minds will become restless.

“Furthermore, Fully Loving-Kind One, as the great bodhisattvas initiate various irrational intentions based on the sight, sound, smell, taste, touch, and mental-image phenomena, their minds aspiring to giving and so forth will be disturbed, but such situation does not hinder their pursuit of the perfect knowledge of all perfect knowledge. Given this condition, they are not extremely contrary to meditation paramita, so they will not regress from concentrations or lose them forever.”

At that time, Fully Loving-Kind One asked the Buddha, “World-Honored One, why do all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones praise the merits and virtues possessed by great bodhisattvas but not the merits and virtues of voice-hearers?”

爾時，滿慈子白佛言：「世尊！一切如來、應、正等覺觀何義故，讚諸菩薩摩訶薩眾所有功德，不讚聲聞？」

The World-Honored One replied to Fully Loving-Kind One, “Let me ask you some questions and you may answer them as you wish. As the sun illuminates the people in the continent of Jambudvipa, can a firefly do the same?”

Fully Loving-Kind One replied, “No, World-Honored One. No, Well-Gone One.”

The Buddha said, “Yes, it is as you say. Similarly, great bodhisattvas can do like the sun, but voice-hearers cannot.”

In the meantime, Fully Loving-Kind One asked the Buddha again, “How do

we know that only great bodhisattvas think that they will liberate numberless and boundless sentient beings, help them enter the realm of nirvana without remainder, and let the pure Buddha eye never discontinue to bring benefits, peace, and happiness to all sentient beings, but the voice-hearers do not think so?”

At that time, the World-Honored One said to Fully Loving-Kind One, “Can you see any one among all these voice-hearers think to undertake such tasks?”

Fully Loving-Kind One replied, “No, World-Honored One. No, Well-Gone One. As I observe all these bhiksus, no one has the same thought to do the same things as bodhisattvas.”

At that time, the Buddha said to Fully Loving-Kind One, “Therefore, Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will only praise bodhisattvas but not voice-hearers. As you look at all these arhats, none of them has had such thought or has undertaken such things. Then you must know that no voice-hearer practitioners can do the things that great bodhisattvas do. That is why I say that the firefly cannot illuminate the continent of Jambudvipa as the sun does. The sun emits limitless light to illuminate universally all sentient beings of the continent of Jambudvipa, but the firefly cannot. Therefore, the great bodhisattvas can not only tame their own vexations and remove their own evil karmas but also deliver and liberate numberless sentient beings from all vexations and evil karmas, assisting them either to enter nirvana without remainder or realize the unsurpassed, perfect, and universal bodhi. The voice-hearer-vehicle practitioners can only adjust their own vexations and evil karmas but cannot bring benefits to numberless sentient beings. Therefore, the things that the voice-hearers do are not like the bodhisattvas. (The Buddha explained why Thus-Comers only admire bodhisattvas but not voice-hearers.)

“Furthermore, Fully Loving-Kind One, a master archer has learned with additional effort the skills of using the bow and other martial arts to the highest level. This archer has worked for the king for hundreds of thousands of years. Then the king started a war with enemies and entrusted this person with the armies of elephants, horses, and soldiers, hoping he would exterminate violent enemies without losing anything. Similarly, as the great bodhisattvas initiate the aspiration to the unsurpassed, perfect, and universal enlightenment, they cultivate all great bodhisattva actions and attain the skillful ways for taming and removing greed, anger, and ignorance of sentient beings. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones thus will particularly praise great bodhisattvas, give cautions and teachings to them, and encourage them to cultivate and learn diligently to correctly elicit the nutrition for the bodhi, fulfill great aspiration, and realize the unsurpassed bodhi quickly to teach sentient beings the major pure ways for permanently eliminating greed, anger, and ignorance. All the services that the great bodhisattvas undertake by wearing the armor cannot be done by voice-hearers or self-enlightened ones. Because of this cause and condition, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones praise and encourage bodhisattvas, not voice-hearers.”

At that time, Fully Loving-Kind One said to the Buddha, “World-Honored One, my understanding of the Buddha’s teaching is, whatever the great bodhisattvas do are always with concentrative minds. Namely, as great bodhisattvas dwell in giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, or prajna paramita, their minds are always in concentration. If they dwell in the rest of factors for enlightenment, their minds are also in concentration. Wherever the green gem is, its original color is never concealed or fading. Whether it is in the

wares made of gold, silver, crystal, copper, iron, or tile, its original color always remains the same. Similarly, when great bodhisattvas dwell in giving paramita, pure-precept paramita, forbearance paramita, diligence paramita, meditation paramita, prajna paramita, or the rest of factors for enlightenment, their minds always remain in concentration. This is my understanding of the meanings taught by the Buddha.”

At that time, the Buddha admired Fully Loving-Kind One, “Excellent, excellent! Yes, it is as you say. Furthermore, Fully Loving-Kind One, as great bodhisattvas stay away from the evils caused by desires and other not virtuous dharmas, they will attain joy and pleasure with general investigation and specific analysis through getting away, and dwell fully in the first meditation. If after that they become fond of the stage of voice-hearer or self-enlightened one, they are called the bodhisattvas with restless mind. Their minds are not in concentration.

“Furthermore, Fully Loving-Kind One, after acquiring tranquility in investigation and analysis, the great bodhisattvas reach inner equality and purity, staying in one-point attention. With no more investigation and analysis, they attain joy and pleasure through concentration and dwell fully in the second meditation. If after dwelling peacefully in the second meditation, they become fond of the stage of voice-hearer or self-enlightened one, they are called the bodhisattvas with restless mind. Their minds are not in concentration.

“Furthermore, Fully Loving-Kind One, as staying away from joy and dwelling in equanimity, the great bodhisattvas receive bodily pleasures. However, with correct knowledge, they renounce bodily pleasures as holy ones do, possess the pleasures of correct mindfulness and fully dwell in the third meditation. If after dwelling peacefully in the third meditation, they become fond of the stage of voice-hearer or self-enlightened one, they are called bodhisattvas with restless mind. Their minds are

not in concentration.

“Furthermore, Fully Loving-Kind One, after terminating pleasures and suffering and the joys and worries that exist previously, the great bodhisattvas become free from suffering and pleasures. They now stay in pure mindfulness of equanimity and fully dwell in the fourth meditation. If after dwelling in the fourth meditation, they become fond of the stage of voice-hearer or self-enlightened one, they are called bodhisattvas with restless mind. Their minds are not in concentration.”

(The Buddha taught Fully Loving-Kind One how great bodhisattvas may lose resting minds and do not remain in concentration.)

At that time, Fully Loving-Kind One asked the Buddha, “World-Honored One, how can we know that the bodhisattvas’ minds do not remain in concentration?”

At that time, the Buddha replied to Fully Loving-Kind One, “When seeing various sentient beings, the great bodhisattvas think, ‘I should cultivate diligently the bodhisattva actions. When I realize insightfully the unsurpassed, perfect, and universal enlightenment, I undoubtedly will help sentient beings enter the nirvana without remainder or realize the unsurpassed, perfect, and universal bodhi.’ You must know that these bodhisattvas’ minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged sentient beings to take refuge in triple gem. After sentient beings have taken refuge in triple gem, the bodhisattvas will transfer all virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas’ minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged sentient beings to accept and embrace the five precepts. After the sentient beings have accepted and embraced the five precepts, the bodhisattvas will

transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged sentient beings to accept and embrace the eight precepts. After the sentient beings have accepted and embraced the eight precepts, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged sentient beings to accept and embrace the ten precepts. After the sentient beings have accepted and embraced the ten precepts, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged sentient beings to accept and embrace the path of the ten virtuous karmas. After the sentient beings have accepted and embraced the path of the ten virtuous karmas, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged sentient beings to accept and embrace the full precepts for monastics. After the sentient beings have accepted and embraced the precepts for monastics, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of

the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged sentient beings to accept and embrace the precepts for bodhisattvas. After the sentient beings have accepted and embraced the precepts for bodhisattvas, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate giving paramita. After the good gentlepersons have dwelled peacefully in giving paramita, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate pure-precept paramita. After the good gentlepersons have dwelled peacefully in pure-precept paramita, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate forbearance paramita. After the good gentlepersons have dwelled peacefully in forbearance paramita, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds

are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate diligence paramita. After the good gentlepersons have dwelled peacefully in diligence paramita, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas’ minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate meditation paramita. After the good gentlepersons have dwelled peacefully in meditation paramita, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas’ minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate prajna paramita. After the good gentlepersons have dwelled peacefully in prajna paramita, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas’ minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the four meditations, four immeasurable minds, and four formless concentrations. After the good gentlepersons have dwelled peacefully in these superior dharmas, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas’ minds are in

concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the four bases of mindfulness, four correct endeavors, four bases of power, five roots, five powers, seven factors for enlightenment, and noble eightfold path. After the good gentlepersons have dwelled peacefully in these superior dharmas, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas’ minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. After the good gentlepersons have dwelled peacefully in these superior dharmas, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas’ minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. After the good gentlepersons have dwelled peacefully in them, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas’ minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the dharani gates and the samadhi gates. After the good gentlepersons have dwelled peacefully in these two gates, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of

the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the stages of pure contemplation, embryonic Buddha nature, eight-forbearance, insight, slight vexations, freedom from desires, arhat, self-enlightened one, bodhisattva, and Thus-Come. After the good gentlepersons have dwelled peacefully in these stages, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the stages of ecstasy, freedom from defilements, emitting light, flaming wisdom, being extremely difficult to be surpassed, realness manifestation, going far away, the unmovable, expedient wisdom, and dharma cloud. After the good gentlepersons have dwelled peacefully in these stages, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the five eyes and the six supernatural powers. After the good gentlepersons have dwelled peacefully in the five eyes and six supernatural powers, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised

and encouraged good gentlepersons to cultivate the Buddha's ten abilities, four kinds of fearlessness, and four unhindered understandings. After the good gentlepersons have dwelled peacefully in these superior dharmas, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate great loving-kindness, great compassion, great joy, great equanimity, and eighteen distinctive features of Buddha's wisdom and power. After the good gentlepersons have dwelled peacefully in these superior dharmas, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

「又，滿慈子！若諸菩薩摩訶薩眾方便勸導諸善男子、善女人等修行大慈、大悲、大喜、大捨、十八不共法，彼善男子、善女人等安住此已，即持如是所集善根，迴向趣求一切智智，齊此應知菩薩心定。

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate staying in correct mindfulness and always dwelling in equanimity. After the good gentlepersons have dwelled peacefully in these superior dharmas, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena.

After the good gentlepersons have dwelled peacefully in these three kinds of perfect knowledge, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. After the good gentlepersons have dwelled peacefully in these effects, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate all bodhisattva actions. After the good gentlepersons have dwelled peacefully in all bodhisattva actions, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to cultivate the unsurpassed, perfect, and universal bodhi of the Buddhas. After the good gentlepersons have dwelled peacefully in the unsurpassed bodhi, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas have advised and encouraged good gentlepersons to assist sentient beings to mature and dignify and

purify Buddha lands. After the good gentlepersons have dwelled peacefully in such superior tasks, the bodhisattvas will transfer the virtuous roots thus accumulated toward the pursuit of the perfect knowledge of all perfect knowledge. You must know that these bodhisattvas' minds are in concentration.

(The Buddha distinguished the bodhisattvas whose minds are in concentration.)

“Furthermore, Fully Loving-Kind One, if the great bodhisattvas can joyfully participate in the virtuous dharmas, such as giving, and so forth cultivated by others, and transfer them toward the pursuit of the perfect knowledge of all perfect knowledge, you must know that these bodhisattvas' minds are in concentration. If the great bodhisattvas' minds stay in concentration in all places, you must know that they have dwelled peacefully in meditation paramita. Why? Fully Loving-Kind One, these great bodhisattvas have never stayed away from the superior intentions of the perfect knowledge of all perfect knowledge. If the great bodhisattvas have never stayed away from the superior intentions of the perfect knowledge of all perfect knowledge, you must know that they have dwelled peacefully in meditation paramita; these great bodhisattvas can elicit boundless superior merits and virtues and will realize the unsurpassed, perfect, and universal bodhi quickly.

“You must know, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have dwelled peacefully and motionlessly in the fourth meditation, renounced longevity, and entered the nirvana without remainder.

Therefore, meditation paramita has greatly benefitted the unsurpassed, perfect, and universal bodhi that great bodhisattvas pursue. Meditation paramita, in which great bodhisattvas dwell, is the superior, noblest, highest, most exquisite, subtlest, uppermost, and unsurpassed one among all concentrations except the concentration of the Thus-Comer. Why? Fully Loving-Kind One, meditation paramita of the

bodhisattva is always not far away from the intention correspondent with the perfect knowledge of all perfect knowledge, while the meditation of the two vehicles is far away from the intention correspondent with the perfect knowledge of all perfect knowledge. Therefore, the meditation of bodhisattva is superior to the meditation of the two vehicles.”

(The Buddha explained why the concentration of bodhisattva surpasses the concentration of two vehicles.)

In the meantime, Fully Loving-Kind One asked the Buddha, “The voice-hearers dwell in meditation to realize the dharma nature and become arhats. The bodhisattvas also dwell in meditation to realize the dharma nature but stay away from all attachments and become the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Why do you say that the meditation of voice-hearer is far away from the intention correspondent with the perfect knowledge of all perfect knowledge, while the meditation of bodhisattva is not far away from the intention correspondent with the perfect knowledge of all perfect knowledge?”

At that time, the World-Honored One replied to Fully Loving-Kind One, “Let me ask you some questions, you may answer them as you wish. What do you think about this? As the voice-hearers dwell in meditation, they realize and attain the dharma nature to achieve voice-hearer effect; the bodhisattvas also dwell in meditation to realize and attain the dharma nature, but they stay away from all attachments and become the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Are voice-hearers also called Thus-Comer?”

Fully Loving-Kind One said, “No, World-Honored One!”

At that time, the World-Honored One said to Fully Loving-Kind One, “I would like to tell you more similes so that the wise ones will easily understand this

profound meaning. As an ordinary man sits on the king's throne, is this man called a king?"

Fully Loving-Kind One replied, "No, World-Honored One. Why? That man has neither the bliss nor the features of a king."

The Buddha said, "As voice-hearers enter the four meditations and four formless concentrations, realize and attain the dharma nature, and achieve voice-hearer effect, they are not called Thus-Comer because they do not have the superior merits and virtues of the Thus-Comers caused by their abilities and fearlessness, and their perfect major marks. The voice-hearers are far away from the intention correspondent with the perfect knowledge of all perfect knowledge. Because they lack the Buddha's virtues, they are called voice-hearer. Otherwise, they would be called Buddhas.

"Furthermore, Fully Loving-Kind One, the meditation in which voice-hearers dwell has no superior virtues; its nature is inferior and much inferior to the meditation of the bodhisattva by one hundredth, one thousandth, and so forth, and one upanisadam-api. Why? Fully Loving-Kind One, the meditation paramita of the bodhisattva is never far away from the perfect knowledge of all perfect knowledge; it can dignify and purify Buddha lands, assist sentient beings to mature, and elicit boundless superior merits and virtues. The voice-hearers and self-enlightened ones cannot understand or imagine the superior and exquisite concentration of the bodhisattvas."

(The Buddha explained why the meditation of the bodhisattva surpass that of the voice-hearer or self-enlightened one.)

In the meantime, Fully Loving-Kind One asked the Buddha, "What are the superior concentrations of the bodhisattvas? What are the other names of these

superior concentrations?”

At that time, the World-Honored One replied to Fully Loving-Kind One, “The superior concentrations of the bodhisattvas are also called the inconceivable. Why? Fully Loving-Kind One, such superior concentrations have unimaginable authority and powers, which enables one to realize and attain perfect knowledge of everything quickly. These superior concentrations are also called ‘bringing benefits and happiness to all sentient beings of the world.’ Why? Fully Loving-Kind One, the great bodhisattvas expediently and skillfully enter these concentrations to bring benefits and happiness to numberless sentient beings. As the superior concentrations appear, they will elicit boundless subtle and exquisite minds, which will enable people to realize the unsurpassed, perfect, and universal bodhi quickly, and thus greatly benefit sentient beings. As the superior concentrations appear, they will elicit boundless expedient skillfulness and give teachings and cautions to numberless sentient beings so that they will initiate and activate flawless meditation, realize the real dharma nature, terminate all vexations, and either enter nirvana or realize the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, the superior concentrations of the bodhisattvas are also called ‘bringing benefits and happiness to all sentient beings of the world.’ Therefore, if the great bodhisattvas would like to realize the unsurpassed, perfect, and universal bodhi, they should learn meditation paramita. If they can learn meditation paramita, they will quickly elicit the perfect knowledge of all perfect knowledge.”

(The Buddha responded to Fully Loving-Kind one explaining the meanings of the superior concentrations of the bodhisattvas.)

At that time, Fully Loving-Kind One said to the Buddha, “World-Honored One, I will say that the concentrations that the voice-hearers attain are superior to the

concentrations of the bodhisattvas. Why? The voice-hearers have attained all nine stages of concentration in sequence, while the bodhisattvas have only attained eight stages of concentration. Because the bodhisattvas cannot attain the concentration of the extinction of thoughts and feelings, the concentrations of the voice-hearers are superior to the concentrations of the bodhisattvas.”

At that time, the World-Honored One said to Fully Loving-Kind One, “The bodhisattvas have also attained the concentration of the extinction of thoughts and feelings; they have attained freedom and self-ease in this concentration, but they do not enter it for the time being. Why? The Thus-Comers do not allow bodhisattvas to enter this concentration, for fear that they might regress to the stage of voice-hearers or self-enlightened ones

“Furthermore, Fully Loving-Kind One, I am going to tell you more similes so that the wise ones will easily understand the profound meaning. The wheel-turning king can live in small countries and feel comfortable, but he will not go to live there. It does not mean that he will not be free and at ease when living there. The great bodhisattvas do not enter the concentration of extinction although they feel comfortable and free in this concentration. It means that they have achieved that concentration.

“Furthermore, Fully Loving-Kind One, the World-Honored Ones do not allow bodhisattvas to enter the concentration of the extinction of thoughts and feelings until they can sit on the throne of the wonderful bodhi. Why? Fully Loving-Kind One, it is because the Buddhas do not want bodhisattvas to fall into the stage of voice-hearers or self-enlightened ones. Even if the two vehicles are equivalent to the Buddhas, the World-Honored One still would not allow them to realize this concentration for the time being.

(The Buddha explained why Buddhas do not allow bodhisattvas to dwell in the concentration of the extinction of thoughts and feelings.)

“Furthermore, Fully Loving-Kind One, Ksatriya, the king of baptism by pouring water over the head, wanted to enter the city to drink the wine of ordinary citizens. A wise official remonstrated with the king, saying, ‘Your majesty should not drink the wine in that place at this time. If you want to drink the wine, you’d better drink in the palace.’ What do you think about this? Does it mean that the king cannot drink the wine of ordinary citizens? The wise official objected with sincerity only because it was not a good place and a good time for the king to drink the wine; it does not mean that the king could not drink that wine although the king was familiar with his land, cities, and people and always felt comfortable with them. Similarly, the bodhisattvas have superior knowledge and thus can enter the concentration of the extinction of thoughts and feelings as frequently as they wish, but they will not do that because the Buddhas do not permit. Why? It is because it is not the right time. When the bodhisattvas sit on the throne of the wonderful bodhi, they will have realized the realm of nectar and all illusory phenomena in thoughts are eliminated forever. If they enter the concentration of the extinction of thoughts and feelings at the right time, they will have realized the unsurpassed, perfect, and universal bodhi, so they can turn the wonderful dharma wheel, possess the thirty-two perfect major marks, and bring benefits, peace, and happiness to numberless sentient beings.”

At that time, Fully Loving-Kind One said to the Buddha, “World-Honored One, the great bodhisattvas are unusual; they can do very difficult things. They elicit and activate flawless knowledge, but for the sake of sentient beings, they do not realize it. Why? The bodhisattvas consider the circumstances of sentient beings and reflect on what will bring them benefits, peace, and happiness. They have always

initiated and strengthened such joyful motivations consistently.”

At that time, the World-Honored said to Fully Loving-Kind One, “Yes, it is as you say. The bodhisattvas consider the circumstances of the sentient beings and reflect on the best way to bring them benefits, peace, and happiness. They have always strengthened such joyful motivations.

“Furthermore, Fully Loving-Kind One, the great bodhisattvas understand this principle and its benefit. Although they feel comfortable and free in all concentrations, and they can enter the ninth concentration, they choose not to do so.

“Furthermore, Fully Loving-Kind One, all bodhisattvas should dwell peacefully in such meditation paramita whether they have just initiated the aspiration to the bodhi, or they have achieved nonregression in pursuit. If the bodhisattvas can always dwell peacefully in meditation paramita and benefit sentient beings, they will elicit the perfect knowledge of all perfect knowledge quickly.”

(The Buddha taught that bodhisattvas should always dwell in meditation paramita, and he explained the reason.)

In the meantime, Fully Loving-Kind One said to the Buddha, “It must be known that great bodhisattvas possess great powers and authority. They can bring benefits to sentient beings. They can also elicit the perfect knowledge of all perfect knowledge and realize the unsurpassed, perfect, and universal bodhi quickly.”

The Buddha said, “It is as you say.”

At that time, Sariputra asked the Buddha, “World-Honored One, how should great bodhisattvas dwell peacefully in meditation paramita? How will they initiate expedient skillfulness from concentrations?”

At that time, the World-Honored One replied to Sariputra, “The great bodhisattvas should first learn to get rid of the evil, not virtuous dharmas caused by

desires. With general investigation and specific analysis, they experience joy and pleasures through getting away, entering the first meditation. After that, they move forward to enter the second, and so forth, and the meditation of nonthinking and not nonthinking and fully dwell in it. They practice meditation and samadhi through both the realm of form and the formless realm, progressing from the first meditation up to the eighth concentration, then retracing their steps in reverse. They master all these concentrations well so that they can practice them freely and at ease. After that, they return to the realm of desire to stay away from samahita to avoid rebirth in the heavens of longevity in the realm of form or formlessness. They refrain from being reborn in the realms of form, formlessness, meditation, and samapatti. To keep their minds from such rebirth intentions, they return to the realm of desire to stay away from samahita. Because they return to the realm of desire, they can remain in close connection with the Buddhas, the World-Honored Ones, and elicit boundless factors for the bodhi. If they are reborn in the realm of form or formlessness, they will not be able to do so. In these two realms, their bodies and minds will become very dull. Owing to their expedient skillfulness, the bodhisattvas will first learn the higher concentrations and master them thoroughly, then initiate lower mind to return to the realm of desire, cultivate and accumulate numberless nutriments for the bodhi, fulfill them to transcend the three realms, and realize and attain the unsurpassed, perfect, and universal bodhi.

(The Buddha taught Sariputra how great bodhisattvas dwell peacefully in meditation paramita and initiate expedient skillfulness from concentrations.)

“Someone once wondered, ‘How can I sneak into the palace, enjoy time with the queen and concubines without the king's knowledge, and still stay alive?’ This individual acquired a special formula that made him invisible. He convinced the king

to employ him, claiming his invisibility would help him serve the king more effectively. Once hired, he used his invisible body to move freely through the palace and have affairs with the concubines. After three months, fearing the king might discover his actions, he informed the king, ‘Now I am visible again; I will no longer enter the palace.’ The king praised him, saying, ‘This is truly a virtuous man; he came and went without breaking my law.’ As a result, the man was promoted to a higher position outside the palace, with an increased salary. You must know that because of expedient skillfulness, this man has fulfilled his wishes, saved his life, and been granted by the king high position and salary. Similarly, because of expedient skillfulness, bodhisattvas are able to enter the four meditations and the four formless concentrations, transcend one level after the other step by step, and initiate inferior mind to be reborn in the realm of desire to stay with and make offerings to the Buddhas, World-Honored Ones, and elicit boundless factors for the bodhi. They will not realize the reality until perfectly fulfilling all virtuous dharmas. Why? Sariputra, it is because the bodhisattvas are very reluctant to stay away from sentient beings and the perfect knowledge of everything. It is through expedient skillfulness that the bodhisattvas cultivate meditation paramita without realizing the reality, nor entering the concentration of the extinction of thoughts and feelings. They thus continuously cultivate bodhisattva actions in the realm of desire until their nutrients for the bodhi are fulfilled.”

(The Buddha used simile to explain how bodhisattvas’ expedient skillfulness enables them to continuously cultivate all bodhisattva actions.)

At that time, the Buddha said to Ananda, “You should accept and embrace meditation paramita that the bodhisattvas learn. Do not forget or lose it!”

Ananda replied, “Yes, World-Honored One. I have already accepted and

embraced meditation paramita that the bodhisattvas learn. I will not forget or lose it!”

(The Buddha entrusted the dharma of meditation paramita to Ananda.)

After the Bhagavat finished the teaching of the sutra, the long-lived sage Sariputra, the long-lived sage Fully Loving-Kind One, the long-lived sage Ananda, the rest of the voice-hearers, bodhisattvas, all heavenly beings, dragons, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, and nonhumans rejoiced upon hearing the Buddha’s teaching. They all believed in, accepted, and practiced it.

Prajna Paramita (1)
(In the Sixteenth Assembly)

This is what I heard.

There was a time the Bhagavat lived in Kalandaka Veṇuvana in Rajagrha beside Pond White Heron along with 1,250 senior bhiksus. Numberless great bodhisattvas from various Buddha lands attended the assembly; all had reached the last phase of cultivation before becoming the Buddhas. At that time, hundreds of thousands of the public surrounded the World-Honored One in reverence and were listening to the Buddha's dharma teaching.

In the meantime, a great bodhisattva called Virtuous-Courageous One stood up from his seat. He bowed down before the Buddha's feet with left shoulder covered and right knee touching the ground. He joined his palms together respectfully and said to the Buddha, "I would like to inquire Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One a little bit about the profound meaning. I am begging for World-Honored One's kind and compassionate guidance."

The Buddha responded to Virtuous-Courageous One, saying, "Feel free to ask whatever you wish, and I will provide the answer that will satisfy you."

At that time, Virtuous-Courageous One asked the Buddha, "World-Honored One has taught prajna paramita to great bodhisattvas in many places. What is prajna paramita? Why should great bodhisattvas cultivate prajna paramita? How do they cultivate and fulfill prajna paramita quickly? How do they cultivate prajna paramita and become aware of demonic hindrances so as to avoid the harms caused by them? How do bodhisattvas dwell peacefully in prajna paramita to fulfill all kinds of perfect

knowledge quickly?”

At that time, the World-Honored One admired Great Bodhisattva Virtuous-Courageous One, “Excellent, excellent! Good gentleman, you have asked the Thus-Comer, One Worthy of Offerings, Perfectly and Universally One about the very profound prajna paramita. You have asked these questions for the sake of the justice and benefits of great bodhisattvas. You have asked these questions to bring benefits, peace, and happiness to sentient beings. You have asked these questions because of your compassion over sentient beings of the world; because you would like to bring benefits, peace, and happiness to heavenly beings and human beings and illumine great bodhisattvas in the present and future.”

Virtuous-Courageous One said, “I am respectfully begging the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to instruct us about the fathomless prajna paramita. My motivation stems from compassion for all sentient beings to increase their well-being, peace, and happiness. Why? The fathomless prajna paramita comprises all dharmas, including those of voice-hearer, self-enlightened one, bodhisattva, and the perfect and universal enlightenment. I seek guidance from the compassionate World-Honored One regarding the perfect knowledge at the level of Thus-Comer. If the sentient beings with voice-hearer orientation hear this dharma, they will realize and attain the flawless stage for themselves. If the sentient beings with self-enlightenment orientation hear this dharma, they will get away quickly through their own vehicle. If the sentient beings with unsurpassed vehicle orientation hear this dharma, they will realize the unsurpassed, perfect, and universal bodhi quickly. Those who have not entered onto the correct path of nonarising and whose orientations remain undecided will initiate aspiration to the unsurpassed, perfect, and universal enlightenment upon hearing this

dharma. I sincerely wish the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One will guide us regarding the fathomless prajna paramita, thereby enabling sentient beings to cultivate and strengthen their virtuous roots.

“Furthermore, World-Honored One, I am respectfully asking Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to provide instructions about the fathomless prajna paramita not for the sake of the sentient beings with inferior belief and understanding or for those who are attached to poor mind or poor vehicle; not for lazy and tired ones or those who are covered by tiredness and laziness; not for those sticking in the mud of incorrect views or those who are bound by the net of demons; not for the shameless and unregretful ones or the dishonest and stingy ones; not for those who lose correct mindfulness or those whose minds are always confused and restless; not for those sticking in the filthy mud of desire or those flattering and crooked ones; not for conceited and deceptive ones or for those who do not return favor with gratitude; not for those who chase evil desires satisfaction or those who are fond of evil actions; not for those who destroy the precepts or precepts violators; not for correct views destroyers or those who are fond of demonic phenomena; not for those who like boasting or those who like to slander others; not for those who crave benefits and offerings or those who crave important positions; not for those who like to cheat and act in a stealthy way or those who like to speak beautiful but absurd words; not for those who like to show fake extraordinary phenomena or those who set up to solicit offerings; and not for those who persuade and induce others by promising more gains. World-Honored One, I am respectfully asking the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to provide instructions regarding the fathomless prajna paramita not for the sake of these filthy and evil sentient beings.

“Furthermore, World-Honored One, if the sentient beings are fond of the perfect knowledge of all perfect knowledge, the perfect knowledge of nonattachment, the natural knowledge, the unequaled equal knowledge, and the unsurpassed knowledge, I would like to respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the sentient beings do not think that what they have had is attainable and do not boast about it, then I would like to respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the sentient beings destroy arrogance as conquering a horned beast, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the sentient beings are seeking ways for removing vexations as if pulling poisonous arrows, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the sentient beings’ minds are as humble as a caṇḍāla’s sons, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the sentient beings’ minds are as equal as the emptiness of the four fundamental elements, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas are not attached to all dharmas, not to mention the nondharmas, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas’ minds are pure and straightforward without flattering and deception, I respectfully ask the Thus-Comer,

One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas have equal minds, have mercy for sentient beings, and would like to bring benefits and happiness to them, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas have always manifested the virtuous dharmas to sentient beings and advised, encouraged, admired, and celebrated them to practice the virtuous dharmas, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas can shoulder heavy responsibilities, ride great vehicle, and establish great things, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas can elicit and activate benefits and happiness for all sentient beings based on loving-kindness and compassion, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas can guide, superbly guide, and universally guide sentient beings, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas do not rely on and dwell in all dharmas, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas do not seek the places of birth, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas can get rid of demonic nets, I respectfully ask the Thus-Comer, One

Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas have great motivation and diligence and can stay in self-restraint, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas would like to go to the ultimate other-shore of all dharmas, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas would like to terminate well all nets of puzzlement, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas have no arrogance and attachment in realizing the Buddha's perfect knowledge, not to mention other kinds of knowledge, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas can transcend all kinds of arrogance and attachment, dwell in correct path, practice correct path, and lecture on correct path, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit. If the great bodhisattvas can always benefit sentient beings and bring them peace, happiness, and stability, I respectfully ask the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita for their benefit.

“Furthermore, World-Honored One, I am asking the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita to universally to give all sentient beings uncontaminated peace and happiness, unsurpassed peace and happiness, supreme peace and happiness, peace and

happiness of nirvana, peace and happiness of the Buddhas, and the unconditioned peace and happiness. I am asking the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita to remove all kinds of nets of puzzlement, vexations, and bondages of sentient beings. Only if my own nets of puzzlement, vexations, and bondages are permanently eliminated, will I be able to teach sentient beings the ways of eliminating the nets of puzzlement, vexations, and bondages. Why? All sentient beings prefer peace and happiness to danger and pain; they dislike danger and pain. I cannot see peace and happiness in all dharmas except in prajna paramita. I cannot see peace and happiness in all dharmas except in the path of great bodhisattva. I cannot see peace and happiness in all dharmas except in the unsurpassed vehicle.

“Today I have witnessed such justice and benefit. To bring subtle and exquisite peace and happiness to sentient beings, I am asking the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita. I am asking the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita because I have seen such justice and benefit for great bodhisattvas. I am begging World-Honored One for your compassionate and merciful instructions.”

At that time, the World-Honored One replied to Great Bodhisattva Virtuous-Courageous One, “Excellent, excellent! Good gentleman, you have great compassion and mercy for sentient beings, so you are asking Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to teach the fathomless prajna paramita. Because of this cause and condition, you will attain numberless merits and virtues. Now please listen to me and reflect carefully. I am going to explain for you respectively.”

Virtuous-Courageous One said, “It’s wonderful, World-Honored One. We’re eager to hear your teaching.”

The Buddha said to Great Bodhisattva Virtuous-Courageous One, “You asked earlier: ‘World-Honored One has taught about prajna paramita for great bodhisattvas. What is prajna paramita?’ You must know that there is no dharma that can be called prajna paramita. The fathomless prajna paramita goes beyond all names and speeches. Why? Virtuous-Courageous One, in fathomless prajna paramita, we cannot say that this is prajna paramita or this belongs to prajna paramita; this comes out of this prajna paramita or out of that prajna paramita. Why? Virtuous-Courageous One, as reaching the real nature of all dharmas, wisdom is called prajna paramita. As Thus-Come’s knowledge and wisdom are unattainable, let alone prajna paramita. (The Buddha taught that prajna paramita is unattainable; it is beyond all names and speeches.)

“Virtuous-Courageous One, prajna means understanding and knowing the dharmas. Virtuous-Courageous One, how does prajna paramita understand and know the dharmas? The dharmas are different, and their names are different too. All dharmas are not apart from the names. The understanding and knowledge of all dharmas are unspeakable, but they are spoken in terms of the knowledge of the sentient beings, so it is called prajna. Virtuous-Courageous One, prajna is provisionally established. Because it is provisionally established, it is called prajna. The dharmas cannot be established, turned, spoken, and manifested; knowing this is called genuine knowledge. Virtuous-Courageous One, prajna is neither knowledge nor nonknowledge, neither here nor elsewhere, so it is called prajna.

“Furthermore, Virtuous-Courageous One, prajna means the actions based on knowledge and the actions not based on knowledge; it means the spiritual phenomena

of nonknowledge and the spiritual phenomena of not nonknowledge. It is because the knowledge is far away from all phenomena. If knowledge is phenomena, it must not be knowledge. Knowledge does not come from nonknowledge; nonknowledge does not come from knowledge. It is called knowledge not because of nonknowledge; it is called nonknowledge not because of knowledge. It is called nonknowledge not because of nonknowledge; it is called knowledge not because of knowledge. It is called knowledge because it is nonknowledge. It is called nonknowledge because it is knowledge. The knowledgeable person cannot manifest what knowledge is, cannot manifest its ownership, origin, or destination. In knowledge, there is no real nature of knowledge or real knowledge dwelling in the nature of knowledge. Both knowledge and the nature of knowledge are unattainable. So are knowledge and nature. It is called knowledge certainly not because of nonknowledge. If it is because of nonknowledge that knowledge is called knowledge, all ordinary sentient beings must possess knowledge. If one accurately knows that both knowledge and nonknowledge are unattainable and accurately knows the knowledge and nonknowledge as they really are, this person owns knowledge. But the real nature of the knowledge is not exactly as it is said. Why? The real nature of the knowledge is apart from the names and the speech. Knowledge is neither the spiritual phenomena of knowledge nor nonknowledge; it is because knowledge transcends all phenomena. Therefore, we should not say that knowledge is or is not the phenomena of knowledge. Virtuous-Courageous One, this is how the phenomena of knowledge are accurately taught as they really are. The phenomena of knowledge are truly unspeakable and cannot be manifested; it is in terms of the cognition of sentient beings that they are manifested and taught. The one who knows is also unspeakable. As the phenomena of knowledge are nonexistent, let alone the one who knows. To accurately realize and awaken to this

truth is called prajna.

(The Buddha clarified the meanings of knowledge and prajna.)

“Furthermore, Virtuous-Courageous One, contemplating intuitively and realizing insightfully in this way is called prajna beyond the world. Such prajna beyond the world is also unspeakable. Why? As the world is nonexistent, the world beyond is also nonexistent. As the world is nonexistent, how can the one who goes beyond the world be existent? So, prajna beyond the world is nonexistent also. Why? Because the world, the world beyond, the one who can go beyond, and the world for one to go beyond are all unattainable. This truth is called prajna beyond the world. As the dharms are attainable, they are not called the prajna beyond the world. The nature of prajna is also unattainable; it is apart from the attainable nature of existence, nonexistent, and so forth.

(The Buddha explained prajna beyond the world.)

“Furthermore, Virtuous-Courageous One, the name of the world is provisionally established. The provisionally established world is not real, and so unrelated to going beyond the world. It is provisionally called ‘beyond the world.’ ‘Going beyond the world’ means neither going beyond the world nor not going beyond the world. Why? There is neither the world for one to go beyond, nor the one who goes beyond the world; both are unattainable. Therefore, it is called beyond the world. The so-called ‘beyond the world’ means that there is neither the world to go beyond nor the fact of going beyond the world; there is neither ‘going beyond’ nor ‘not going beyond,’ so it is called going beyond the world. Realizing this truth accurately is called the prajna beyond the world. Prajna is not exactly as it is described. Why? The prajna beyond the world transcends the path of all names and words. It is called beyond the world, but truly there is no going beyond. It is called

prajna, but truly nothing can be known. Both ‘going beyond’ and ‘the thing to be known’ are unattainable; both ‘the one who goes beyond’ and ‘the one who knows’ are unattainable too. Knowing this accurately is called the prajna beyond the world. Prajna thus can go anywhere, so it is called prajna beyond the world. (The Buddha further clarified the meanings of going beyond the world and the prajna beyond the world.)

“Furthermore, Virtuous-Courageous One, this is also called the prajna that understands thoroughly. What does the prajna understand thoroughly? It means that prajna does not understand thoroughly. If prajna understands thoroughly, it is a provisionally established one. If it is a provisionally established thing, it is not prajna that understands thoroughly. Namely, in prajna, nothing is existent: neither here, there, nor in between; neither the one who understands, the dharma understood, the place where understanding happens, the time when understanding happens, nor understanding itself, so it is called thorough understanding. Furthermore, the wisdom that understands thoroughly is also called thorough understanding. This wisdom that understands thoroughly is nonexistent also; not up there, not down there, nothing late, nothing fast, nothing moving forward, nothing moving backward, no coming, and no going, so it is called thorough understanding.

(The Buddha explained the meaning of thorough understanding.)

“Furthermore, Virtuous-Courageous One, what does the wisdom of thorough understanding understand? All they have seen will be thoroughly understood. How does wisdom understand? It understands through prajna. How does prajna understand thoroughly? It understands thoroughly by means of the provisionally established forms. The forms provisionally established are formless; such forms are called provisionally established forms.

(The Buddha further explained that the wisdom understands through provisionally established forms, and these forms are formless.)

“Furthermore, Virtuous-Courageous One, those who have achieved such prajna will be able to accurately and thoroughly understand the three realms. How do they accurately and thoroughly understand the three realms? There are no three realms in three realms. Why? In three realms, no realms can be thoroughly understood. Thoroughly understanding three realms is realizing that there is no realm. To be able to thoroughly understand the three realms in this way is called achieving prajna of thorough understanding. What is meant by those who achieve prajna of thorough understanding? It means that they understand all things thoroughly; not a thing that they do not understand. So, it is called the prajna of thorough understanding; this is the prajna that transcends all things. Those who achieve such prajna will be able to thoroughly understand all that they have seen, heard, smelled, tasted, and awakened to. What is thorough understanding? It means to understand impermanence, suffering, carbuncle, illness, arrows, emptiness, hindrance, harm, otherness, decay, destruction of dharmas, change, quick extinction, selflessness, nonarising, nonextinction, formlessness, and so forth. Virtuous-Courageous One, attaining thorough understanding is called attaining coolness and refreshment and becoming apart from arrows. It resembles effective medicine that keeps the pains of arrows away. Where the medicine works, both arrows and poisons will be removed. If the bhiksus and so forth can achieve such cool and nice way of removing arrows—the prajna of thorough understanding—to dwell in the six permanent abodes of the prajna of thorough understanding and stay far away from the contamination of the three realms, then they will transcend all nets of evil demons.

(According to Buddha, thoroughly understanding that the realms are nonexistent in

the three realms is called achieving prajna of thorough understanding. Those who achieve the prajna of thorough understanding will fully know all things, and not a thing that they do not understand. This is called the prajna of thorough understanding.)

“Furthermore, Virtuous-Courageous One, diamond is used to drill things; whatever it drills will be penetrated through. If the bhiksus and so forth absorb the wisdom of thorough understanding by means of the diamond-like concentrations, they will be able to penetrate all dharmas that they contemplate. This wisdom of thorough understanding absorbed through diamond-like concentrations can penetrate whatever dharmas that they contemplate. Those who have achieved such wisdom will be able to go beyond the world and eliminate all suffering without being contaminated. This wisdom of thorough understanding is also called the three kinds of brightness.

Virtuous-Courageous One! Brightness is the designated name of the permanent elimination of ignorance. It is also called the universal knowledge of ignorance, the designated name of the cessation of the aggregate of suffering. A good doctor is smart and has broad knowledge, who can carefully investigate and observe, and achieve subtle and exquisite wisdom, knowing accurately medicines, causes of illness, and the symptoms to rescue patients and remove their pains. Why? It is because the doctors understand thoroughly medicines, illnesses, causes of illnesses, and symptoms. Those who have achieved the three kinds of brightness will be able to eliminate ignorance and cease the suffering caused by birth, old age, illness, death, worries, misery, and vexations. This is called the prajna of thorough understanding beyond the world.

(The Buddha further explained that the wisdom of thorough understanding is also called the three kinds of brightness. Those who achieve these can eliminate ignorance and cease the suffering caused by birth, old age, illness, death, worries, misery, and

vexations.)

“Furthermore, Virtuous-Courageous One, it is based on this secret meaning to say that the supreme wisdom of the world is the wisdom to thoroughly understand the real natures of all dharmas. This correct knowledge will cease rebirth. What is the designated statement of the cessation of rebirth? It is the thorough understanding of appearance and disappearance. What is the thorough understanding of appearance and disappearance? It means a thorough understanding that the arising and accumulation of all dharmas eventually extinguish. This is called the thorough understanding of appearance and disappearance. Virtuous-Courageous One, appearance is the designated name of arising, while disappearance is the designated name of extinction. But I prefer appearance and disappearance to arising and extinction.

(The Buddha said that the appearance and disappearance of all dharmas will eventually extinguish.)

“Furthermore, Virtuous-Courageous One, all accumulations are not the real appearance of dharmas. Why? Virtuous-Courageous One, the accumulation means that all dharmas emerge during a period. It does not mean that there is really an emergence or a disappearance. As the dharmas arise during a certain period, it is called an accumulation. But there is neither appearance nor disappearance. When an entity disintegrates naturally, it is called extinction. In it, nothing is called extinction; it is an uninterrupted extinction. It is called extinction not because something has arisen and extinguished; it is called extinction because there is no arising. To thoroughly understand the nonexistence of arising and extinction in appearance and disappearance is a thorough understanding of appearance and disappearance.

(Appearance and disappearance of all dharmas are truly not existent.)

“Furthermore, Virtuous-Courageous One, thorough understanding means to

know universally all dependent originations. All dharmas arise because of conditions, so it is called dependent origination. All such dependent originations are nonexistent; to realize this fully and accurately is called thorough understanding of dependent origination. It is also called the universal knowledge of dependent origination to show that there is no arising as it really is. It is called dependent origination because there is truly no arising; all dharmas equally do not arise, so it is called dependent origination. Namely, as there is no arising, let alone there is extinction. Then you will be awakened that all dependent originations, whether they are compliant with or contrary to your wishes, are unattainable. The dharmas do not arise simultaneously during a specific period, it is called dependent origination. If there is not a fixed number of dharmas arising during a specific period, there will be no arising. If there is no arising, then there will be no past or the things that arose in the past. If there are no past and the things that arose in the past, there will be no extinction. If there is no extinction, there will be no knowledge of arising. If there is no knowledge of arising, there will be no arising and the realization of extinction. Because there is no arising, there is no extinction. If there is arising, then extinction will be established; because there is no arising, there is no extinction. To know, view, understand thoroughly, and realize insightfully all dharmas in this way is called the knowledge of flaws exhaustion. (The Buddha taught about the meaning of dependent origination.)

“Virtuous-Courageous One, the knowledge of flaws exhaustion means the exhaustion of the lack of knowledge, that is no more ignorance. Why is it called exhaustion? It is so called because of nonexhaustion. We do not see dharma as existent, so it could be called exhaustion. Being apart from the lack of knowledge, one possesses the knowledge of exhaustion; namely, the lack of knowledge is exhausting, so it is called the knowledge of exhaustion. Universally knowing all dharmas of no

knowledge is called the exhaustion of the lack of knowledge. Because the lack of knowledge is exhausting, it is thus called the knowledge of exhaustion. It does not mean that the dharmas without knowledge are exhausted or unexhausted; it is called the knowledge of exhaustion because it is free from the lack of knowledge. One will be free from the lack of knowledge when knowing accurately and universally that the dharmas without knowledge are nonexistent. Because of this knowledge, one knows that the dharmas without knowledge are nothing other than the dharmas unattainable, so this person is free from ignorance. In actuality, the dharmas without knowledge are unattainable; as the knowledge is nonexistent, let alone the lack of knowledge. To attain liberation in exhaustion is called attaining the knowledge of exhaustion.

Although it is said so, it is not exactly as it is said. All kinds of knowledge of exhaustion are unspeakable. It is in terms of the provisional name to say that the lack of knowledge is exhausted. It is also called the knowledge of exhaustion. When contemplating and investigating all dharmas with such unexhausted knowledge of exhaustion, the knowledge of exhaustion is nonexistent. To know in this way enables one to be free from the knowledge of exhaustion and reach nonexhaustion. This nonexhaustion is exactly no boundary and nirvana. It is so said, but it is not exactly as it is said. All dharmas are without boundaries, while they are also in the boundary of nirvana. As all boundaries are terminated, all dharmas are in the boundary of nirvana. They are said so, but they are not exactly as they are said. It is because all names and words are apart from the boundary of nirvana; in it, all names and words are permanently eliminated.

(The Buddha explained the knowledge of exhaustion.)

“Furthermore, Virtuous-Courageous One, the Thus-Come teaches about the realm of nirvana, but it is not exactly as it is said because the realm of nirvana is

unspeakable and it transcends all kinds of speech. In the realm of nirvana, all speeches are permanently terminated. To describe the forms of the realm of nirvana in this way is describing the forms of prajna of thorough understanding beyond the world.

Furthermore, Virtuous-Courageous One, in nirvana no directions and places can indicate here or there; therefore, nirvana is truly unspeakable.

(The Buddha taught about nirvana.)

“Furthermore, Virtuous-Courageous One, what is the fathomless prajna paramita? Virtuous-Courageous One, prajna paramita is not a little bit far away from the other-shore. Virtuous-Courageous One, if prajna paramita is a little bit far away from the other-shore, the Thus-Comer should say that the fathomless prajna paramita is far away from the ‘other shore.’ Virtuous-Courageous One, prajna paramita is not far away, so it does not need to say that there is ‘other shore’ here.

(The Buddha taught about prajna paramita and other shore. Prajna paramita is ‘other shore.’)

“Furthermore, Virtuous-Courageous One, the exquisite knowledge has accomplished the karmas of all dharmas to reach the ultimate other shore, so it is called prajna paramita. As it is said so, it is not exactly as it is said. Why? No language or karma can really reach prajna paramita. Why? Virtuous-Courageous One, the fathomless prajna paramita is unspeakable.

“Furthermore, Virtuous-Courageous One, if the fathomless prajna paramita can awaken to various dharmas, it will be contrary to enlightenment. Why? No one can really awaken to anything. As awakening is nonexistent, enlightenment is nonexistent. Therefore, there is no thorough understanding of all dharmas. Awakening to and understanding thoroughly the equal dharma nature is the bodhi; so, awakening to all dharmas is also called the bodhi. How can the bodhi become awakened to all

dharma? As there is no dharma that can be called the bodhi, there is no awakening. Why? Virtuous-Courageous One, if the bodhi is attainable at all, there should be a bodhi to be attained in the bodhi; but there is no bodhi in the bodhi. The bodhi should be realized intuitively. The enlightenment is so called not because of awakening or because of thorough understanding. As it is said so, it is not exactly as it is said. It is because all dharmas cannot be awakened to or understood thoroughly. Besides, both dharmas and nondharmas have no self-natures. The realization of this truth is called the bodhi. Why? Virtuous-Courageous One, no Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can attain the bodhi; no Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can realize the bodhi; and the bodhi cannot be realized or manifested. No Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can give birth to or elicit the bodhi only because the bodhi nature does not arise, nor can it be elicited.

(The Buddha taught about bodhi.)

“Furthermore, Virtuous-Courageous One, the bodhi has no bondage or connection. In bodhi, there is no sentient being or the establishment of sentient being. As there is no sentient being or the establishment of sentient being in the bodhi, how can we say that this is bodhisattva, or this is the prajna paramita of bodhisattva?

(The Buddha taught more about the bodhi, bodhisattva, and prajna paramita.)

“Furthermore, Virtuous-Courageous One, no bodhi is attainable in the bodhi; and no sattva is attainable in the bodhi. Why? Virtuous-Courageous One, the bodhi is transcendent; the bodhi has no arising; the bodhi has no initiation; and the bodhi is formless. There is no nature of sattva in the bodhi; no sattva is attainable in the bodhi; the bodhi is not established by the sattva; the sattva is not established by the bodhi.

Awakening to the truth that the sattva is without self-nature is called the bodhi. To know that there is no sattva in the bodhi is called bodhisattva. Why? Virtuous-Courageous One, bodhisattva is not what manifested by the sattva's thinking; the removal of the sattva's thinking is called bodhisattva. Although it is said so, it is not exactly as it is said. Why? The bodhisattva is apart from the names and words. The bodhisattva is apart from the nature of the sattva; and the bodhisattva is apart from the sattva's thinking. Knowing the bodhi is called the bodhisattva.

(The Buddha further taught about bodhi, sattva, and bodhisattva. Sattva refers to sentient beings, while bodhisattva represents those who can awaken ordinary sentient beings.)

“How do bodhisattvas know the bodhi? They know that the bodhi transcends all and is without doing, arising, and extinction. The bodhi nature cannot realize the bodhi; the bodhi is not as it is manifested; the bodhi cannot be manifested; and the bodhi cannot be established, defined, or manipulated. When correctly awakening to and understanding thoroughly all dharmas without differentiations or permanently apart from differentiations, one is called the bodhisattva. Although it is said so, it is not exactly as it is said. Why? Virtuous-Courageous One, it is because bodhisattva is unattainable. If bodhisattva is attainable, then it is possible to say that this is the bodhi; this belongs to the bodhi; this is the sattva; and this belongs to the sattva. But it is impossible to say that this is the bodhi; this belongs to the bodhi; this is the sattva; and this belongs to the sattva. When one is awakened to the truth that no sattva and the nature of the sattva are existent, and thus he will stay away from the nature of the sattva, this person is called bodhisattva. Those who are called bodhisattva because they have no sattva and the thought of the sattva.

(Bodhisattvas are those who become awakened to real nature of all dharmas

themselves and can also awaken sattva, the sentient beings.)

“Why? Virtuous-Courageous One, the realm of the sentient being is the designated name of no sentient being. There is no nature of sentient being in the realm of sentient being. It is called the realm of sentient being because there is no sentient being. If there is the nature of sentient being in the realm of sentient being, it must not be called the realm of sentient being. The realm of sentient being is the realm of the manifestation of nonexistence because the realm of sentient being has no realm nature. If the realm of sentient being has the nature of the realm, then the living one should really be the body; if the realm of sentient being is apart from the existence of the nature of the realm, the living one should really be different from the body. But the realm of sentient being has no real nature of the realm. It is in terms of the worldly way of speech to provisionally give it the name ‘realm.’ In the realm of sentient being there is no nature of the realm, and in the nature of the realm there is no realm of sentient being. Being with or apart from the nature of the realm is not the realm of sentient being. It is because all dharmas have no nature of the realm.

(The Buddha taught about sentient being and the real of sentient being.)

“Furthermore, Virtuous-Courageous One, it is based on this secret meaning to say that the realm of sentient beings cannot be established as it decreases or it is full. Why? The realm of sentient beings has no existent nature, and the realm of sentient beings is far away from the existent nature. Given the truth that the realm of sentient beings cannot be established as it decreases or it is full, so are all dharmas. Because all dharmas are without real nature, they cannot be described as they decrease or they are full. Awakening to all dharmas in this way is awakening to the Buddha dharma. Based on this fathomless meaning, I will say that if the realm of sentient beings cannot be established as it decreases or it is full, then all dharmas cannot be

established as they decrease or they are full. If all dharmas do not decrease or are not full, and if it adopts nonrealness as expediency, then the Buddha dharma will not decrease or will not be full. Awakening to all dharmas in this way is called the Buddha dharma, which is without decrease and full. The Buddha dharma means that all dharmas do not decrease and are not full. The Buddha dharma is not the designated name of the Buddha dharma. It is not the Buddha dharma that can make things decrease or full. Why? When awakening to all dharmas, one will see that no dharmas can decrease or be full. All dharmas are the designated name of the dharma realm. The dharma realm does not decrease or become full either. Why? Dharma realm has no boundary. The differentiations of the realm of sentient beings and the dharma realm are unattainable. The realm of sentient beings and the dharma realm do not decrease, become full, and attain; nor are they existent. Awakening to this truth is called the bodhi. Because of this reason, it is said that the Buddha dharma cannot be established as it decreases or it is full.

(The Buddha taught that all dharmas do not decrease and are not full is the Buddha dharma. So is the realm of sentient beings. Awakening to this truth is called the bodhi.)

“Furthermore, Virtuous-Courageous One, awakening without differentiation to the nature without decrease and fullness is the bodhi, which can see the real, and in which, there is no attachment or renunciation.

“Virtuous-Courageous One, the bodhi is the form of the Buddha. What is the form of the Buddha? All forms are in the final analysis formless; this is the form of the Buddha. Why? Virtuous-Courageous One, the formlessness in the final analysis is separate from the characteristics of the form of the bodhi. Awakening to this truth is called bodhi. Although it is said so, it is not exactly as it is said. Why? Virtuous-

Courageous One, those who can be awakened to this dharma are called bodhisattvas.

If the bodhisattvas do not realize such dharma nature and say, ‘I can awaken to the real,’ and assert that they are bodhisattvas, then they are far away from the stage and the dharma of bodhisattva. They are abusing the name of bodhisattva to deceive heavenly beings, human beings, asuras, and so forth.

(The Buddha taught that all forms are in the final analysis formless; this is the form of the Buddha. He further distinguished the fake bodhisattvas from the genuine ones.)

“Furthermore, Virtuous-Courageous One, if those who boast they are bodhisattvas really become bodhisattvas, then all sentient beings should be bodhisattvas. Furthermore, Virtuous and Courageous, no one can step into the stage of bodhisattva and attain the dharma of bodhisattva by means of false speech. No one can realize the unsurpassed, perfect, and universal bodhi and attain the bodhi by means of boasting and false speech.

“Furthermore, Virtuous-Courageous One, if the bodhi action practitioners do not know and awaken to the real nature of all dharmas, they are not entitled to the name bodhisattva. Why? Those who do not know sentient being are not sentient beings. If the bodhi action practitioners know that sentient beings are without the nature of sentient beings, they are bodhisattvas. Because of the upside-down thinking, sentient beings do not understand their own actions, spiritual levels, and where they go. If they understand their own actions as they really are, they will not have the actions of differentiation anymore. Due to differentiation, the ignorant ones initiate upside-down actions based on illusory and deceptive phenomena or develop arrogance and become attached to the bodhi. Because they have initiated upside-down, arrogant, and differentiated actions, they cannot attain the dharma of bodhisattva, let alone attain the bodhi. If they can understand this dharma, they will

not initiate the actions based on delusions, or initiate arrogance in all dharmas. This is called practicing bodhisattva actions without actions. Bodhisattvas should not initiate differentiated actions. If they do not differentiate, they will not have actions; if they do not initiate more differentiations, they will not have more actions. Because the Buddhas and bodhisattvas cultivate all actions without differentiation, all kinds of arrogance will not arise. As the bodhisattvas have known all dharmas, they will not climb socially, differentiate, wander, or tread upon all dharmas. These are the real bodhisattva actions because they have adopted nonaction as skillful means. Why? Virtuous-Courageous One, it is because they are awakened to and thoroughly understand all dharmas and thus they are called bodhisattva.

(The Buddha described the features of bodhisattva.)

“Furthermore, Virtuous-Courageous One, you must know that ‘no sentient being’ is the designated name of bodhisattva, because they cast off all kinds of thinking. Why? It enables bodhisattvas to realize that all sentient beings are not sentient beings; all sentient beings are attached incorrectly to sentient beings; all sentient beings are universally attached to sentient beings; all sentient beings are delusively conditioned by sentient beings; all sentient beings destroy sentient beings’ own actions; and all sentient beings’ actions are caused by ignorance. Why? Virtuous-Courageous One, the dharmas and all sentient beings are not created by sentient beings; they are rather caused by ignorance. Which dharmas are nonexistent? The ‘I’ and the associated images and the rest of dharmas that I am attached to are nonexistent. If these dharmas are existent, then the ‘I’ and the associated images should be real; they should not be illusory. Because these dharmas are unreal, all the dharmas, including the ‘I’, the associated images, and other dharmas to which I am attached and on which I rely are unreal and illusory. Therefore, I will say that all

sentient beings are not real sentient beings; all sentient beings' actions are caused by ignorance.

“Furthermore, Virtuous-Courageous One, the sentient beings are not real at all. There is not a little bit of real dharma in sentient being that can be viewed and attached to as the ‘I’ and the associated images, nor is there any real dharma on which these two kinds of attachment can rely. Because there is no real dharma, it is reasonable to say that all sentient beings are not sentient beings. No sentient being thus is the designated name of the unreal. The unreal is the designated name of no sentient being. But all sentient beings are delusively attached to the thoughts of the unreal sentient beings. Therefore, all sentient beings are not real sentient beings. (The Buddha explained why all sentient beings are not real sentient beings.)

“Furthermore, Virtuous-Courageous One, the unreal means there is no real thing and there is no arising. It is because all dharmas are not real and they are without arising. But sentient beings are delusively attached to themselves and bind themselves. Therefore, all sentient beings are delusively conditioned by sentient beings. They cannot realize their own actions, so it is said that the unreal sentient beings have no universal awakening. If the sentient beings have universal awakening about various actions, they are entitled to the name of bodhisattva.

Prajna Paramita (2)

(In the Sixteenth Assembly)

“Furthermore, Virtuous-Courageous One, if the great bodhisattvas can be awakened to and realize the dharmas in this way, they are called the real bodhisattvas. They can be awakened freely anytime to the truth that sentient being is the designated name of nonrealness and nonarising. Furthermore, the bodhisattvas can understand all dharmas as they really are, like the Buddhas. How do the bodhisattvas get to understand the truth like the Buddhas? They should learn to accurately understand that all dharma natures are not real; they do not arise and are not illusory. Besides, the bodhisattvas should not be attached to or grasp dharma nature as ignorant ordinary sentient beings do. If they accurately understand all dharmas as they really are, they are bodhisattvas. Why? Virtuous-Courageous One, the bodhi is free from attachment, differentiation, accumulation, and attainment.

(The Buddha taught how bodhisattvas learn to understand the truth of all dharmas like the Buddha.)

“Furthermore, Virtuous-Courageous One, even the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do not attain the bodhi nature only because all dharmas are unattainable. The nonattainment of the dharmas is called bodhi. The Buddhas speak about the bodhi in this way although the bodhi is not exactly as it is said. Why? The bodhi do not have forms.

(The Buddha taught that nonattainment is the feature of the bodhi. The bodhi is not exactly as it is described; it is unspeakable.)

“Furthermore, Virtuous-Courageous One, if the bodhisattvas initiate an aspiration to the bodhi and think, ‘Today I have initiated the aspiration toward the

bodhi. This is the bodhi; I have aspired to the cultivation of reaching the bodhi,' then these bodhisattvas are not called bodhisattva because they are bound by attainment. They are more like crazy, restless bodhisattvas. Why? Virtuous-Courageous One, these bodhisattvas have been attached to the existence of the nature of initiation, the aspiration initiated, and the nature of the bodhi. If the bodhisattvas initiate aspiration toward the bodhi with attachment, they are called the sattva with attachment to the bodhi, but they must not be the bodhisattvas who hold a real and pure aspiration. They have deliberately aspired to the bodhi, so they are more suited to be called the deliberate sattva instead of the real bodhisattva. Because they have aspired to the bodhi with additional effort, they are the sattva with additional effort instead of the real bodhisattva. Why? Virtuous-Courageous One, these bodhisattvas have aspired to the bodhi with grasping, so they are called the aspiring sattva instead of the bodhisattva.

(The Buddha did not recognize those aspiring to bodhi with attainment and attachment as genuine bodhisattvas.)

“Furthermore, Virtuous-Courageous One, no one can really aspire to the bodhi because the aspiration to the bodhi cannot be initiated. It is because the bodhi has neither arising nor mind. The bodhisattvas who are attached to the initiation of aspiration do not understand that the bodhi has neither arising nor mind.

(The Buddha said the bodhi cannot be sought because it has neither arising nor mind. Those who know this truth would not be attached to the pursuit of the bodhi.)

“Furthermore, Virtuous-Courageous One, the nature of the equality of arising is the real nature of equality, while the real nature of equality is the nature of equality of the mind. The nature of equality of the mind is bodhi. If one's mind has real nature, it has no differentiation. If the mind has both differentiation and bodhi, that mind is

attached to differentiation and bodhi. If the aspiration toward bodhi is initiated based on these two attachments, it is not a real aspiration.

(The mind with differentiation or attachment does not have real aspiration.)

“Furthermore, Virtuous-Courageous One, the bodhi and the mind are not separate; it is not that there is a real bodhi in the mind or there is a real mind in the bodhi. In actuality, and in rationale, we should not say that this is the bodhi and that is the mind. In real awakening, both the bodhi and the mind are unattainable, and they do not arise. Those with such awakening are called bodhisattva, mahasattva, or the great real sentient being. Why? It is because they have realized the unreal nature.

Whose nature is unreal? The nature of all beings in the world is unreal: it is not absorbed by and born from real things. They are provisionally established. Why are the beings in the world provisionally established but not born from real things? The unreal things mean that they are not really born from something. Because they are not really born from something and because they are nonexistent, we say that all dharmas have neither reality nor nature. Those who accurately understand that all beings have no real nature are called sentient beings as they really are. Because they are not attached to nature as it really is, they are also called the sentient beings following reality. It is said so, but it is not exactly as it is said. Why? There are no sentient beings or mahasattva. Why? Virtuous-Courageous One, those who have entered insightfully the great vehicle are called the mahasattva.

(The Buddha taught that the bodhi and mind are not separate. He also taught that all dharmas have neither reality nor nature. Those realizing this truth are the real or great sentient beings, namely, the mahasattva sentient beings.)

“Furthermore, Virtuous-Courageous One, what is great vehicle? The perfect knowledge of everything is called great vehicle. What is the perfect knowledge of

everything? It indicates all kinds of knowledge, including the knowledge of the conditioned phenomena, the knowledge of the unconditioned reality, the knowledge of the world, and the knowledge beyond the world. Those who enter insightfully into these kinds of knowledge are called mahasattva. Why? Those who stay far away from thinking of great sentient beings are called mahasattva. Those who stay far away from the great aggregate of ignorance are called mahasattva. Those who stay far away from the great aggregate of actions are called mahasattva. Those who stay far away from the great aggregate of the lack of knowledge are called mahasattva. And those who stay far away from the great aggregate of suffering of the sentient beings are called mahasattva.

(The Buddha explained the meanings of great vehicle, the perfect knowledge of everything, and mahasattva.)

“Furthermore, Virtuous-Courageous One, those who stay far away from the thinking of great sentient beings are called mahasattva. They do not attain anything in minds and the associated images because they realize the nature of the mind. They do not attain anything in the bodhi, including the factors for the bodhi, because they realize the nature of the bodhi. Due to this realization, they do not see the bodhi in mind or apart from mind. They do not see the real mind either in the bodhi or apart from the bodhi. They thus do not cultivate or learn anything, nor lose anything. They do not attain anything in what they cultivate and learn, nor lose anything in what they omit. They do not rely on anything or become attached to anything. They do not see the nature of the bodhi mind, although they initiate aspiration to the great bodhi. They thus are called the real bodhisattvas. They have initiated the aspiration to the bodhi, while they have not initiated or elicited the bodhi. Why? Virtuous-Courageous One, it is because they have dwell peacefully in the great bodhi. If they can stay away from

attachment, do not see the difference between the arising and the extinction of the mind and the bodhi, do not see the aspiration toward the great bodhi, and they are without views, attachment, and differentiation, they have dwelled in the unsurpassed bodhi. If they can initiate such definitive understanding and the mind of liberation without attachment, you must know that they are the real bodhisattvas.

(The Buddha taught the features of the real bodhisattvas who are free from attachment when dwelling in the unsurpassed bodhi.)

“Furthermore, Virtuous-Courageous One, if the bodhisattvas initiate the aspiration to the bodhi without being free from the thoughts of the mind and the thoughts of the bodhisattva, they get far away from the bodhi instead of being close to the bodhi.

“Furthermore, Virtuous-Courageous One, if the bodhisattvas do not see the bodhi as far away or near, you must know that they are getting close to the unsurpassed bodhi. They are also called the people who really aspire to bodhi. Based on this secret meaning I will say that those who realize the nonexistence of the dual forms really know the Buddha dharma. Why? They have realized that the ‘I’ and the associated images are without self-natures, and all dharmas are not dualistic. Because of this reason, they will understand that the ‘I’, the associated images, and all dharmas adopt nonnature as their self-nature, and there is no exception. Those who realize that all dharmas are not dualistic can realize all Buddha dharmas. Those who know all dharmas as not dualistic can understand all Buddha dharmas thoroughly. Those who comprehensively understand the self can also understand the three realms comprehensively.

“Furthermore, Virtuous-Courageous One, those who comprehensively understand the self will reach the other shore of all dharmas. What is the other shore

of all dharmas? It refers to the equal real nature of all dharmas. Those who neither attain nor are attached to this equal nature, and neither attain nor are attached to the other shore, are called understanding ‘reaching the other shore’ comprehensively. Although it is said so, it is not exactly as it is said.

“Furthermore, Virtuous-Courageous One, the bodhisattvas should approach various bodhisattva stages in this way. They should realize various bodhisattva stages in this way. You must know that this is the prajna paramita for bodhisattvas. In it, there is no dharma that can be approached or realized. In it, going and coming should not be established.”

At that time, Joyfully Celebrating One said to the Buddha, “I hope those who practice with intensified arrogance and by grasping forms should not be frightened when hearing what the Buddha says.”

In the meantime, Sariputra said to Joyfully Celebrating One, “If they do not practice with intensified arrogance in overstating self-achievement or by grasping forms, why should they be frightened? Why? Those who are frightened should stay away from intensified arrogance. Because they are absorbed by evil friends, they cannot understand or investigate what they heard about the fathomless dharma, they fear they may lose what they are pursuing. That is why they are frightened.

“Furthermore, Joyfully Celebrating One, if those determined to terminate the intensified arrogance and practice correct actions are frightened, then those determined to terminate the intensified arrogance and diligently undertake this cultivation should be frightened too. Why? They have realized the faults of intensified arrogance, so they are seeking to get rid of it. When hearing the fathomless dharma, they cannot understand and investigate it. They are afraid of losing what they are pursuing so they are frightened.

“Furthermore, Joyfully Celebrating One, if the bodhisattvas do not see, obtain, and rely on arrogance, nor are attached to arrogance, then they will not be afraid of the dharmas. Furthermore, Joyfully Celebrating One, the Thus-Comers do not teach this dharma to arrogant ones, so they are not privileged to experience this fear. If the bodhisattvas are determined to terminate intensified arrogance and undertake this cultivation diligently, they will be rid of fear and able to correctly understand this dharma upon hearing it.

(How arrogant learners become fearless in hearing the correct dharma.)

“Furthermore, Joyfully Celebrating One, the intensified arrogance thus may turn to be the motivation for fostering superior dharmas. Once arrogance arises, some will put additional superior dharmas instead of ordinary practices to restrain it. Those attached to ordinary practices may hesitate before this fathomless dharma, so they may not believe in and accept it.

“Furthermore, Joyfully Celebrating One, if the bodhisattvas do not attain anything in equality or inequality, do not rely on equality or inequality, and are not attached to equality or inequality, then they will not be shocked, frightened, scared, and afraid in all dharmas.

“Furthermore, Joyfully Celebrating One, this fathomless dharma is not where ignorant ordinary sentient beings practice; this fathomless dharma is not in the same spiritual level of ignorant ordinary sentient beings; and this fathomless dharma cannot be understood by ignorant ordinary sentient beings. It has transcended all actions of the ignorant ordinary sentient beings and all things that the ignorant ordinary sentient beings can absorb and realize. Some voice-hearer-path practitioners have also practiced this fathomless dharma, but this fathomless dharma is not what they intend to practice. Some self-enlightenment-path practitioners have practiced this fathomless

dharma, but this fathomless dharma is not what they intend to practice. Some bodhisattva-path practitioners have practiced this fathomless dharma with forms; they have stayed far away from virtuous friends and been absorbed by evil friends, so they cannot practice such uncontaminated dharma. This is not their spiritual level. You must know, Joyfully Celebrating One, only the voice-hearers who pursue the great bodhi and have seen the truth and the bodhisattvas who have been absorbed by virtuous friends can develop belief in and understanding of this fathomless dharma and practice in compliance with it. They can deeply realize such fathomless dharma. (Sariputra explained which kinds of practitioners could deeply appreciate and practice the profound dharma of prajna.)

“Furthermore, Joyfully Celebrating One, if the bodhisattvas stay far away from all forms and dwell peacefully in formlessness, act without differentiation and get rid of the nets of puzzlement, differentiation, and attachment regarding the fathomless dharma, they can accomplish anything they intend. They have no attainment in mind and bodhi, no different understanding of dharma nature, and no more actions of differentiation initiated. They thus will enter insightfully any dharma that they approach. They accept and embrace this fathomless dharma gate without hesitation and confusion. Why? They have dwelled in all dharmas without conflict, can answer all relevant questions, and can further conciliate contradictions among all dharmas. The Buddha will teach this fathomless dharma for these bodhisattvas.”

At that time, the Buddha said to the long-lived sage Joyfully Celebrating One, “You should accept and embrace what Sariputra says. What he says is not different from mine.

“You must know, Joyfully Celebrating One, those bound by arrogance of overstating self-achievement cannot understand this dharma teaching because it is not

their spiritual level or their stage. You must know, Joyfully Celebrating One, this dharma teaching is in accord with the dharma nature and the bodhi of the Buddha; it can serve as an aid to understanding the bodhi of the Buddha. The sentient beings with inferior belief and understanding cannot enter this fathomless, broad, and great Buddha dharma; they not only cannot understand it but also cannot accept and practice it. You must know, Joyfully Celebrating One, the arrogant ones with inferior belief and understanding will remain in a state contrary to the Buddha bodhi and the fathomless dharma. Whatever they do will increase their arrogance; so, they cannot accept and embrace this fathomless dharma.

(The Buddha taught that arrogant ones could not understand and accepted the fathomless bodhi of the Buddha.)

“You must know, Joyfully Celebrating One, all attending this assembly today are with supreme purity. They have stayed far away from mixture and contamination. They have made great vows at many Buddhas’ places, planted numberless superior virtuous roots, served boundless Buddhas in the past, developed correct belief in and understanding of the fathomless dharma for a very long time, and cultivated this fathomless dharma long enough; they are very familiar with it. Therefore, the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One believe undoubtedly that the public present today will understand clearly this dharma gate. The Thus-Comer is teaching them the essential meanings of this dharma without reservation. You must know, Joyfully Celebrating One, the public present here today is solid and pure in mind, none is like rubble or salt meat. They have made offerings to hundreds of thousands of Buddhas and dwelled firmly and peacefully in the Buddha dharma. You must know, Joyfully Celebrating One, the rubble is the designated name of ignorant ordinary sentient beings, they have no room for this

fathomless dharma. The salt meat is the designated name of arrogant sentient beings, they will not allow the fathomless actions to grow. You must know, Joyfully Celebrating One, all participants in this assembly today have stayed away from arrogance; they have grown through accumulation of broad and great virtuous roots. All of them are promising profound dharma wares.

(The Buddha admired all participants in the assembly, claiming they had made offerings to numberless Buddhas and dwelled firmly and peacefully in the Buddha dharma. They are regarded as promising dharma wares.)

“Furthermore, Joyfully Celebrating One, a dragon king living in the vast cool pond was delighted with the five-sense pleasures within his palace for certain reasons, and bestowed a generous rain of eight virtues and merits. In the meantime, all dragon king’s sons in each palace also enjoyed the five-sense pleasures and showered with big rain of nectar. Similarly, the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One has showered with vast dharma rain for the public in the assembly. In the meantime, numberless Buddha’s dharma sons, the great bodhisattvas, have gathered after hearing the dharma. Some of them share the dharma with others in this Barely Tolerable world or in other Buddha lands like pouring down vast dharma rain for the public before each one’s Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. Furthermore, Joyfully Celebrating One, as the dragon king of the ocean has showered vast rain joyfully evenly in his palace, all dragon king’s sons are also delighted to receive the rain from their father king. Why? If the dragon sons cannot share the shower evenly, some will not enjoy receiving the shower. So, the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One has showered the vast rain of the fathomless dharma gem in the assembly. The Buddha’s elder sons, the great bodhisattvas, have planted numberless

superior virtuous roots long enough and have followed the fathomless dharma gate, they thus have grown well and achieved broad and great intentions; they are worthy of receiving the vast dharma rain. After hearing the dharma, they joyfully share it with others. Based on this meaning, the Thus-Comer today is making a great lion's roar among this pure public to share evenly the great vast dharma rain with all to greatly benefit them.

“Furthermore, Joyfully Celebrating One, a wheel-turning king had many sons. These sons' mother had inherited from her ancestors a pure personality and magnificent, beautiful appearance. The king accumulated a great number of treasures and constantly gave them to his sons evenly without deception, delusion, or partiality. Each son received rare items and valuable gifts from their father, and all felt a deep sense of respect and gratitude, thinking, ‘We are grateful that our father treats us all with fairness and generosity.’ Similarly, the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, the great dharma king, has naturally called all his real dharma sons together and shared the great dharma treasure with them without deception, delusion, and partiality. In the meantime, the Buddha's dharma sons have received the exquisite dharma and showed respect and much love to the Thus-Comer, thinking, ‘Now we are grateful that the Thus-Comer has shared the benefits with all of us with impartiality and generosity. We should work more diligently to keep the Buddha seed from discontinuation.’

“Furthermore, Joyfully Celebrating One, this dharma gem is subtle, exquisite, and profound, the ordinary sentient beings cannot believe in and accept it. Some hold inferior belief and understanding, some arrogant ones overstate self-achievement in cultivation, some practitioners follow evil views, some are attached to forms, some are destroyed by arrogance, some are subjugated by the three poisons: greed, anger,

and ignorance, and some do not follow the right path. They cannot believe in and accept this dharma gate. Joyfully Celebrating One, the sentient beings with inferior belief and understanding do not value and love the wheel-turning king's treasures and properties; only the king's sons will do. Joyfully Celebrating One, do the poor and inferior sentient beings crave for wheel-turning king's wheel-treasure, elephant-treasure, horse-treasure, gem-treasure, woman-treasure, storage official-treasure, and soldier-treasure, as well as his various most wonderful clothing, gems, pearls, gold, silvers, corals, and crystals? They do not; even if they happen to obtain the treasures and so forth, they will not receive and enjoy them. They either feel shameful or they will sell them to others cheaply because they do not know their worth. They even feel disgusted and will discard them. You must know, Joyfully Celebrating One, the poor ones not only do not know the value of the treasures, but do not know their names.

“Therefore, Joyfully Celebrating One, only either the sons of the dharma-body of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, the voice-hearers, who have seen the truth and pursued the great bodhi, or the bodhisattvas who are absorbed and supported by the real, pure, and virtuous friends can believe in and accept this dharma treasure. Those who deeply respect and love the dharma-treasure correspondent with the emptiness of nonattainment may also accept and enjoy the dharma-teaching correspondent with the real pure Buddha dharma and will further cultivate the bodhisattva actions without attachment to all dharmas. You must know, Joyfully Celebrating One, the poor and inferior sentient beings who do not hear the teaching of correct dharma or those who slander the correct dharma are truly ignorant and blind; how can they aspire to the treasure of the correct dharma? Even if they happen to acquire it, they will not esteem it; they will sell it to others cheaply or become disgusted with it and discard it.

(The Buddha enumerated those who treasure the exquisite fathomless dharma and deeply believe in and accept it.)

“Furthermore, Joyfully Celebrating One, the candala, pulkasa, craftsmen, and other poor and low-class ones cannot afford the valuable treasures. If they get one, they will not enjoy it themselves; rather, they will sell it to others at a low price. If they become disgusted with it, they will just throw it away. You must know, Joyfully Celebrating One, caṇḍala is the designated name of all other-paths practitioners. They are the followers of other paths. The poor and lower-class ones are the designated names of the ignorant ordinary sentient beings. They are always stuck in the mud of incorrect views. They always practice based on attainment; they are fond of the forms and always practice the actions with forms. They like to take a short cut and do not appreciate the holy dharma treasure. If they happen to get one, they will not enjoy it themselves; they will sell it to others at a low price or discard it when they become disgusted with it. You must know, Joyfully Celebrating One, if the Buddha’s dharma sons would like to practice where the Buddha practices and keep the Buddha dharma, such as the Buddha’s ten abilities, four kinds of fearlessness, and so forth, from discontinuation, they should pursue such fathomless dharma treasure, deeply love and esteem it, learn to apply it well, and protect it diligently and attentively so it will be destroyed or lost.

“You must know, Joyfully Celebrating One, wild fox cannot learn to imitate lion’s roar; only the lion king’s son can learn to imitate lion’s roar. You must know, Joyfully Celebrating One, wild fox indicates the ignorant ordinary sentient beings with incorrect views. They cannot learn diligently and expediently the great lion’s roar of the perfectly and universally enlightened ones. Only the Buddha’s dharma sons born from the natural knowledge of the perfect and universal enlightenment can

learn diligently and attentively the great lion's roar of the perfectly and universally enlightened ones. These Buddha's dharma sons thus can accept and use very well the unsurpassed dharma property of the perfect and universal enlightenment."

At that time, Sariputra said to the Buddha, "World-Honored One, it is unique that the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One can assemble all these pure ones together. It is unusual that the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One can assemble the supreme ones, natural ones, invincible ones, and the diamond-like unmovable, not turning, and unhindered ones together and teach them prajna paramita."

At that time, the World-Honored One said to Sariputra, "You can praise very well the merits and virtues of the assembly."

In the meantime, Sariputra said to the Buddha, "But I am not good enough to praise the merits and virtues of this assembly. Why? This assembly has achieved numberless and boundless merits and virtues; they are like Wonderful High Mountain that cannot be exhaustively praised."

The Buddha replied to Sariputra, "Yes, it is as you say. This assembly today has achieved boundlessly pure, rare, and superior merits and virtues. Even the Buddhas, the World-Honored Ones cannot praise them exhaustively, let alone other sentient beings. Furthermore, Sariputra, it is not the Buddha, the World-Honored One's powers that call all together, nor is the assembly called and convened because of the Thus-Comer's joyful intention. It is because of the powers of the public's virtuous roots that guide them to hear my name and then come to assemble here. Furthermore, the public has come here not for the sake of the Buddha, nor the Thus-Comer's supernatural powers have called them here. It is because the powers of the public's virtuous roots have awakened them and let them come here. It is also because

of the natural law. If the Buddha, the World-Honored One would like to teach such fathomless wonderful dharma, it is natural that great bodhisattvas will come together from different Buddha countries. Furthermore, Sariputra, when the Buddhas, the World-Honored Ones of the past, future, and present in the ten directions would like to teach the subtle and exquisite fathomless bodhisattva dharma and explicate it to free all sentient beings from puzzlements, it is definite that numberless and boundless sentient beings with the supreme and purest merits and virtues will come together. As numberless and boundless sentient beings with the supreme and purest merits and virtues come to assemble, it is definite that the Buddha will teach the subtle and exquisite fathomless bodhisattva dharma and explicate it to solve all sentient beings' puzzlements."

At that time, the World-Honored One said to great bodhisattva Virtuous-Courageous One, "I have taught prajna paramita everywhere for great bodhisattvas to let them cultivate and learn it diligently. What is prajna paramita that the great bodhisattvas learn? To reach as far as possible the real nature of all dharmas is prajna paramita. Such prajna paramita is too subtle, exquisite, and fathomless to speak. Now let me expediently lecture on the fathomless prajna paramita in terms of the worldly words so that the great bodhisattvas, upon hearing my teaching, can expediently, diligently, and attentively cultivate and learn it.

(The Buddha began to teach the fathomless prajna paramita with worldly language to help listeners understand it.)

"Virtuous-Courageous One, being with matter is not prajna paramita; being with feeling, thinking, action, and consciousness is not prajna paramita either. Being apart from matter is not prajna paramita; being apart from feeling, thinking, action, and consciousness is not prajna paramita either. Why? Virtuous-Courageous One, the

other-shore of matter is not with matter; the other-shore of feeling, thinking, action, and consciousness is not with feeling, thinking, action, and consciousness. Matter is like the other-shore of matter; feeling, thinking, action, and consciousness are like the other-shore of feeling, thinking, action, and consciousness. Virtuous-Courageous One, ‘the other-shore of matter is not with matter’ means that matter is apart from the bondage; ‘the other-shore of feeling, thinking, action, and consciousness is not with feeling, thinking, action, and consciousness’ means that feeling, thinking, action, and consciousness are apart from the bondage. ‘Matter is like the other-shore of matter’ means that the self-nature of matter is as the original nature of matter, as all natures, and is unattainable. ‘Feeling, thinking, action, and consciousness are like the other-shore of feeling, thinking, action, and consciousness’ means that the self-natures of feeling, thinking, action, and consciousness are as the original natures of feeling, thinking, action, and consciousness, as all natures, and are unattainable. As the original nature of matter, like all natures, is unattainable, so is prajna paramita. As the original natures of feeling, thinking, action, and consciousness, like all natures, are unattainable, so is prajna paramita.

(The Buddha taught that the original natures of the five aggregates—matter, feeling, thinking, action, and consciousness—are unattainable, therefore, prajna paramita is unattainable.)

“Virtuous-Courageous One, being with the eye sphere is not prajna paramita; being with the ear, nose, tongue, body, and conscious spheres is not prajna paramita either. Being apart from the eye sphere is not prajna paramita; being apart from the ear, nose, tongue, body, and conscious spheres is not prajna paramita either. Why? Virtuous-Courageous One, the other-shore of the eye sphere is not with the eye sphere; the other-shore of the ear, nose, tongue, body, and conscious spheres is not

with the ear, nose, tongue, body, and conscious spheres. The eye sphere is like the other-shore of the eye sphere; the ear, nose, tongue, body, and conscious spheres are like the other-shore of the ear, nose, tongue, body, and conscious spheres. Virtuous-Courageous One, ‘the other-shore of the eye sphere is not with the eye sphere’ means that the eye sphere is apart from the bondage; ‘the other-shore of the ear, nose, tongue, body, and conscious spheres is not with the ear, nose, tongue, body, and conscious spheres’ means that the ear, nose, tongue, body, and conscious spheres are apart from the bondage. The eye sphere is like the other shore of the eye sphere; this means that the self-nature of the eye sphere is as the original nature of the eye sphere, as all natures, and is unattainable. The ear, nose, tongue, body, and conscious spheres are like the other-shore of the ear, nose, tongue, body, and conscious spheres; this means that the self-natures of the ear, nose, tongue, body, and conscious spheres are as the original natures of the ear, nose, tongue, body, and conscious spheres, as all natures, and are unattainable. As the original nature of the eye sphere, like all natures, is unattainable, so is prajna paramita. As the original natures of the ear, nose, tongue, body, and conscious spheres, like all natures, are unattainable, so is prajna paramita. (The Buddha taught that the original natures of the six inner spheres are unattainable, so is prajna paramita.)

“Virtuous-Courageous One, being with the sight sphere is not prajna paramita; being with the sound, smell, taste, touch, and mental-image spheres is not prajna paramita either. Being apart from the sight sphere is not prajna paramita; being apart from the sound, smell, taste, touch, and mental-image spheres is not prajna paramita either. Why? Virtuous-Courageous One, the other-shore of the sight sphere is not with the sight sphere; the other-shore of the sound, smell, taste, touch, and mental-image spheres is not with the sound, smell, taste, touch, and mental-image spheres. The sight

sphere is like the other-shore of the sight sphere; the sound, smell, taste, touch, and mental-image spheres are like the other-shore of the sound, smell, taste, touch, and mental-image spheres. Virtuous-Courageous One, ‘the other-shore of the sight sphere is not with the sight sphere’ means that the sight sphere is apart from the bondage; ‘the other-shore of the sound, smell, taste, touch, and mental-image spheres is not with the sound, smell, taste, touch, and mental-image spheres’ means that the sound, smell, taste, touch, and mental-image spheres are apart from the bondage. The sight sphere is like the other-shore of the sight sphere; this means that the self-nature of the sight sphere is as the original nature of the sight sphere, as all natures, and is unattainable. The sound, smell, taste, touch, and mental-image spheres are like the other-shore of the sound, smell, taste, touch, and mental-image spheres; this means that the self-natures of the sound, smell, taste, touch, and mental-image spheres are as the original natures of the sound, smell, taste, touch, and mental-image spheres, as all natures, and are unattainable. As the original nature of the sight sphere, like all natures, is unattainable, so is prajna paramita. As the original natures of the sound, smell, taste, touch, and mental-image spheres, like all natures, are unattainable, so is prajna paramita.

(The Buddha taught that the original natures of the six outer spheres are unattainable, so is prajna paramita.)

“Virtuous-Courageous One, being with the eye realm is not prajna paramita; being with the ear, nose, tongue, body, and conscious realms is not prajna paramita either. Being apart from the eye realm is not prajna paramita; being apart from the ear, nose, tongue, body, and conscious realms is not prajna paramita either. Why? Virtuous-Courageous One, the other-shore of the eye realm is not with the eye realm; the other-shore of the ear, nose, tongue, body, and conscious realms is not with the

ear, nose, tongue, body, and conscious realms. The eye realm is like the other-shore of the eye realm; the ear, nose, tongue, body, and conscious realms are like the other-shore of the ear, nose, tongue, body, and conscious realms. Virtuous-Courageous One, ‘the other-shore of the eye realm is not with the eye realm’ means that the eye realm is apart from the bondage; ‘the other-shore of the ear, nose, tongue, body, and conscious realms is not with the ear, nose, tongue, body, and conscious realms’ means that the ear, nose, tongue, body, and conscious realms are apart from the bondage. The eye realm is like the other-shore of the eye realm; this means that the self-nature of the eye realm is as the original nature of the eye realm, as all natures, and is unattainable. The ear, nose, tongue, body, and conscious realms are like the other-shore of the ear, nose, tongue, body, and conscious realms; this means that the self-natures of the ear, nose, tongue, body, and conscious realms are as the original natures of the ear, nose, tongue, body, and conscious realms, as all natures, and are unattainable. As the original nature of the eye realm, like all natures, is unattainable, so is prajna paramita. As the original natures of the ear, nose, tongue, body, and conscious realms, like all natures, are unattainable, so is prajna paramita.

(The Buddha taught that the original natures of the six inner realms are unattainable, so is prajna paramita.)

“Virtuous-Courageous One, being with the sight realm is not prajna paramita; being with the sound, smell, taste, touch, and mental-image realms is not prajna paramita either. Being apart from the sight realm is not prajna paramita; being apart from the sound, smell, taste, touch, and mental-image realms is not prajna paramita either. Why? Virtuous-Courageous One, the other-shore of the sight realm is not with the sight realm; the other-shore of the sound, smell, taste, touch, and mental-image realms is not with the sound, smell, taste, touch, and mental-image realms either. The

sight realm is like the other-shore of the sight realm; the sound, smell, taste, touch, and mental-image realms are like the other-shore of the sound, smell, taste, touch, and mental-image realms. Virtuous-Courageous One, ‘the other-shore of the sight realm is not with the sight realm’ means that the sight realm is apart from the bondage; ‘the other-shore of the sound, smell, taste, touch, and mental-image realms is not with the sound, smell, taste, touch, and mental-image realms’ means that the sound, smell, taste, touch, and mental-image realms are apart from the bondage. The sight realm is like the other-shore of the sight realm; this means that the self-nature of the sight realm is as the original nature of the sight realm, as all natures, and is unattainable. The sound, smell, taste, touch, and mental-image realms are like the other-shore of the sound, smell, taste, touch, and mental-image realms; this means that the self-natures of the sound, smell, taste, touch, and mental-image realms are as the original natures of the sound, smell, taste, touch, and mental-image realms, as all natures, and are unattainable. As the original nature of the sight realm, like all natures, is unattainable, so is prajna paramita. As the original natures of the sound, smell, taste, touch, and mental-image realms, like all natures, are unattainable, so is prajna paramita. (The Buddha taught that the original natures of the six outer realms are unattainable, so is prajna paramita.)

“Virtuous-Courageous One, being with the eye consciousness realm is not prajna paramita; being with the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is not prajna paramita either. Being apart from the eye consciousness realm is not prajna paramita; being apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is not prajna paramita either. Why? Virtuous-Courageous One, the other-shore of the eye consciousness realm is

not with the eye consciousness realm; the other-shore of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is not with the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. The eye consciousness realm is like the other-shore of the eye consciousness realm; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like the other-shore of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Virtuous-Courageous One, 'the other-shore of the eye consciousness realm is not with the eye consciousness realm' means that the eye consciousness realm is apart from the bondage; 'the other-shore of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is not with the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms' means that the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart from the bondage. The eye consciousness realm is like the other-shore of the eye consciousness realm; this means that the self-nature of the eye consciousness realm is as the original nature of the eye consciousness realm, as all natures, and is unattainable. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like the other-shore of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; this means that the self-natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are as the original natures of the ear consciousness, nose

consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, as all natures, and are unattainable. As the original nature of the eye consciousness realm, like all natures, is unattainable, so is prajna paramita. As the original natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, like all natures, are unattainable, so is prajna paramita.

(The Buddha taught that the original natures of the six consciousness realms are unattainable, so is prajna paramita.)

“Virtuous-Courageous One, being with all dharmas is not prajna paramita, while being apart from all dharmas is not prajna paramita either. Why? Virtuous-Courageous One, the other-shore of all dharmas is not with all dharmas. All dharmas are like the other-shore of all dharmas. Virtuous-Courageous One, ‘the other-shore of all dharmas is not with all dharmas’ means that all dharmas are rid of the bondage. All dharmas are like the other-shore of all dharmas; this means that the self-natures of all dharmas are as the original natures of all dharmas, as all natures, and are unattainable. If the original natures of all dharmas, like all natures, are unattainable, then the original nature of prajna paramita is also unattainable.

(The Buddha taught that the original natures of all dharmas are unattainable, so is prajna paramita.)

“Furthermore, Virtuous-Courageous One, prajna paramita neither relies on the aggregate of matter, nor relies on the aggregates of feeling, thinking, action, and consciousness. Prajna paramita neither relies on the eye sphere, nor relies on the ear, nose, tongue, body, and conscious spheres. Prajna paramita neither relies on the sight sphere, nor relies on the sound, smell, taste, touch, and mental-image spheres. Prajna paramita neither relies on the eye realm, nor relies on the ear, nose, tongue, body, and

conscious realms. Prajna paramita neither relies on the sight realm, nor relies on the sound, smell, taste, touch, and mental-image realms. Prajna paramita neither relies on the eye consciousness realm, nor relies on the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. So prajna paramita does not rely on all dharmas.

(The Buddha taught that prajna paramita does not rely on all dharmas.)

“Furthermore, Virtuous-Courageous One, prajna paramita is not inside or outside the aggregate of matter, nor in between; it dwells far away. It is not inside or outside the aggregates of feeling, thinking, action, and consciousness, nor in between; it dwells far away. Prajna paramita is not inside or outside the eye sphere, nor in between; it dwells far away. It is not inside or outside the ear, nose, tongue, body, and conscious spheres, nor in between; it dwells far away. Prajna paramita is not inside or outside the sight sphere, nor in between; it dwells far away. It is not inside or outside the sound, smell, taste, touch, and mental-image spheres, nor in between; it dwells far away. Prajna paramita is not inside or outside the eye realm, nor in between; it dwells far away. It is not inside or outside the ear, nose, tongue, body, and conscious realms, nor in between; it dwells far away. Prajna paramita is not inside or outside the sight realm, nor in between; it dwells far away. It is not inside or outside the sound, smell, taste, touch, and mental-image realms, nor in between; it dwells far away. Prajna paramita is not inside or outside the eye consciousness realm, nor in between; it dwells far away. It is not inside or outside the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, nor in between; it dwells far away. Prajna paramita is not inside or outside all dharmas, nor in between; it dwells far away.

(The Buddha taught that prajna paramita does not dwell inside, outside, or between all

dharmas; it is far away.)

“Furthermore, Virtuous-Courageous One, prajna paramita thus is neither correspondent nor not correspondent with the aggregate of matter; it is neither correspondent nor not correspondent with the aggregates of feeling, thinking, action, and consciousness. Prajna paramita is neither correspondent nor not correspondent with the eye sphere; it is neither correspondent nor not correspondent with the ear, nose, tongue, body, and conscious spheres. Prajna paramita is neither correspondent nor not correspondent with the sight sphere; it is neither correspondent nor not correspondent with the sound, smell, taste, touch, and mental-image spheres. Prajna paramita is neither correspondent nor not correspondent with the eye realm; it is neither correspondent nor not correspondent with the ear, nose, tongue, body, and conscious realms. Prajna paramita is neither correspondent nor not correspondent with the sight realm; it is neither correspondent nor not correspondent with the sound, smell, taste, touch, and mental-image realms. Prajna paramita is neither correspondent nor not correspondent with the eye consciousness realm; it is neither correspondent nor not correspondent with the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Prajna paramita is neither correspondent nor not correspondent with all dharmas. (The Buddha taught that prajna paramita is neither correspondent nor not correspondent with all dharmas.)

“Furthermore, Virtuous-Courageous One, the realness, the nature of nonillusion, and the nature of changelessness of the aggregate of matter, like all natures, are called prajna paramita; the realness, the nature of nonillusion, and the nature of changelessness of the aggregates of feeling, thinking, action, and consciousness, like all natures, are called prajna paramita. The realness, the nature of

nonillusion, and the nature of changelessness of the eye sphere, like all natures, are called prajna paramita; the realness, the nature of nonillusion, and the nature of changelessness of the ear, nose, tongue, body, and conscious spheres, like all natures, are called prajna paramita. The realness, the nature of nonillusion, and the nature of changelessness of the sight sphere, like all natures, are called prajna paramita; the realness, the nature of nonillusion, and the nature of changelessness of the sound, smell, taste, touch, and mental-image spheres, like all natures, are called prajna paramita. The realness, the nature of nonillusion, and the nature of changelessness of the eye realm, like all natures, are called prajna paramita; the realness, the nature of nonillusion, and the nature of changelessness of the ear, nose, tongue, body, and conscious realms, like all natures, are called prajna paramita. The realness, the nature of nonillusion, and the nature of changelessness of the sight realm, like all natures, are called prajna paramita; the realness, the nature of nonillusion, and the nature of changelessness of the sound, smell, taste, touch, and mental-image realms, like all natures, are called prajna paramita. The realness, the nature of nonillusion, and the nature of changelessness of the eye consciousness realm, like all natures, are called prajna paramita; the realness, the nature of nonillusion, and the nature of changelessness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, like all natures, are called prajna paramita. The realness, the nature of nonillusion, and the nature of changelessness of all dharmas, like all natures, are called prajna paramita. (The Buddha taught that the realness, the nature of nonillusion, and the nature of changelessness of all dharmas are called prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is apart from the nature of the aggregate of matter. Why? There is no nature of the aggregate of

matter in the aggregate of matter. This nonexistence is prajna paramita. The aggregates of feeling, thinking, action, and consciousness are apart from the natures of the aggregates of feeling, thinking, action, and consciousness. Why? There are no natures of the aggregates of feeling, thinking, action, and consciousness in the aggregates of feeling, thinking, action, and consciousness. This nonexistence is prajna paramita. The eye sphere is apart from the nature of the eye sphere. Why? There is no nature of the eye sphere in the eye sphere. This nonexistence is prajna paramita. The ear, nose, tongue, body, and conscious spheres are apart from the natures of the ear, nose, tongue, body, and conscious spheres. Why? There are no natures of the ear, nose, tongue, body, and conscious spheres in the ear, nose, tongue, body, and conscious spheres. This nonexistence is prajna paramita. The sight sphere is apart from the nature of the sight sphere. Why? There is no nature of the sight sphere in the sight sphere. This nonexistence is prajna paramita. The sound, smell, taste, touch, and mental-image spheres are apart from the natures of the sound, smell, taste, touch, and mental-image spheres. Why? There are no natures of the sound, smell, taste, touch, and mental-image spheres in the sound, smell, taste, touch, and mental-image spheres. This nonexistence is prajna paramita. The eye realm is apart from the nature of the eye realm. Why? There is no nature of the eye realm in the eye realm. This nonexistence is prajna paramita. The ear, nose, tongue, body, and conscious realms are apart from the natures of ear, nose, tongue, body, and conscious realms. Why? There are no natures of the ear, nose, tongue, body, and conscious realms in the ear, nose, tongue, body, and conscious realms. This nonexistence is prajna paramita. The sight realm is apart from the nature of the sight realm. Why? There is no nature of the sight realm in the sight realm. This nonexistence is prajna paramita. The sound, smell, taste, touch, and mental-image realms are apart from the natures of the sound, smell, taste, touch,

and mental-image realms. Why? There are no natures of the sound, smell, taste, touch, and mental-image realms in the sound, smell, taste, touch, and mental-image realms. This nonexistence is prajna paramita. The eye consciousness realm is apart from the nature of the eye consciousness realm. Why? There is no nature of the eye consciousness realm in the eye consciousness realm. This nonexistence is prajna paramita. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart from the natures of ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Why? There are no natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms in the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. This nonexistence is prajna paramita. All dharmas are apart from the natures of all dharmas. Why? There are no natures of all dharmas in all dharmas. This nonexistence is prajna paramita.

(The Buddha taught that there are no natures in all dharmas. This nonexistence of the natures is prajna paramita.)

“Furthermore, Virtuous-Courageous One, the self-nature of the aggregate of matter is apart from the aggregate of matter; the self-natures of the aggregates of feeling, thinking, action, and consciousness are apart from the aggregates of feeling, thinking, action, and consciousness. Being apart from self-nature is called prajna paramita. The self-nature of the eye sphere is apart from eye sphere; the self-natures of the ear, nose, tongue, body, and conscious spheres are apart from the ear, nose, tongue, body, and conscious spheres. Being apart from self-nature is called prajna paramita. The self-nature of the sight sphere is apart from sight sphere; the self-

natures of the sound, smell, taste, touch, and mental-image spheres are apart from the sound, smell, taste, touch, and mental-image spheres. Being apart from self-nature is called prajna paramita. The self-nature of the eye realm is apart from the eye realm; the self-natures of the ear, nose, tongue, body, and conscious realms are apart from the ear, nose, tongue, body, and conscious realms. Being apart from self-nature is called prajna paramita. The self-nature of the sight realm is apart from sight realm; the self-natures of the sound, smell, taste, touch, and mental-image realms are apart from the sound, smell, taste, touch, and mental-image realms. Being apart from self-nature is called prajna paramita. The self-nature of the eye consciousness realm is apart from the eye consciousness realm; the self-natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Being apart from self-nature is called prajna paramita. The self-natures of all dharmas are apart from all dharmas. Being apart from self-nature is called prajna paramita. (The Buddha taught that being apart from self-nature is prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter has no self-nature of the aggregate of matter, and the aggregates of feeling, thinking, action, and consciousness have no self-natures of the aggregates of feeling, thinking, action, and consciousness. This lack of self-nature is called prajna paramita. The eye sphere has no self-nature of the eye sphere, and the ear, nose, tongue, body, and conscious spheres have no self-natures of the ear, nose, tongue, body, and conscious spheres. This lack of self-nature is called prajna paramita. The sight sphere has no self-nature of the sight sphere, and the sound, smell, taste, touch, and mental-image spheres have no self-natures of the sound, smell, taste, touch, and mental-image spheres. This lack

of self-nature is called prajna paramita. The eye realm has no self-nature of the eye realm, and the ear, nose, tongue, body, and conscious realms have no self-natures of the ear, nose, tongue, body, and conscious realms. This lack of self-nature is called prajna paramita. The sight realm has no self-nature of the sight realm, and the sound, smell, taste, touch, and mental-image realms have no self-natures of the sound, smell, taste, touch, and mental-image realms. This lack of self-nature is called prajna paramita. The eye consciousness realm has no self-nature of the eye consciousness realm, and the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have no self-natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. This lack of self-nature is called prajna paramita. All dharmas have no self-natures, and this lack of self-nature is called prajna paramita. (The Buddha taught that all dharmas have no self-natures; this lack of self-nature is prajna paramita.)

Prajna Paramita (3)

(In the Sixteenth Assembly)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is not where the aggregate of matter goes; the aggregates of feeling, thinking, action, and consciousness are not where the aggregates of feeling, thinking, action, and consciousness go either. Virtuous-Courageous One, the aggregate of matter is not where the aggregate of matter goes, so there is neither knowledge nor view. Having no knowledge and view about the aggregate of matter is called prajna paramita.

Virtuous-Courageous One, the aggregates of feeling, thinking, action, and consciousness are not where the aggregates of feeling, thinking, action, and consciousness go, so there is neither knowledge nor view. Having no knowledge and view about the aggregates of feeling, thinking, action, and consciousness is called prajna paramita.

(The Buddha taught that no knowledge and view about the five aggregates is prajna paramita.)

“Virtuous-Courageous One, the eye sphere is not where the eye sphere goes; the ear, nose, tongue, body, and conscious spheres are not where the ear, nose, tongue, body, and conscious spheres go either. Virtuous-Courageous One, the eye sphere is not where the eye sphere goes, so there is neither knowledge nor view. Having no knowledge and view about the eye sphere is called prajna paramita. Virtuous-Courageous One, the ear, nose, tongue, body, and conscious spheres are not where the ear, nose, tongue, body, and conscious spheres go, so there is neither knowledge nor view. Having no knowledge and view about the ear, nose, tongue, body, and conscious spheres is called prajna paramita.

(The Buddha taught that no knowledge and view about the six inner spheres is prajna paramita.)

“Virtuous-Courageous One, the sight sphere is not where the sight sphere goes; the sound, smell, taste, touch, and mental-image spheres are not where the sound, smell, taste, touch, and mental-image spheres go either. Virtuous-Courageous One, the sight sphere is not where the sight sphere goes, so there is neither knowledge nor view. Having no knowledge and view about the sight sphere is called prajna paramita. Virtuous-Courageous One, the sound, smell, taste, touch, and mental-image spheres are not where the sound, smell, taste, touch, and mental-image spheres go, so there is neither knowledge nor view. Having no knowledge and view about the sound, smell, taste, touch, and mental-image spheres is called prajna paramita.

(The Buddha taught that no knowledge and view about the six outer spheres is prajna paramita.)

“Virtuous-Courageous One, the eye realm is not where the eye realm goes; the ear, nose, tongue, body, and conscious realms are not where the ear, nose, tongue, body, and conscious realms go either. Virtuous-Courageous One, the eye realm is not where the eye realm goes, so there is neither knowledge nor view. Having no knowledge and view about the eye realm is called prajna paramita. Virtuous-Courageous One, the ear, nose, tongue, body, and conscious realms are not where the ear, nose, tongue, body, and conscious realms go, so there is neither knowledge nor view. Having no knowledge and view about the ear, nose, tongue, body, and conscious realms is called prajna paramita.

(The Buddha taught that no knowledge and view about the six inner realms is prajna paramita.)

“Virtuous-Courageous One, the sight realm is not where the sight realm goes;

the sound, smell, taste, touch, and mental-image realms are not where the sound, smell, taste, touch, and mental-image realms go either. Virtuous-Courageous One, the sight realm is not where the sight realm goes, so there is neither knowledge nor view. Having no knowledge and view about the sight realm is called prajna paramita.

Virtuous-Courageous One, the sound, smell, taste, touch, and mental-image realms are not where the sound, smell, taste, touch, and mental-image realms go, so there is neither knowledge nor view. Having no knowledge and view about the sound, smell, taste, touch, and mental-image spheres is called prajna paramita.

(The Buddha taught that no knowledge and view about the six outer realms is prajna paramita.)

“Virtuous-Courageous One, the eye consciousness realm is not where the eye consciousness realm goes; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not where the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms go either. Virtuous-Courageous One, the eye consciousness realm is not where the eye consciousness realm goes, so there is neither knowledge nor view. Having no knowledge and view about the eye consciousness realm is called prajna paramita. Virtuous-Courageous One, the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not where the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms go, so there is neither knowledge nor view. Having no knowledge and view about the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is called prajna paramita.

(The Buddha taught that no knowledge and view about the six consciousness realms is prajna paramita.)

“Virtuous-Courageous One, all dharmas are not where all dharmas go.

Virtuous-Courageous One, all dharmas are not where all dharmas go, so there is neither knowledge nor view. Having no knowledge and view about all dharmas is called prajna paramita.

(The Buddha taught that no knowledge and view about all dharmas is prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter does not renounce the self-nature of the aggregate of matter; the aggregates of feeling, thinking, action, and consciousness do not renounce the self-natures of the aggregates of feeling, thinking, action, and consciousness either. Knowing the self-nature universally this way is called prajna paramita.

(The Buddha taught that knowing the five aggregates do not renounce the self-natures of the five aggregates is prajna paramita.)

“Virtuous-Courageous One, the eye sphere does not renounce the self-nature of the eye sphere; the ear, nose, tongue, body, and conscious spheres do not renounce the self-natures of the ear, nose, tongue, body, and conscious spheres either. Knowing the self-nature universally this way is called prajna paramita.

(The Buddha taught that knowing the six inner spheres do not renounce the self-natures of the six inner spheres is prajna paramita.)

“Virtuous-Courageous One, the sight sphere does not renounce the self-nature of the sight sphere; the sound, smell, taste, touch, and mental-image spheres do not renounce the self-natures of the sound, smell, taste, touch, and mental-image spheres either. Knowing the self-nature universally this way is called prajna paramita.

(The Buddha taught that knowing the six outer spheres do not renounce the self-natures of the six outer spheres is prajna paramita.)

“Virtuous-Courageous One, the eye realm does not renounce the self-nature of the eye realm; the ear, nose, tongue, body, and conscious realms do not renounce the self-natures of the ear, nose, tongue, body, and conscious realms either. Knowing the self-nature universally this way is called prajna paramita.

(The Buddha taught that knowing the six inner realms do not renounce the self-natures of the six inner realms is prajna paramita.)

“Virtuous-Courageous One, the sight realm does not renounce the self-nature of the sight realm; the sound, smell, taste, touch, and mental-image realms do not renounce the self-natures of the sound, smell, taste, touch, and mental-image realms either. Knowing the self-nature universally this way is called prajna paramita.

(The Buddha taught that knowing the six outer realms do not renounce the self-natures of the six outer realms is prajna paramita.)

“Virtuous-Courageous One, the eye consciousness realm does not renounce the self-nature of the eye consciousness realm; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not renounce the self-natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms either. Knowing the self-nature universally this way is called prajna paramita.

(The Buddha taught that knowing the six consciousness realms do not renounce the self-natures of the six consciousness realms is prajna paramita.)

“Virtuous-Courageous One, all dharmas do not renounce the self-natures of all dharmas. Knowing the self-nature universally this way is called prajna paramita.

(The Buddha taught that knowing all dharmas do not renounce the self-natures of all dharmas is prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter and the aggregate of matter neither combine nor separate; the aggregates of feeling, thinking, action, and consciousness and the aggregates of feeling, thinking, action, and consciousness neither combine nor separate. The state of no combination and no separation of the aggregates of matter is called prajna paramita. The state of no combination and no separation of the aggregates of feeling, thinking, action, and consciousness is also called prajna paramita.

(The Buddha taught that the state in which the five aggregates neither combine nor separate is prajna paramita.)

“Virtuous-Courageous One, the eye sphere and the eye sphere neither combine nor separate; the ear, nose, tongue, body, and conscious spheres and the ear, nose, tongue, body, and conscious spheres neither combine nor separate. The state of no combination and no separation of the eye spheres is called prajna paramita. The state of no combination and no separation of the ear, nose, tongue, body, and conscious spheres is also called prajna paramita.

(The Buddha taught that the state in which the six inner spheres neither combine nor separate is prajna paramita.)

“Virtuous-Courageous One, the sight sphere and the sight sphere neither combine nor separate; the sound, smell, taste, touch, and mental-image spheres and the sound, smell, taste, touch, and mental-image spheres neither combine nor separate. The state of no combination and no separation of the sight spheres is called prajna paramita. The state of no combination and no separation of the sound, smell, taste, touch, and mental-image spheres is also called prajna paramita.

(The Buddha taught that the state in which the six outer spheres neither combine nor separate is prajna paramita.)

“Virtuous-Courageous One, the eye realm and the eye realm neither combine nor separate; the ear, nose, tongue, body, and conscious realms and the ear, nose, tongue, body, and conscious realms neither combine nor separate. The state of no combination and no separation of the eye realms is called prajna paramita. The state of no combination and no separation of the ear, nose, tongue, body, and conscious realms is also called prajna paramita.

(The Buddha taught that the state in which the six inner realms neither combine nor separate is prajna paramita.)

“Virtuous-Courageous One, the sight realm and the sight realm neither combine nor separate; the sound, smell, taste, touch, and mental-image realms and the sound, smell, taste, touch, and mental-image realms neither combine nor separate. The state of no combination and no separation of the sight realms is called prajna paramita. The state of no combination and no separation of the sound, smell, taste, touch, and mental-image realms is also called prajna paramita.

(The Buddha taught that the state in which the six outer realms neither combine nor separate is prajna paramita.)

“Virtuous-Courageous One, the eye consciousness realm and the eye consciousness realm neither combine nor separate; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms neither combine nor separate. The state of no combination and no separation of the eye consciousness realms is called prajna paramita. The state of no combination and no

separation of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is also called prajna paramita.

(The Buddha taught that the state in which the six consciousness realms neither combine nor separate is prajna paramita.)

“Virtuous-Courageous One, all dharmas and all dharmas neither combine nor separate. The state of no combination and no separation of all dharmas is called prajna paramita.

(The Buddha taught that the state in which all dharmas neither combine nor separate is prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter neither decreases nor increase. The aggregates of feeling, thinking, action, and consciousness neither decrease nor increase. The state in which the aggregate of matter neither decreases nor increases is called prajna paramita. The state in which the aggregates of feeling, thinking, action, and consciousness neither decrease nor increase is also called prajna paramita.

(The Buddha taught that the state in which the five aggregates neither increase nor decrease is prajna paramita.)

“Virtuous-Courageous One, the eye sphere neither decreases nor increases. The ear, nose, tongue, body, and conscious spheres neither decrease nor increase. The state in which the eye sphere neither decreases nor increases is called prajna paramita; the state in which the ear, nose, tongue, body, and conscious spheres neither decrease nor increase is also called prajna paramita.

(The Buddha taught that the state in which the six inner spheres neither decrease nor increase is prajna paramita.)

“Virtuous-Courageous One, the sight sphere neither decreases nor increases.

The sound, smell, taste, touch, and mental-image spheres neither decrease nor increase. The state in which the sight sphere neither decreases nor increases is called prajna paramita; the state in which the sound, smell, taste, touch, and mental-image spheres neither decrease nor increase is also called prajna paramita.

(The Buddha taught that the state in which the six outer spheres neither decrease nor increase is prajna paramita.)

“Virtuous-Courageous One, the eye realm neither decreases nor increases. The ear, nose, tongue, body, and conscious realms neither decrease nor increase. The state in which the eye realm neither decreases nor increases is called prajna paramita; the state in which the ear, nose, tongue, body, and conscious realms neither decrease nor increase is also called prajna paramita.

(The Buddha taught that the state in which the six inner realms neither decrease nor increase is prajna paramita.)

“Virtuous-Courageous One, the sight realm neither decreases nor increases. The sound, smell, taste, touch, and mental-image realms neither decrease nor increase. The state in which the sight realm neither decreases nor increases is called prajna paramita; the state in which the sound, smell, taste, touch, and mental-image realms neither decrease nor increase is also called prajna paramita.

(The Buddha taught that the state in which the six outer realms neither decrease nor increase is prajna paramita.)

“Virtuous-Courageous One, the eye consciousness realm neither decreases nor increases. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms neither decrease nor increase. The state in which the eye consciousness realm neither decreases nor increases is called prajna paramita; the state in which the ear consciousness, nose consciousness, tongue

consciousness, body consciousness, and conscious consciousness realms neither decrease nor increase is also called prajna paramita.

(The Buddha taught that the state in which the six consciousness realms neither decrease nor increase is prajna paramita.)

“Virtuous-Courageous One, all dharmas neither decrease nor increase. The state in which all dharmas neither decrease nor increase is called prajna paramita. (The Buddha taught that the state in which all dharmas neither decrease nor increase is prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither contaminated nor purified. The aggregates of feeling, thinking, action, and consciousness are neither contaminated nor purified. The uncontaminated and unpurified aggregate of matter is called prajna paramita. The uncontaminated and unpurified aggregates of feeling, thinking, action, and consciousness are also called prajna paramita.

(The Buddha taught that the uncontaminated and unpurified five aggregates are prajna paramita.)

“Virtuous-Courageous One, the eye sphere is neither contaminated nor purified; the ear, nose, tongue, body, and conscious spheres are neither contaminated nor purified. The uncontaminated and unpurified eye sphere is called prajna paramita. The uncontaminated and unpurified ear, nose, tongue, body, and conscious spheres are also called prajna paramita.

(The Buddha taught that the uncontaminated and unpurified six inner spheres are prajna paramita.)

“Virtuous-Courageous One, the sight sphere is neither contaminated nor purified. The sound, smell, taste, touch, and mental-image spheres are neither

contaminated nor purified. The uncontaminated and unpurified sight sphere is called prajna paramita. The uncontaminated and unpurified sound, smell, taste, touch, and mental-image spheres are also called prajna paramita.

(The Buddha taught that the uncontaminated and unpurified six outer spheres are prajna paramita.)

“Virtuous-Courageous One, the eye realm is neither contaminated nor purified; the ear, nose, tongue, body, and conscious realms are neither contaminated nor purified. The uncontaminated and unpurified eye realm is called prajna paramita. The uncontaminated and unpurified ear, nose, tongue, body, and conscious realms are also called prajna paramita.

(The Buddha taught that the uncontaminated and unpurified six inner realms are prajna paramita.)

“Virtuous-Courageous One, the sight realm is neither contaminated nor purified. The sound, smell, taste, touch, and mental-image realms are neither contaminated nor purified. The uncontaminated and unpurified sight realm is called prajna paramita. The uncontaminated and unpurified sound, smell, taste, touch, and mental-image realms are also called prajna paramita.

(The Buddha taught that the uncontaminated and unpurified six outer realms are prajna paramita.)

“Virtuous-Courageous One, the eye consciousness realm is neither contaminated nor purified; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither contaminated nor purified. The uncontaminated and unpurified eye consciousness realm is called prajna paramita. The uncontaminated and unpurified ear consciousness, nose consciousness, tongue consciousness, body consciousness, and

conscious consciousness realms are also called prajna paramita.

(The Buddha taught that the uncontaminated and unpurified six consciousness realms are prajna paramita.)

“Virtuous-Courageous One, all dharmas are neither contaminated nor purified.

All uncontaminated and unpurified dharmas are called prajna paramita.

(The Buddha taught that all uncontaminated and unpurified dharmas are prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter does not have purified or unpurified dharmas. The aggregates of feeling, thinking, action, and consciousness do not have purified or unpurified dharmas. The five aggregates without purified and unpurified dharmas are called prajna paramita.

(The Buddha taught that the five aggregates without purified and unpurified dharmas are prajna paramita.)

“Virtuous-Courageous One, the eye sphere does not have purified or unpurified dharmas; the ear, nose, tongue, body, and conscious spheres do not have purified or unpurified dharmas. The six inner spheres without purified and unpurified dharmas are called prajna paramita.

(The Buddha taught that the six inner spheres without purified and unpurified dharmas are prajna paramita.)

“Virtuous-Courageous One, the sight sphere does not have purified or unpurified dharmas; the sound, smell, taste, touch, and mental-image spheres do not have purified or unpurified dharmas. The six outer spheres without purified and unpurified dharmas are called prajna paramita.

(The Buddha taught that the six outer spheres without purified and unpurified dharmas are prajna paramita.)

“Virtuous-Courageous One, the eye realm does not have purified or unpurified dharmas; the ear, nose, tongue, body, and conscious realms do not have purified or unpurified dharmas. The six inner realms without purified and unpurified dharmas are called prajna paramita.

(The Buddha taught that the six inner realms without purified and unpurified dharmas are prajna paramita.)

“Virtuous-Courageous One, the sight realm does not have purified or unpurified dharmas; the sound, smell, taste, touch, and mental-image realms do not have purified or unpurified dharmas. The six outer realms without purified and unpurified dharmas are called prajna paramita.

(The Buddha taught that the six outer realms without purified and unpurified dharmas are prajna paramita.)

“Virtuous-Courageous One, the eye consciousness realm does not have purified or unpurified dharmas; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not have purified or unpurified dharmas. The six consciousness realms without purified and unpurified dharmas are called prajna paramita.

(The Buddha taught that the six consciousness realms without purified and unpurified dharmas are prajna paramita.)

“Virtuous-Courageous One, all dharmas do not have purified or unpurified dharmas. All dharmas without purified and unpurified dharmas are called prajna paramita.

(The Buddha taught that all dharmas without purified and unpurified dharmas are prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter neither

transfers nor approaches or enters; the aggregates of feeling, thinking, action, and consciousness neither transfer nor approach or enter. As the five aggregates neither transfer nor approach or enter, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that neither transfer nor approach or enter.)

“Virtuous-Courageous One, the eye sphere neither transfers nor approaches or enters; the ear, nose, tongue, body, and conscious spheres neither transfer nor approach or enter. As the six inner spheres neither transfer nor approach or enter, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that neither transfer nor approach or enter.)

“Virtuous-Courageous One, the sight sphere neither transfers nor approaches or enters; the sound, smell, taste, touch, and mental-image spheres neither transfer nor approach or enter. As the six outer spheres neither transfer nor approach or enter, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that neither transfer nor approach or enter.)

“Virtuous-Courageous One, the eye realm neither transfers nor approaches or enters; the ear, nose, tongue, body, and conscious realms neither transfer nor approach or enter. As the six inner realms neither transfer nor approach or enter, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that neither transfer nor approach or enter.)

“Virtuous-Courageous One, the sight realm neither transfers nor approaches or enters; the sound, smell, taste, touch, and mental-image realms neither transfer nor

approach or enter. As the six outer realms neither transfer nor approach or enter, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that neither transfer nor approach or enter.)

“Virtuous-Courageous One, the eye consciousness realm neither transfers nor approaches or enters; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms neither transfer nor approach or enter. As the six consciousness realms neither transfer nor approach or enter, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that neither transfer nor approach or enter.)

“Virtuous-Courageous One, all dharmas neither transfer nor approach or enter. As all dharmas neither transfer nor approach or enter, they are called prajna paramita. (The Buddha taught that prajna paramita is all dharmas that neither transfer nor approach or enter.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither bound nor free from bondage; the aggregates of feeling, thinking, action, and consciousness are neither bound nor free from bondage. As the five aggregates are neither bound nor free from bondage, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are neither bound nor free from bondage.)

“Virtuous-Courageous One, the eye sphere is neither bound nor free from bondage; the ear, nose, tongue, body, and conscious spheres are neither bound nor free from bondage. As the six inner spheres are neither bound nor free from bondage, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are neither bound nor free from bondage.)

“Virtuous-Courageous One, the sight sphere is neither bound nor free from bondage; the sound, smell, taste, touch, and mental-image spheres are neither bound nor free from bondage. As the six outer spheres are neither bound nor free from bondage, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that are neither bound nor free from bondage.)

“Virtuous-Courageous One, the eye realm is neither bound nor free from bondage; the ear, nose, tongue, body, and conscious realms are neither bound nor free from bondage. As the six inner realms are neither bound nor free from bondage, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that are neither bound nor free from bondage.)

“Virtuous-Courageous One, the sight realm is neither bound nor free from bondage; the sound, smell, taste, touch, and mental-image realms are neither bound nor free from bondage. As the six outer realms are neither bound nor free from bondage, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that are neither bound nor free from bondage.)

“Virtuous-Courageous One, the eye consciousness realm is neither bound nor free from bondage; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither bound nor free from bondage. As the six consciousness realms are neither bound nor free from bondage, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that are neither bound nor free from bondage.)

“Virtuous-Courageous One, all dharmas are neither bound nor free from bondage. As all dharmas are neither bound nor free from bondage, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are neither bound nor free from bondage.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither death nor birth; the aggregates of feeling, thinking, action, and consciousness are neither death nor birth. As the five aggregates are neither death nor birth, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are neither death nor birth.)

“Virtuous-Courageous One, the eye sphere is neither death nor birth; the ear, nose, tongue, body, and conscious spheres are neither death nor birth. As the six inner spheres are neither death nor birth, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are neither death nor birth.)

“Virtuous-Courageous One, the sight sphere is neither death nor birth; the sound, smell, taste, touch, and mental-image spheres are neither death nor birth. As the six outer spheres are neither death nor birth, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that are neither death nor birth.)

“Virtuous-Courageous One, the eye realm is neither death nor birth; the ear, nose, tongue, body, and conscious realms are neither death nor birth. As the six inner

realms are neither death nor birth, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that are neither death nor birth.)

“Virtuous-Courageous One, the sight realm is neither death nor birth; the sound, smell, taste, touch, and mental-image realms are neither death nor birth. As the six outer realms are neither death nor birth, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that are neither death nor birth.)

“Virtuous-Courageous One, the eye consciousness realm is neither death nor birth; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither death nor birth. As the six consciousness realms are neither death nor birth, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that are neither death nor birth.)

“Virtuous-Courageous One, all dharmas are neither death nor birth. As all dharmas are neither death nor birth, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are neither death nor birth.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither birth nor death; the aggregates of feeling, thinking, action, and consciousness are neither birth nor death. As the five aggregates are neither birth nor death, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are neither birth nor death.)

“Virtuous-Courageous One, the eye sphere is neither birth nor death; the ear,

nose, tongue, body, and conscious spheres are neither birth nor death. As the six inner spheres are neither birth nor death, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are neither birth nor death.)

“Virtuous-Courageous One, the sight sphere is neither birth nor death; the sound, smell, taste, touch, and mental-image spheres are neither birth nor death. As the six outer spheres are neither birth nor death, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that are neither birth nor death.)

“Virtuous-Courageous One, the eye realm is neither birth nor death; the ear, nose, tongue, body, and conscious realms are neither birth nor death. As the six inner realms are neither birth nor death, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that are neither birth nor death.)

“Virtuous-Courageous One, the sight realm is neither birth nor death; the sound, smell, taste, touch, and mental-image realms are neither birth nor death. As the six outer realms are neither birth nor death, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that are neither birth nor death.)

“Virtuous-Courageous One, the eye consciousness realm is neither birth nor death; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither birth nor death. As the six consciousness realms are neither birth nor death, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that are neither birth nor death.)

“Virtuous-Courageous One, all dharmas are neither birth nor death. As all dharmas are neither birth nor death, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are neither birth nor death.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter does not reincarnate and thus is not the dharma of reincarnation; the aggregates of feeling, thinking, action, and consciousness do not reincarnate and thus are not the dharmas of reincarnation. As the five aggregates do not reincarnate and thus are not the dharmas of reincarnation, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that do not reincarnate and thus are not the dharmas of reincarnation.)

“Virtuous-Courageous One, the eye sphere does not reincarnate and thus is not the dharma of reincarnation; the ear, nose, tongue, body, and conscious spheres do not reincarnate and thus are not the dharmas of reincarnation. As the six inner spheres do not reincarnate and thus are not the dharmas of reincarnation, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that do not reincarnate and thus are not the dharmas of reincarnation.)

“Virtuous-Courageous One, the sight sphere does not reincarnate and thus is not the dharma of reincarnation; the sound, smell, taste, touch, and mental-image spheres do not reincarnate and thus are not the dharmas of reincarnation. As the six outer spheres do not reincarnate and thus are not the dharmas of reincarnation, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that do not reincarnate and thus are not the dharmas of reincarnation.)

“Virtuous-Courageous One, the eye realm does not reincarnate and thus is not the dharma of reincarnation; the ear, nose, tongue, body, and conscious realms do not reincarnate and thus are not the dharmas of reincarnation. As the six inner realms do not reincarnate and thus are not the dharmas of reincarnation, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that do not reincarnate and thus are not the dharmas of reincarnation.)

“Virtuous-Courageous One, the sight realm does not reincarnate and thus is not the dharma of reincarnation; the sound, smell, taste, touch, and mental-image realms do not reincarnate and thus are not the dharmas of reincarnation. As the six outer realms do not reincarnate and thus are not the dharmas of reincarnation, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that do not reincarnate and thus are not the dharmas of reincarnation.)

“Virtuous-Courageous One, the eye consciousness realm does not reincarnate and thus is not the dharma of reincarnation; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms do not reincarnate and thus are not the dharmas of reincarnation. As the six consciousness realms do not reincarnate and thus are not the dharmas of reincarnation, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that do not reincarnate and thus are not the dharmas of reincarnation.)

“Virtuous-Courageous One, all dharmas do not reincarnate and thus are not the dharmas of reincarnation. As all dharmas do not reincarnate and thus are not the dharmas of reincarnation, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that do not reincarnate and thus are not the dharmas of reincarnation.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is not exhausted, so it is not the exhausted dharma; the aggregates of feeling, thinking, action, and consciousness are not exhausted, so they are not the exhausted dharmas. As the five aggregates are not exhausted and thus are not the exhausted dharmas, they are called prajna paramita.

(The Buddha taught that as the five aggregates are not exhausted and thus are not the exhausted dharmas, they are prajna paramita.)

“Virtuous-Courageous One, the eye sphere is not exhausted, so it is not the exhausted dharma; the ear, nose, tongue, body, and conscious spheres are not exhausted, so they are not the exhausted dharmas. As the six inner spheres are not exhausted and thus are not the exhausted dharmas, they are called prajna paramita.

(The Buddha taught that as the six inner spheres are not exhausted and thus are not the exhausted dharmas, they are prajna paramita.)

“Virtuous-Courageous One, the sight sphere is not exhausted, so it is not the exhausted dharma; the sound, smell, taste, touch, and mental-image spheres are not exhausted, so they are not the exhausted dharmas. As the six outer spheres are not exhausted and thus are not the exhausted dharmas, they are called prajna paramita.

(The Buddha taught that as the six outer spheres are not exhausted and thus are not the exhausted dharmas, they are prajna paramita.)

“Virtuous-Courageous One, the eye realm is not exhausted, so it is not the exhausted dharma; the ear, nose, tongue, body, and conscious realms are not exhausted, so they are not the exhausted dharmas. As the six inner realms are not exhausted and thus are not the exhausted dharmas, they are called prajna paramita.

(The Buddha taught that as the six inner realms are not exhausted and thus are not the exhausted dharmas, they are prajna paramita.)

“Virtuous-Courageous One, the sight realm is not exhausted, so it is not the exhausted dharma; the sound, smell, taste, touch, and mental-image realms are not exhausted, so they are not the exhausted dharmas. As the six outer realms are not exhausted and thus are not the exhausted dharmas, they are called prajna paramita.

(The Buddha taught that as the six outer realms are not exhausted and thus are not the exhausted dharmas, they are prajna paramita.)

“Virtuous-Courageous One, the eye consciousness realm is not exhausted, so it is not the exhausted dharma; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not exhausted, so they are not the exhausted dharmas. As the six consciousness realms are not exhausted and thus are not the exhausted dharmas, they are called prajna paramita. (The Buddha taught that as the six consciousness realms are not exhausted and thus are not the exhausted dharmas, they are prajna paramita.)

“Virtuous-Courageous One, all dharmas are not exhausted, so they are not the exhausted dharmas. As all dharmas are not exhausted and thus are not the exhausted dharmas, they are called prajna paramita.

(The Buddha taught that as all dharmas are not exhausted and thus are not the exhausted dharmas, they are prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither the dharma of accumulation nor the dharma of extinction; the aggregates of feeling, thinking, action, and consciousness are neither the dharmas of accumulation nor the dharmas of extinction. As the five aggregates are neither the dharmas of accumulation nor the dharmas of extinction, they are called prajna paramita.

(The Buddha taught that as the five aggregates are neither the dharmas of accumulation nor the dharmas of extinction, they are prajna paramita.)

“Virtuous-Courageous One, the eye sphere is neither the dharma of accumulation nor the dharma of extinction; the ear, nose, tongue, body, and conscious spheres are neither the dharmas of accumulation nor the dharmas of extinction. As the six inner spheres are neither the dharmas of accumulation nor the dharmas of extinction, they are called prajna paramita.

(The Buddha taught that as the six inner spheres are neither the dharmas of accumulation nor the dharmas of extinction, they are prajna paramita.)

“Virtuous-Courageous One, the sight sphere is neither the dharma of accumulation nor the dharma of extinction; the sound, smell, taste, touch, and mental-image spheres are neither the dharmas of accumulation nor the dharmas of extinction. As the six outer spheres are neither the dharmas of accumulation nor the dharmas of extinction, they are called prajna paramita.

(The Buddha taught that as the six outer spheres are neither the dharmas of accumulation nor the dharmas of extinction, they are prajna paramita.)

“Virtuous-Courageous One, the eye realm is neither the dharma of accumulation nor the dharma of extinction; the ear, nose, tongue, body, and conscious realms are neither the dharmas of accumulation nor the dharmas of extinction. As the six inner realms are neither the dharmas of accumulation nor the dharmas of extinction, they are called prajna paramita.

(The Buddha taught that as the six inner realms are neither the dharmas of accumulation nor the dharmas of extinction, they are prajna paramita.)

“Virtuous-Courageous One, the sight realm is neither the dharma of accumulation nor the dharma of extinction; the sound, smell, taste, touch, and mental-

image realms are neither the dharmas of accumulation nor the dharmas of extinction. As the six outer realms are neither the dharmas of accumulation nor the dharmas of extinction, they are called prajna paramita.

(The Buddha taught that as the six outer realms are neither the dharmas of accumulation nor the dharmas of extinction, they are prajna paramita.)

“Virtuous-Courageous One, the eye consciousness realm is neither the dharma of accumulation nor the dharma of extinction; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither the dharmas of accumulation nor the dharmas of extinction. As the six consciousness realms are neither the dharmas of accumulation nor the dharmas of extinction, they are called prajna paramita.

(The Buddha taught that as the six consciousness realms are neither the dharmas of accumulation nor the dharmas of extinction, they are prajna paramita.)

“Virtuous-Courageous One, all dharmas are neither the dharmas of accumulation nor the dharmas of extinction. As all dharmas are neither the dharmas of accumulation nor the dharmas of extinction, they are called prajna paramita.

(The Buddha taught that as all dharmas are neither the dharmas of accumulation nor the dharmas of extinction, they are prajna paramita.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter neither arises or ceases; the aggregates of feeling, thinking, action, and consciousness neither arise nor cease. As the five aggregates neither arise nor cease, they are called prajna paramita.

(The Buddha taught prajna paramita is that the five aggregates that neither arise nor cease.)

“Virtuous-Courageous One, the eye sphere neither arises or ceases; the ear,

nose, tongue, body, and conscious spheres neither arise nor cease. As the six inner spheres neither arise nor cease, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that neither arise nor cease.)

“Virtuous-Courageous One, the sight sphere neither arises or ceases; the sound, smell, taste, touch, and mental-image spheres neither arise nor cease. As the six outer spheres neither arise nor cease, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that neither arise nor cease.)

“Virtuous-Courageous One, the eye realm neither arises or ceases; the ear, nose, tongue, body, and conscious realms neither arise nor cease. As the six inner realms neither arise nor cease, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that neither arise nor cease.)

“Virtuous-Courageous One, the sight realm neither arises or ceases; the sound, smell, taste, touch, and mental-image realms neither arise nor cease. As the six outer realms neither arise nor cease, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that neither arise nor cease.)

“Virtuous-Courageous One, the eye consciousness realm neither arises or ceases; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms neither arise nor cease. As the six consciousness realms neither arise nor cease, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that neither arise nor cease.)

“Virtuous-Courageous One, all dharmas neither arise nor cease. As all dharmas neither arise nor cease, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that neither arise nor cease.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is the dharma that neither decays nor does not decay; the aggregates of feeling, thinking, action, and consciousness are the dharmas that neither decay nor do not decay. As the five aggregates neither decay nor do not decay, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that neither decay nor do not decay.)

“Virtuous-Courageous One, the eye sphere is the dharma that neither decays nor does not decay; the ear, nose, tongue, body, and conscious spheres are the dharmas that neither decay nor do not decay. As the six inner spheres neither decay nor do not decay, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that neither decay nor do not decay.)

“Virtuous-Courageous One, the sight sphere is the dharma that neither decays nor does not decay; the sound, smell, taste, touch, and mental-image spheres are the dharmas that neither decay nor do not decay. As the six outer spheres neither decay nor do not decay, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that neither decay nor do not decay.)

“Virtuous-Courageous One, the eye realm is the dharma that neither decays nor does not decay; the ear, nose, tongue, body, and conscious realms are the dharmas that neither decay nor do not decay. As the six inner realms neither decay nor do not decay, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that neither decay nor do not decay.)

“Virtuous-Courageous One, the sight realm is the dharma that neither decays nor does not decay; the sound, smell, taste, touch, and mental-image realms are the dharmas that neither decay nor do not decay. As the six outer realms neither decay nor do not decay, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that neither decay nor do not decay.)

“Virtuous-Courageous One, the eye consciousness realm is the dharma that neither decays nor do not decays; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are the dharmas that neither decay nor do not decay. As the six consciousness realms neither decay nor do not decay, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that neither decay nor do not decay.)

“Virtuous-Courageous One, all dharmas neither decay nor do not decay. As they are so, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that neither decay nor do not decay.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. The aggregates of feeling, thinking, action, and consciousness are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. Because the five aggregates are neither permanent nor impermanent, neither pleasant nor painful,

neither with nor without self, and neither pure nor impure, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure.)

“Virtuous-Courageous One, the eye sphere is neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. The ear, nose, tongue, body, and conscious spheres are neither permanent nor painful, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. Because the six inner spheres are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure.)

“Virtuous-Courageous One, the sight sphere is neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. The sound, smell, taste, touch, and mental-image spheres are neither permanent nor painful, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. Because the six outer spheres are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure.)

“Virtuous-Courageous One, the eye realm is neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. The ear, nose, tongue, body, and conscious realms are neither permanent nor painful, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. Because the six inner realms are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure.)

“Virtuous-Courageous One, the sight realm is neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. The sound, smell, taste, touch, and mental-image realms are neither permanent nor painful, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. Because the six outer realms are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure.)

“Virtuous-Courageous One, the eye consciousness realm is neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither permanent nor painful, neither pleasant nor painful, neither with nor without self, and

neither pure nor impure. Because the six consciousness realms are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure.)

“Virtuous-Courageous One, because all dharmas are neither permanent nor painful, neither pleasant nor painful, neither with nor without self, and neither pure nor impure, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are neither permanent nor impermanent, neither pleasant nor painful, neither with nor without self, and neither pure nor impure.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither the dharma with greed, anger, and ignorance nor the dharma free from greed, anger, and ignorance. The aggregates of feeling, thinking, action, and consciousness are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance. Since the five aggregates are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are neither with nor without greed, anger, and ignorance.)

“Virtuous-Courageous One, the eye sphere is neither the dharma with greed, anger, and ignorance nor the dharma free from greed, anger, and ignorance. The ear, nose, tongue, body, and conscious spheres are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance. Since the six

inner spheres are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are neither with nor without greed, anger, and ignorance.)

“Virtuous-Courageous One, the sight sphere is neither the dharma with greed, anger, and ignorance nor the dharma free from greed, anger, and ignorance. The sound, smell, taste, touch, and mental-image spheres are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance. Since the six outer spheres are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that are neither with nor without greed, anger, and ignorance.)

“Virtuous-Courageous One, the eye realm is neither the dharma with greed, anger, and ignorance nor the dharma free from greed, anger, and ignorance. The ear, nose, tongue, body, and conscious realms are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance. Since the six inner realms are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that are neither with nor without greed, anger, and ignorance.)

“Virtuous-Courageous One, the sight realm is neither the dharma with greed, anger, and ignorance nor the dharma free from greed, anger, and ignorance. The sound, smell, taste, touch, and mental-image realms are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance.

Since the six outer realms are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that are neither with nor without greed, anger, and ignorance.)

“Virtuous-Courageous One, the eye consciousness realm is neither the dharma with greed, anger, and ignorance nor the dharma free from greed, anger, and ignorance. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance. Since the six consciousness realms are neither the dharmas with greed, anger, and ignorance nor the dharmas free from greed, anger, and ignorance, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that are neither with nor without greed, anger, and ignorance.)

“Virtuous-Courageous One, since all dharmas are neither with greed, anger, and ignorance nor free from greed, anger, and ignorance, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are neither with nor without greed, anger, and ignorance.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is not the maker, the one who makes others make, the initiator, the one who assists others to initiate, the one who realizes, the one who makes others realize, the receiver, the one who makes others receive, the knower, or the viewer. The aggregates of feeling, thinking, action, and consciousness are not the makers, the ones who make others

make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers. Since the five aggregates are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are not the makers, the ones who make others make, and so forth.)

“Virtuous-Courageous One, the eye sphere is not the maker, the one who makes others make, the initiator, the one who assists others to initiate, the one who realizes, the one who makes others realize, the receiver, the one who makes others receive, the knower, or the viewer. The ear, nose, tongue, body, and conscious spheres are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers. Since the six inner spheres are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are not the makers, the ones who make others make, and so forth.)

“Virtuous-Courageous One, the sight sphere is not the maker, the one who makes others make, the initiator, the one who assists others to initiate, the one who realizes, the one who makes others realize, the receiver, the one who makes others receive, the knower, or the viewer. The sound, smell, taste, touch, and mental-image

spheres are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers. Since the six outer spheres are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that are not the makers, the ones who make others make, and so forth.)

“Virtuous-Courageous One, the eye realm is not the maker, the one who makes others make, the initiator, the one who assists others to initiate, the one who realizes, the one who makes others realize, the receiver, the one who makes others receive, the knower, or the viewer. The ear, nose, tongue, body, and conscious realms are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers. Since the six inner realms are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that are not the makers, the ones who make others make, and so forth.)

“Virtuous-Courageous One, the sight realm is not the maker, the one who makes others make, the initiator, the one who assists others to initiate, the one who realizes, the one who makes others realize, the receiver, the one who makes others

receive, the knower, or the viewer. The sound, smell, taste, touch, and mental-image realms are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers. Since the six outer realms are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that are not the makers, the ones who make others make, and so forth.)

“Virtuous-Courageous One, the eye consciousness realm is not the maker, the one who makes others make, the initiator, the one who assists others to initiate, the one who realizes, the one who makes others realize, the receiver, the one who makes others receive, the receiver, the one who makes others receive, the knower, or the viewer. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers. Since the six consciousness realms are not the makers, the ones who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers, they are called prajna paramita. (The Buddha taught that prajna paramita is the six consciousness realms that are not the makers, the ones who make others make, and so forth.)

“Virtuous-Courageous One, since all dharmas are not the makers, the ones

who make others make, the initiators, the ones who assist others to initiate, the ones who realize, the ones who make others realize, the receivers, the ones who make others receive, the knowers, or the viewers, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are not the makers, the ones who make others make, and so forth.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither discontinued nor permanent, neither with boundary nor boundless; the aggregates of feeling, thinking, action, and consciousness are neither discontinued nor permanent, neither with boundary nor boundless. Since the five aggregates are neither discontinued nor permanent, neither with boundary nor boundless, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are neither discontinued nor permanent, neither with boundary nor boundless.)

“Virtuous-Courageous One, the eye sphere is neither discontinued nor permanent, neither with boundary nor boundless; the ear, nose, tongue, body, and conscious spheres are neither discontinued nor permanent, neither with boundary nor boundless. Since the six inner spheres are neither discontinued nor permanent, neither with boundary nor boundless, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are neither discontinued nor permanent, neither with boundary nor boundless.)

“Virtuous-Courageous One, the sight sphere is neither discontinued nor permanent, neither with boundary nor boundless; the sound, smell, taste, touch, and mental-image spheres are neither discontinued nor permanent, neither with boundary nor boundless. Since the six outer spheres are neither discontinued nor permanent, neither with boundary nor boundless, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that are neither discontinued nor permanent, neither with boundary nor boundless.)

“Virtuous-Courageous One, the eye realm is neither discontinued nor permanent, neither with boundary nor boundless; the ear, nose, tongue, body, and conscious realms are neither discontinued nor permanent, neither with boundary nor boundless. Since the six inner realms are neither discontinued nor permanent, neither with boundary nor boundless, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that are neither discontinued nor permanent, neither with boundary nor boundless.)

“Virtuous-Courageous One, the sight realm is neither discontinued nor permanent, neither with boundary nor boundless; the sound, smell, taste, touch, and mental-image realms are neither discontinued nor permanent, neither with boundary nor boundless. Since the six outer realms are neither discontinued nor permanent, neither with boundary nor boundless, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that are neither discontinued nor permanent, neither with boundary nor boundless.)

“Virtuous-Courageous One, the eye consciousness realm is neither discontinued nor permanent, neither with boundary nor boundless; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither discontinued nor permanent, neither with boundary nor boundless. Since the six consciousness realms are neither discontinued nor permanent, neither with boundary nor boundless, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that are neither discontinued nor permanent, neither with boundary nor boundless.)

“Virtuous-Courageous One, since all dharmas are neither discontinued nor

permanent, neither with boundary nor boundless, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are neither discontinued nor permanent, neither with boundary nor boundless.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. The aggregates of feeling, thinking, action, and consciousness are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. Since the five aggregates are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving.)

“Virtuous-Courageous One, the eye sphere is neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. The ear, nose, tongue, body, and conscious spheres are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. Since the six inner spheres are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving.)

“Virtuous-Courageous One, the sight sphere is neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. The sound, smell, taste, touch, and mental-image spheres are neither incorrect views nor

the termination of incorrect views, neither craving nor the termination of craving. Since the six outer spheres are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving, they are called prajna paramita. (The Buddha taught that prajna paramita is the six outer spheres that are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving.)

“Virtuous-Courageous One, the eye realm is neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. The ear, nose, tongue, body, and conscious realms are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. Since the six inner realms are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving, they are called prajna paramita. (The Buddha taught that prajna paramita is the six inner realms that are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving.)

“Virtuous-Courageous One, the sight realm is neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. The sound, smell, taste, touch, and mental-image realms are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. Since the six outer realms are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving, they are called prajna paramita. (The Buddha taught that prajna paramita is the six outer realms that are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving.)

“Virtuous-Courageous One, the eye consciousness realm is neither incorrect

views nor the termination of incorrect views, neither craving nor the termination of craving. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving. Since the six consciousness realms are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving.)

“Virtuous-Courageous One, since all dharmas are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are neither incorrect views nor the termination of incorrect views, neither craving nor the termination of craving.)

“Furthermore, Virtuous-Courageous One, the aggregate of matter is neither the virtuous nor the not virtuous dharmas; the aggregates of feeling, thinking, action, and consciousness are neither the virtuous dharmas nor the not virtuous dharmas. Since the five aggregates are neither the virtuous dharmas nor the not virtuous dharmas, they are called prajna paramita.

(The Buddha taught that prajna paramita is the five aggregates that are neither the virtuous dharmas nor the not virtuous dharmas.)

“Virtuous-Courageous One, the eye sphere is neither the virtuous nor the not virtuous dharmas; the ear, nose, tongue, body, and conscious spheres are neither the

virtuous dharmas nor the not virtuous dharmas. Since the six inner spheres are neither the virtuous dharmas nor the not virtuous dharmas, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner spheres that are neither the virtuous dharmas nor the not virtuous dharmas.)

“Virtuous-Courageous One, the sight sphere is neither the virtuous nor the not virtuous dharmas; the sound, smell, taste, touch, and mental-image spheres are neither the virtuous dharmas nor the not virtuous dharmas. Since the six outer spheres are neither the virtuous dharmas nor the not virtuous dharmas, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer spheres that are neither the virtuous dharmas nor the not virtuous dharmas.)

“Virtuous-Courageous One, the eye realm is neither the virtuous nor the not virtuous dharmas; the ear, nose, tongue, body, and conscious realms are neither the virtuous dharmas nor the not virtuous dharmas. Since the six inner realms are neither the virtuous dharmas nor the not virtuous dharmas, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six inner realms that are neither the virtuous dharmas nor the not virtuous dharmas.)

“Virtuous-Courageous One, the sight realm is neither the virtuous nor the not virtuous dharmas; the sound, smell, taste, touch, and mental-image realms are neither the virtuous dharmas nor the not virtuous dharmas. Since the six outer realms are neither the virtuous dharmas nor the not virtuous dharmas, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six outer realms that are neither the virtuous dharmas nor the not virtuous dharmas.)

“Virtuous-Courageous One, the eye consciousness realm is neither the

virtuous nor the not virtuous dharmas; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither the virtuous dharmas nor the not virtuous dharmas. Since the six consciousness realms are neither the virtuous dharmas nor the not virtuous dharmas, they are called prajna paramita.

(The Buddha taught that prajna paramita is the six consciousness realms that are neither the virtuous dharmas nor the not virtuous dharmas.)

“Virtuous-Courageous One, since all dharmas are neither the virtuous nor the not virtuous, they are called prajna paramita.

(The Buddha taught that prajna paramita is all dharmas that are neither the virtuous dharmas nor the not virtuous dharmas.)

Prajna Paramita (4)

(In the Sixteenth Assembly)

“Furthermore, Virtuous-Courageous One, the five aggregates should not be established as they have going, coming, dwelling, or nondwelling; the twelve spheres and the eighteen realms should not be established as they have going, coming, dwelling, and nondwelling. The state in which the aggregates, spheres, and realms have no going, coming, dwelling, or nondwelling is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates should not be established as they have remoteness or other-shore; the twelve spheres and the eighteen realms should not be established as they have remoteness or other-shore. The state in which the aggregates, spheres, and realms have no remoteness or other-shore is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates should not be established as they have love, hatred, fear, or ignorance; the twelve spheres and the eighteen realms should be established as they have love, hatred, fear, or ignorance. The state in which the aggregates, spheres, and realms have no love, hatred, fear, or ignorance is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates should not be established as they have giving, taking, precept observance, precept violation, forbearance, nonforbearance, diligence, laziness and tiredness, samadhi, restlessness, exquisite wisdom, or wisdom abuse; the twelve spheres and the eighteen realms should not be established as they have giving, taking, precept observance, precept violation, forbearance, nonforbearance, diligence, laziness and tiredness, samadhi, restlessness, exquisite wisdom, or wisdom abuse. The state in which the aggregates,

spheres, and realms have no giving, taking, precept observance, precept violation, forbearance, nonforbearance, diligence, laziness and tiredness, samadhi, restlessness, exquisite wisdom, or wisdom abuse is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are neither upside down nor not upside down; the twelve spheres and the eighteen realms are neither upside down nor not upside down. The state in which the aggregates, spheres, and realms are neither upside down nor not upside down is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are without the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, or the factors for the path; the twelve spheres and the eighteen realms are also without the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, or the factors for the path. The state in which the aggregates, spheres, and the realms are without the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, or the factors for the path is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are without ignorance or liberation; the twelve spheres and the eighteen realms are also without ignorance or liberation. The state in which the aggregates, spheres, and realms are without ignorance or liberation is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are without meditation, liberation, samadhi, or samapatti; the twelve spheres and the eighteen realms are also without meditation, liberation, samadhi, or samapatti. The state in which the aggregates, spheres, and realms are without meditation, liberation, samadhi, or samapatti is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are without

measurability, immeasurability, supernatural powers, or non-supernatural powers; the twelve spheres and the eighteen realms are also without measurability, immeasurability, supernatural powers, or non-supernatural powers. The state in which the aggregates, spheres, and realms are without measurability, immeasurability, supernatural powers, or non-supernatural powers is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are without emptiness, nonemptiness, form, formlessness, aspiration, or nonaspiration; the twelve spheres and the eighteen realms are also without emptiness, nonemptiness, form, formlessness, aspiration, or nonaspiration. The state in which the aggregates, spheres, and realms are without emptiness, nonemptiness, form, formlessness, aspiration, or nonaspiration is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are neither conditioned nor unconditioned, neither flawed nor flawless, neither worldly nor beyond the world, and neither bound nor unbound; the twelve spheres and the eighteen realms are neither conditioned nor unconditioned, neither flawed nor flawless, neither worldly nor beyond the world, and neither bound nor unbound. The state in which the aggregates, spheres, and realms are neither conditioned nor unconditioned, neither flawed nor flawless, neither worldly nor beyond the world, and neither bound nor unbound is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are without attachment and nonattachment, knowledge and nonknowledge; the twelve spheres and the eighteen realms are also without attainment and nonattainment, knowledge and nonknowledge. The state in which the aggregates, spheres, and realms are without attainment and nonattainment, knowledge and nonknowledge is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are without grasping, wavering, or nonsensical argument; the twelve spheres and the eighteen realms are also without grasping, wavering, or nonsensical arguments. The state in which the aggregates, spheres, and realms are without grasping, wavering, or nonsensical argument is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are without thinking or nonthinking, and the twelve spheres and the eighteen realms are also without thinking or nonthinking. The state in which the aggregates, spheres, and realms are without thinking or nonthinking is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are neither tranquil nor not tranquil; the twelve spheres and the eighteen realms are neither tranquil nor not tranquil. The state in which the aggregates, spheres, and realms are neither tranquil nor not tranquil is called prajna paramita.

“Furthermore, Virtuous-Courageous One, the five aggregates are neither nirvana nor not nirvana; the twelve spheres and the eighteen realms are neither nirvana nor not nirvana. The state in which the aggregates, spheres, and realms are neither nirvana nor not nirvana is called prajna paramita.

(The Buddha taught about various states in which the five aggregates, twelve spheres and eighteen realms possess the qualities of prajna paramita.)

“Furthermore, Virtuous-Courageous One, the dharmas that the five aggregates absorb when they arise are not prajna paramita, while the realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas that the aggregates absorb when they arise are called prajna paramita. The dharmas that the twelve spheres and the eighteen realms absorb when they arise are not prajna paramita, while the realness, nature of nonillusion, nature of changelessness, and the

original nature of the dharmas that the twelve spheres and the eighteen realms absorb when they arise are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the dharmas that the dependent origination absorbs when it arises are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and original nature of the dharmas that the dependent origination absorbs when it arises are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the dharmas that the upside downness absorbs when it arises are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas that the upside downness absorbs when it arises are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the dharmas that the various covers absorb when they arise are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas that the covers absorb when they arise are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the dharmas that the thirty-six craving-based actions absorb when they arise are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas that the thirty-six craving-based actions absorb when they arise are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the dharmas of the sixty-two incorrect views absorb when they arise are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas that the sixty-two incorrect views absorb when they arise are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the meditation, liberation, samadhi, and samapatti are not prajna paramita. The realness, nature of nonillusion, nature of

changelessness, and the original nature of the meditation, liberation, samadhi, and samapatti are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the four immeasurable minds and five supernatural powers are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the four immeasurable minds and five supernatural powers are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the dharmas that all conditioned virtuous roots of the world absorb when they arise are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas that all conditioned virtuous roots of the world absorb when they arise are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the dharmas that the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path absorb when they arise are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas that the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path absorb when they arise are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the noble truth of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the precepts, concentrations,

wisdom, liberation, and the knowledge and correct views of liberation are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the precepts, concentrations, wisdom, liberation, and the knowledge and correct views of liberation are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the flawless dharmas without reliance beyond the world are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the flawless dharmas without reliance beyond the world are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the dharmas of emptiness, formlessness, nonaspiration, nonarising, and nonmaking are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas of emptiness, formlessness, nonaspiration, nonarising, and nonmaking are called prajna paramita.

“Furthermore, Virtuous-Courageous One, the liberation, nonextinction, and nirvana are not prajna paramita. The realness, nature of nonillusion, nature of changelessness, and the original nature of the liberation, nonextinction, and nirvana are called prajna paramita. Why? Virtuous-Courageous One, prajna paramita is not absorbed by the aggregate of matter or by the aggregates of feeling, thinking, action, and consciousness. Prajna paramita is not absorbed by the eye sphere or by the ear, nose, tongue, body, and conscious spheres. It is not absorbed by the sight sphere or by the sound, smell, taste, touch, and mental-image spheres. It is not absorbed by the eye realm or by the ear, nose, tongue, body, and conscious realms. It is not absorbed by the sight realm or by the sound, smell, taste, touch, and mental-image realms. It is not absorbed by the eye consciousness realm or by the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious

consciousness realms. It is not absorbed by the earth realm or by the water, fire, wind, space, and consciousness realms. It is not absorbed by the realm of desire or by the realms of form and formlessness. It is not absorbed by the conditioned phenomena or by the unconditioned reality. It is not absorbed by the dharmas of the world or by the dharmas beyond the world. It is not absorbed by the flawed dharmas or by the flawless dharmas. It is not absorbed by the virtuous dharmas or by the not virtuous dharmas. It is not absorbed by the realm of sentient beings or the realm of insentient beings. But there is no other prajna paramita apart from all these dharmas.

(The Buddha taught that the dharmas are not prajna paramita, while the realness, the nature of nonillusion, nature of changelessness, and the original nature of the dharmas are prajna paramita. It is because prajna paramita is not absorbed by all dharmas although it is not apart from all dharmas.)

“Furthermore, Virtuous-Courageous One, the fathomless prajna paramita is neither absorbed nor not absorbed by these dharmas. The realness, nature of nonillusion, nature of changelessness, and the original nature of the dharmas that either absorb or do not absorb are called prajna paramita. Virtuous-Courageous One, what is the designated name for realness? Realness refers to dharma nature; it is neither identical to nor different from the dharmas that ignorant sentient beings attain. the meanings, reality, and the destinations of various dharma natures, as they have been seen by all Buddhas, their disciples, and bodhisattvas, are always changeless, so they are called realness. This realness is regarded as the fathomless prajna paramita of the bodhisattvas.

(The Buddha explained the meaning of realness.)

“Furthermore, Virtuous-Courageous One, prajna paramita does not make dharmas increase or decrease, combine or separate, become insufficient or sufficient,

gain or lose, turn away or approach, arise or extinguish. Prajna paramita does not make dharmas contaminated or purified, reincarnating or getting rid of reincarnation, appearing, or disappearing. It does not make dharmas with form or without form, equal or unequal, belonging to the world or belonging to the ultimate meaning, pleasant or painful, permanent or impermanent, pure or impure, selfless or not selfless, real or illusory. It does not make the dharmas become maker or nonmaker, receiver or nonreceiver. It does not make dharmas believe and understand or not believe and understand. It does not cause dharmas to be with self-nature or without self-nature, dead and born or born and dead, to emerge or not to emerge, to become continued or discontinued, to be integrated or disintegrated. It does not make dharmas to become greedy or not greedy, angry or not angry, ignorant or not ignorant, upside down or not upside down, connected or disconnected, exhausted or unexhausted. Prajna paramita does not cause dharmas to be knowledgeable or not knowledgeable, with low nature or with high nature, with favors or without favors, with nature or without nature, with craving or hatred, with brightness or darkness, tired and lazy or diligent, empty or not empty, with form or without form, with aspiration or without aspiration, to make or do not make, to hide or do not hide, to become ignorant or liberated, to become tranquil or not tranquil, to be with nirvana or without nirvana, to become reasonable or unreasonable, to be with universal knowledge or without universal knowledge, to get away or not get away, to become tamed and subjugated or not tamed and subjugated, to observe precepts or violate precepts, to become restless or not restless, to become exquisitely wise or not wise, to cognize or not cognize, dwell or not dwell, to be with common characteristics or particular characteristics, to become existent or nonexistent, attainable or unattainable, with insightful contemplation or without insightful contemplation, with realization or without

realization, and with thorough understanding or without thorough understanding. The fathomless prajna paramita does not manifest all these phenomena of the dharmas.

(The Buddha elaborated the qualities of prajna paramita.)

“Furthermore, Virtuous-Courageous One, someone sees various self-natures when dreaming, but self-natures in dreams are nonexistent. Why? Virtuous-Courageous One, given the truth that dreams are nonexistent, how can we say that the self-natures appearing in dreams are existent? Although in prajna paramita there are different self-natures provisionally established, it truly has no self-nature. Furthermore, Virtuous-Courageous One, much like dreams, prajna paramita does not appear to manifest various dharmas.

“Furthermore, Virtuous-Courageous One, a transformed person has seen various illusions, but the self-natures of all illusions are nonexistent. Why? Virtuous-Courageous One, given the truth that illusions are nonexistent, how can we say that the self-natures of illusions are existent? Although prajna paramita is provisionally established with various self-natures, it truly has no real self-nature. Furthermore, Virtuous-Courageous One, like illusions, prajna paramita does not appear to give rise to various dharmas.

“Furthermore, Virtuous-Courageous One, like a person’s shadow who speaks about the self-nature of the shadow, the self-nature of the shadow is nonexistent. Why? Virtuous-Courageous One, given the truth that the shadow is nonexistent, how can we say that the self-nature of the shadow is existent? Although prajna paramita is said to have various self-natures, its self-natures are unattainable. Furthermore, Virtuous-Courageous One, like shadows, prajna paramita does not appear to manifest various dharmas.

“Furthermore, Virtuous-Courageous One, imagine an illusory-image person

speaks about the self-natures of the illusory images of water under sunlight; the self-natures of the illusory images of water that this person speaks about are nonexistent. Why? Virtuous-Courageous One, given the truth that the images are nonexistent, how can we say that their self-natures are existent? Although prajna paramita is said to have various self-natures, it truly has no self-nature. Furthermore, Virtuous-Courageous One, like illusory images, prajna paramita does not appear to manifest various dharmas.

“Furthermore, Virtuous-Courageous One, someone living in a valley hears echoes but cannot see them. Although we hear the words or sentences about prajna paramita, it has no self-nature. It can be heard and understood only through languages. Virtuous-Courageous One, much like echoes, prajna paramita does not appear to manifest various dharmas.

“Furthermore, Virtuous-Courageous One, someone has seen the foam and talked about its self-nature, yet its self-nature cannot be attained inside or outside. Why? Virtuous-Courageous One, given the truth that the foam is not real, how can we say that it has self-nature? Although prajna paramita is said to have various self-natures, it truly has no self-nature. Furthermore, Virtuous-Courageous One, much like the foam, prajna paramita does not appear to manifest various dharmas.

“Furthermore, Virtuous-Courageous One, someone has seen bubbles and talked about their self-natures, while the self-natures of bubbles are nonexistent. Why? Virtuous-Courageous One, given the truth that the bubbles are not real, how can we say that the self-natures of bubbles are existent? Although prajna paramita is provisionally established to have various self-natures, its self-natures are truly unattainable. Furthermore, Virtuous-Courageous One, like the bubbles, prajna paramita does not appear to manifest various dharmas.

(The Buddha taught that the self-nature of prajna paramita is nonexistent. Prajna paramita does not appear to manifest various dharmas.)

“Furthermore, Virtuous-Courageous One, someone is looking for the stem of plantain, but the plantain stem is not easily to attain, while its leaves are useful and easy to attain; so prajna paramita is unreal, while it is worthy of teaching.

“Furthermore, Virtuous-Courageous One, someone speaks to manifest the vast empty space, while the vast empty space cannot be manifested. Similarly, people speak to manifest prajna paramita, while prajna paramita cannot be manifested.

“Furthermore, Virtuous-Courageous One, although empty space is manifested with languages, it is not real. Similarly, as prajna paramita is manifested through speeches, it is not real.

“Furthermore, Virtuous-Courageous One, the shadow can be manifested with speech, but it is not real and cannot be grasped. So prajna paramita can be manifested through words and sentences, but it is not real and cannot be grasped.

“Furthermore, Virtuous-Courageous One, the gem has bright light although the bright light is unattainable inside or outside. Prajna paramita can illuminate dharma nature, while it is unattainable inside or outside.

“Furthermore, Virtuous-Courageous One, the light of the lamp continues to illuminate, and the viewers can see various sights. Prajna paramita does not dwell in all dharmas, but it can illumine all dharmas so that the sage holy ones can see the real natures of all dharmas.”

(The Buddha taught Virtuous-Courageous One that prajna paramita does not dwell, but it can illumine all dharmas and enlighten holy ones.)

At that time, Sariputra said to the Buddha, “World-Honored One, it is unique! The Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened

One has taught about prajna paramita, saying that prajna paramita is not ultimate reality.”

The World-Honored One replied to Sariputra, “Yes, it is as you say. I say that prajna paramita is not ultimate reality. Why

“Sariputra, because the five aggregates are not ultimate reality, I say that prajna paramita is not ultimate reality. Because the twelve spheres and the eighteen realms are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because ignorance is not ultimate reality, I say that prajna paramita is not ultimate reality. Because action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death worry, sorrow, misery, anxiety, and upset are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because permanence and impermanence, pleasure and pain, self and selflessness, purity and impurity, tranquility and nontranquility, inversion and noninversion, actions obscured by wrong views, increase and decrease, gain and loss, arising and cessation, and coming together to appear and passing away are not ultimate reality, I say that prajna paramita is not ultimate reality.”

“Sariputra, because the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the initiator, the one who makes others initiate, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because the truth and delusion, going and coming, those with and

without incorrect views, and the inner and outer dharmas are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because the earth, water, fire, wind, space, and consciousness realms; the realms of desire, form, and formlessness; the realm of sentient being; and the dharma realm are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because the karmas that mature at different times and in different types, discontinuation and endurance of cause and condition, and the three phases of the time are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because giving, stinginess, observing precepts, violating precepts, forbearance, anger and hatred, diligence, tiredness and laziness, meditation, restlessness, exquisite wisdom, wisdom abuse, mind consciousness, uninterrupted death and birth, contamination, and purity are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because the bases of mindfulness, bases of power, roots, powers, factors for enlightenment, factors for the path, suffering, the cause of suffering, the cessation of suffering, the path for the cessation of suffering, meditation, liberation, samadhi, samapatti, immeasurable minds, supernatural powers, emptiness, formlessness, and nonaspiration are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because the virtuous and not virtuous dharmas, the flawed and flawless dharmas, the dharmas in the world and beyond the world, the guilty and not guilty dharmas, the conditioned and unconditioned dharmas, the morally related and morally unrelated dharmas, the negative and positive dharmas, and the mixture of the negative and positive causes and effects are not ultimate reality, I say that prajna

paramita is not ultimate reality.

‘Sariputra, because seeing and hearing, awakening and awareness, relying on and grasping, peaceful dwelling, general investigation and specific analysis, the objects to be cognized, flattery and deception, stinginess, the two forms of combination, nonarising, nonmaking, Samatha, vipasyana, bright understanding, exhaustion and departure, contaminated and extinction, renunciation, the conventional meaning and the ultimate meaning are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because the dharma of the stage of voice-hearer, the dharma of the stage of self-enlightenment bodhi, the perfect knowledge of all perfect knowledge, the knowledge without attachment, the natural knowledge, the unequaled equal knowledge, the great aspiration of bodhisattva, the fulfillment of voice-hearer, the fulfillment of self-enlightened one, and the innumerable, boundless, and unequaled equal knowledge of all dharmas, as well as the nonseeing of all dharmas and the wise views of all dharmas are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because freshness and coolness, the real and the solid, and tranquility and the extremely tranquil one are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because assisting sentient beings to mature, dignifying and purifying Buddha lands, the perfect major marks, the abilities, the fearlessness, and the eighteen distinctive features of Buddha’s wisdom and power are not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, because nirvana, and so forth, as well as all dharmas that are virtuous or not virtuous are not ultimate reality, I say that prajna paramita is not

ultimate reality.

“Sariputra, because the vast empty space that is immaterial, invisible, unsubstantial, and without nature is not ultimate reality, I say that prajna paramita is not ultimate reality.

“Sariputra, like the rainbow that is not real, although it manifests with many beautiful colors, so prajna paramita is manifested through many languages and forms, while it is without nature.

“Sariputra, like empty space that has not a piece of real entity to be seen when it is measured with all kinds of measurements, so prajna paramita does not have any real entity that can be seen although it is manifested with various languages.”

(The Buddha taught Sariputra that because all dharmas are not ultimate reality, prajna paramita is not ultimate reality. Prajna paramita can be manifested through words and sentences, but it is not real entity.)

In the meantime, Sariputra said to the Buddha again, “Such prajna paramita is very difficult to comprehend.”

The Buddha replied, “You are correct. It is because those who can perceive are unattainable.”

Sariputra said, “Awakening to such prajna paramita is very difficult.”

The Buddha replied, “You are correct. It is because the awakening ones are unattainable.”

Sariputra said, “Prajna paramita cannot be manifested.”

The Buddha replied, “You are correct. It is because the dharmas to be manifested are unattainable.”

Sariputra said, “Prajna paramita does not manifest.”

The Buddha replied, “You are correct. It is because prajna paramita does not

appear to manifest the dharmas.”

Sariputra said, “Prajna paramita adopts nonnature as its nature.”

The Buddha replied, “You are correct. The fathomless prajna paramita adopts the selflessness of dependently originated aggregates, spheres, and realms as its self-nature. The fathomless prajna paramita adopts the selflessness of all upside-down understandings, covers, incorrect views, and craving actions as its self-nature. It adopts the selflessness of the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the maker, the one who makes others make, the initiator, the one who makes others initiate, the receiver, the one who makes others receive, the knower, and the viewer as its self-nature. It adopts selflessness of the ear, water, fire, wind, space, and consciousness as its self-nature. It adopts selflessness of the realms of desire, form, and formlessness as its self-nature. It adopts selflessness of almsgiving, stinginess, observing precepts, violating precepts, forbearance, anger and hatred, diligence, meditation, restlessness, exquisite wisdom, and wisdom abuse as its self-nature. It adopts selflessness of the factors for the bodhi, the noble truths, samatha and vipasyana, immeasurable minds, supernatural powers, meditations, liberation, samadhi, samapatti, and freedom from ignorance as its self-nature. It adopts selflessness of getting away and freedom from contamination as its self-nature. It adopts selflessness of the knowledge of nonarising, the knowledge of extinction, and nirvana as its self-nature. It adopts selflessness of the stages of voice-hearer, self-enlightened one, the Buddha, worldly knowledge and views, ultimate knowledge and views, the knowledge without attachment, and the perfect knowledge of all perfect knowledge as its self-nature.”

(The Buddha taught that prajna paramita adopts selflessness of various dharmas as its

self-nature.)

Sariputra said, “Prajna paramita does not appear to accomplish or destroy the dharmas.”

The Buddha replied, “You are correct. The fathomless prajna paramita does not appear to make the dharmas arise or extinguish.”

Sariputra said, “Prajna paramita does not appear for the sake of perceiving objects.”

The Buddha replied, “You are correct. All dharmas are not the objects to be perceived, so no dharmas are supposed to be perceived by prajna paramita.”

Sariputra said, “Prajna paramita does not appear to make all dharmas increase or decrease.”

The Buddha replied, “You are correct. The fathomless prajna paramita does not see any dharma increases or decreases.”

Sariputra said, “Prajna paramita does not appear to transcend all dharmas.”

The Buddha replied, “You are correct. The fathomless prajna paramita does not see any dharma to be transcended.”

Sariputra said, “Prajna paramita does not appear to diminish or enlarge dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as lost or gained.”

Sariputra said, “Prajna paramita does not appear to make all dharmas integrated or disintegrated.”

The Buddha replied, “You are correct. The fathomless prajna paramita does not see any dharma that is integrated or disintegrated.”

Sariputra said, “Prajna paramita does not appear to embrace, discard, or tame

dharms.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as embraced, discarded, or tamed.”

Sariputra said, “Prajna paramita does not appear to benefit or harm any dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharmas is seen as benefited or harmed.”

Sariputra said, “Prajna paramita does not appear because dharmas arise or do not arise.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as arising or not arising.”

Sariputra said, “Prajna paramita does not appear to become correspondent or not correspondent with dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as correspondent or not correspondent with other dharmas.”

Sariputra said, “Prajna paramita does not appear to reside with or not with dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as residing or not residing with other dharmas.”

Sariputra said, “Prajna paramita does not appear to make dharmas arise or not arise.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as making other dharmas arise or not arise.”

Sariputra said, “Prajna paramita does not appear because the dharmas reincarnate or not reincarnate.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as reincarnating or not reincarnating.”

Sariputra said, “Prajna paramita does not appear to offer services for the dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as offering services.”

Sariputra said, “Prajna paramita does not appear to realize the nature of equality or the nature of inequality of the dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as realizing the nature of equality or inequality.”

Sariputra said, “Prajna paramita does not appear to grasp or renounce the dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as grasping or renouncing.”

Sariputra said, “Prajna paramita does not appear to do anything with the dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as doing anything.”

(The Buddha affirmed Sariputra’s statements that prajna paramita does not appear for the sake of various dharmas, explaining that it is because the dharmas are nonexistent.)

In the meantime, Sariputra said to the Buddha again, “Prajna paramita is most profound.”

The Buddha replied, “Yes. Why? Sariputra, because the aggregates, spheres, and the realms are very profound, prajna paramita is most profound. Because the

factors of the links of dependent origination are very profound, prajna paramita is most profound. Because the upside-down thinking, five covers, incorrect views, and craving actions are very profound, prajna paramita is most profound. Because the 'I' and the associated images are very profound, prajna paramita is most profound. Because the nonsensical arguments and the not nonsensical arguments are very profound, prajna paramita is most profound. Because giving, stinginess, precept observing, precept violating, forbearance, anger and hatred, diligence, tiredness and laziness, meditation, restlessness, exquisite wisdom, and wisdom abuse are very profound, prajna paramita is most profound. Because correct mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and the factors for the path are very profound, prajna paramita is most profound. Because suffering, the cause of suffering, the cessation of suffering, the path for the cessation of suffering, liberation, and the knowledge and the views of liberation are very profound, prajna paramita is most profound. Because the three phases of time, the past, future, and present, are very profound, prajna paramita is most profound. Because the abilities, fearlessness, and the eighteen distinctive features of Buddha's wisdom and power are very profound, prajna paramita is most profound. Because the immeasurable minds and the supernatural powers are very profound, prajna paramita is most profound. Because all Buddha dharma without attachment in the three phases of time, including the knowledge of exhaustion, the knowledge of nonarising, the knowledge of extinction, the knowledge of nondoing, and the knowledge free from contamination are very profound, prajna paramita is most profound. Because the knowledge of discarding all covers is very profound, prajna paramita is most profound.

(The Buddha approved of Sariputra's statement and explained that because all

dharma are profound, prajna paramita is most profound.)

“Furthermore, Sariputra, like big ocean that is deep, broad, and immeasurable, prajna paramita is also deep, broad, and immeasurable. It is because it is realized by boundless merits and virtues.

“Furthermore, Sariputra, like numberless and boundless big ocean, where great treasures and various treasures come together, so prajna paramita is numberless and boundless, where the invaluable great dharma and all dharmas come together.”

Sariputra said, “Prajna paramita does not appear to manifest all dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as can be manifested.”

Sariputra said, “Prajna paramita does not appear because the dharmas are with or without knowledge.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as with or without knowledge.”

Sariputra said, “Prajna paramita does not appear to store and protect dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as stored and protected.”

Sariputra said, “Prajna paramita does not appear to absorb dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as absorbed.”

Sariputra said, “Prajna paramita does not appear to rely on dharmas.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as being relied on.”

Sariputra said, “Prajna paramita does not appear because the dharmas are held and stored.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as held and retained.”

Sariputra said, “Prajna paramita does not appear because the dharmas have grasping.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as grasped.”

Sariputra said, “Prajna paramita does not appear because the dharmas have attachment.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as with attachment.”

Sariputra said, “Prajna paramita does not appear because the dharmas endure.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as enduring.”

Sariputra said, “Prajna paramita does not appear because the dharmas continue or discontinue.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as continuing or not continuing.”

Sariputra said, “Prajna paramita does not appear because the dharmas have initiated greed, anger, and ignorance or because the dharmas are free from greed, anger, and ignorance.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as initiating or free from greed, anger, and ignorance.”

Sariputra said, “Prajna paramita does not appear because the dharmas can elicit the knower or make others know.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no

dharma is seen as eliciting the knower or making others know.”

Sariputra said, “Prajna paramita does not appear because the dharmas realize the original nature or nonoriginal nature.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as realizing original nature or nonoriginal nature.”

Sariputra said, “Prajna paramita does not appear because the dharmas are purified.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as purified.”

(The Buddha approved of Sariputra’s statements that prajna paramita does not appear for the sake of dharmas; he also explained that it is because all dharmas are unattainable.)

In the meantime, Sariputra said to the Buddha again, “The original nature of the fathomless prajna paramita is pure.”

The Buddha said, “You are correct. Why? Sariputra, because the original natures of the aggregates, spheres, and realms are pure, the original nature of prajna paramita is pure. Because the original natures of dependent origination, upside-down knowledge, incorrect views, craving actions, greed, anger, and ignorance are pure, the original nature of prajna paramita is pure. Because the original natures of the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the initiator, one initiated, the receiver, the one who makes others receive, the knower, and the viewer are pure, the original nature of prajna paramita is pure. Because the original natures of discontinuation, permanent endurance, boundary, and boundlessness are pure, the original nature of

prajna paramita is pure. Because the original natures of giving, pure precept, forbearance, diligence, meditation, and prajna are pure, the original nature of prajna paramita is pure. Because the original natures of the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, factors for the path, meditation, liberation, samadhi, samapatti, loving-kindness, compassion, joy, and equanimity are pure, the original nature of prajna paramita is pure. Because the original natures of not upside-down, suffering, the cause of suffering, the cessation of suffering, the path for the cessation of suffering, supernatural powers, the holy paths, the stage of voice-hearer, the stage of self-enlightened one, the stage of Buddha, the triple gem, voice-hearer vehicle, self-enlightenment vehicle, bodhisattva vehicle, liberation, the knowledge and views of liberation, and nirvana are pure, the original nature of prajna paramita is pure. Because the original natures of the dharmas in the past, future, and present, the knowledge and views without attachment, and the eighteen distinctive features of Buddha's wisdom and power are pure, the original nature of prajna paramita is pure. Because the original natures of the realm of desire, realm of form, realm of formlessness, earth realm, water realm, fire realm, wind realm, space realm, and consciousness realm are pure, the original nature of prajna paramita is pure."

(The Buddha taught that because the original natures of various dharmas are pure, the original nature of prajna paramita is pure.)

Sariputra said, "Prajna paramita is immaterial, invisible, and unsubstantial."

The Buddha replied, "Yes. In fathomless prajna paramita, no dharma is seen as material, visible, or substantial."

Sariputra said, "Prajna paramita is without making and doing."

The Buddha replied, "Yes. The maker and doer are unattainable."

Sariputra said, “Prajna paramita has no destination to reach.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as having a destination to reach.”

Sariputra said, “Prajna paramita cannot be established.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as being established.”

Sariputra said, “Prajna paramita is not shared by others.”

The Buddha replied, “You are correct. In fathomless prajna paramita, no dharma is seen as being shared.”

Sariputra said, “Prajna paramita is formless.”

The Buddha replied, “Yes. It is because all dharma forms are unattainable.”

Sariputra said, “Prajna paramita does not illumine anyone.”

The Buddha replied, “Yes. It is because the one which can illumine and the one to be illumined are unattainable.”

Sariputra said, “Prajna paramita is boundless.”

The Buddha replied, “Yes. Why? Sariputra, because the aggregates, spheres, and realms are boundless, prajna paramita is also boundless. Because dependent origination, upside-down understanding, incorrect views, craving actions, greed, anger, and ignorance are boundless, prajna paramita is also boundless. Because discontinuation, permanent existence, the past, future, and present are boundless, prajna paramita is also boundless. Because giving, pure precept, forbearance, diligence, meditation, and prajna are boundless, prajna paramita is also boundless. Because the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, factors for the path, and the not upside-down dharmas are boundless, prajna paramita is also boundless. Because meditation, liberation, samadhi,

samapatti, the perceived objects, liberation, and the knowledge and views of liberation are boundless, prajna paramita is also boundless. Because the stage of voice-hearer, stage of self-enlightened one, stage of the Buddha, triple gem, voice-hearer vehicle, self-enlightenment vehicle, and bodhisattva vehicle are boundless, prajna paramita is also boundless. Because the 'I,' the sentient being, and so forth; the realms of desire, form, and formlessness; the immeasurable minds, supernatural powers, various covers; the knowledge and views in the past, future, and present; the knowledge and views without attachment; the earth, water, fire, wind, space, and consciousness realms; the realm of sentient beings, and the dharma realm are boundless, prajna paramita is also boundless.

(The Buddha affirmed Sariputra's saying that prajna paramita is boundless; he also explained why.)

“Sariputra, the fathomless prajna paramita has no boundary in the past, present, and future. It has not attained any dharma either. Sariputra, the fathomless is without boundary. Sariputra, the boundary of empty space is unattainable, so the boundary of prajna paramita is also unattainable. Sariputra, the boundary of the earth, water, fire, wind, space, and consciousness realms is unattainable, so the boundary of prajna paramita is also unattainable. You must know, Sariputra, prajna paramita's position in the past, present, and future is without boundary; it has no direction either.

“Sariputra, because the aggregates, spheres, realms, and dependent origination are without boundary and time, prajna paramita is without boundary and time.

Because the upside-down thinking, covers, incorrect views, craving actions, greed, anger, and ignorance are without boundary and time, prajna paramita is without boundary and time. Because self, sentient being, and so forth, are without boundary and time, prajna paramita is without boundary and time. Because giving, pure-

precept, forbearance, diligence, meditation, and prajna are without boundary and time, prajna paramita is without boundary and time. Because the factors for the bodhi, meditation, liberation, samadhi, samapatti, suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without boundary and time, prajna paramita is without boundary and time. Because the immeasurable minds, supernatural powers, mastery, liberation, and the knowledge and views of liberation are without boundary and time, prajna paramita is without boundary and time. Because the dharmas of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and Buddha, and the rest of dharma gates are without boundary and time, prajna paramita is without boundary and time. Sariputra, the boundary of the fathomless prajna paramita is unattainable, so it is without boundary. The time of the fathomless prajna paramita is unattainable, so it is without time. Sariputra, because the fathomless prajna paramita is boundless, it is without time. Because the fathomless prajna paramita is without time, it is boundless. Sariputra, because the self-nature and the nature of grasping of the fathomless prajna paramita are unattainable, you must know that the fathomless prajna paramita is without boundary and time. Sariputra, because all dharmas are without boundary and time, you must know that prajna paramita is also without boundary and time. Because great empty space is without boundaries and time, you must know that all dharmas are without boundaries and time.”

(The Buddha taught Sariputra that prajna paramita, like all dharmas, is without boundaries and time.)

Prajna Paramita (5)

(In the Sixteenth Assembly)

At that time, Sariputra asked the Buddha, “World-Honored One, how do the great bodhisattvas practice to experience various spiritual forms by following this dharma?”

The Buddha replied to Sariputra, “The great bodhisattvas do not attain the dharma, not to mention the nondharma. They do not attain the path, not to mention the nonpath. They do not attain or become attached to the precepts, not to mention violating the precepts. They do not fall into the three realms, the destinies of birth and death, or become attached to the bodies and lives, not to mention the phenomena outside. They will transcend the flow of birth and death, ferry the big ocean, and go beyond great difficulties.

“Furthermore, Sariputra, as the great bodhisattvas practice various spiritual forms by following this dharma, they will get to know that all spiritual phenomena are without natures. Because of this cause and condition, they will not dwell in or be attached to all spiritual phenomena. Like the lion king who is not attached to the phenomena, the good gentlepersons will not be contaminated by or mixed with the phenomena. They will transcend all phenomena. Like the great merchant who is free from various hindrance, so the good gentlepersons will practice the forms of spiritual levels by following this dharma without being attached to it.

(The Buddha taught Sariputra how the great bodhisattvas practice the forms of various spiritual levels based on this dharma of prajna paramita.)

“Furthermore, Sariputra, I do not see any bodhisattva in this assembly has not deeply believed in and understood this dharma, nor are they skeptical or hesitant

about it. Sariputra, all bodhisattvas in this assembly have no more doubts, puzzlements, or uncertainties about this dharma. They should also assist other sentient beings to eliminate their puzzles and uncertainties. Because of this cause and condition, these virtuous intellectuals are not hesitant about all dharmas, and they are able to teach sentient beings that all dharma natures are nonexistent.

“Furthermore, Sariputra, those who are privileged to hear this dharma in the generation to come will be also to eliminate puzzles and hesitations. They will likewise help sentient beings remove their puzzles through teaching them the essential meanings of the dharma as I do now.

“Furthermore, Sariputra, I will not say that the sentient beings with very few virtuous roots can develop deep belief in and understanding of this dharma. They cannot accept this dharma because they do not know how to use this dharma property. Furthermore, Sariputra, the sentient beings with very few virtuous roots cannot hear the name of this dharma, not to mention they can accept, embrace, reflect on, cultivate, and learn it. I will confer prophecy on those who can hear this dharma, foreseeing that they will attain the Buddha dharma and roar like a lion for the sake of the Buddha dharma as I am doing now in the public—roaring a lion’s roar, a fearless roar, a roar of great gentleperson, and the roar of the natural perfect knowledge. (The Buddha emphasized that those with very few virtuous roots cannot hear and accept this correct dharma. The Buddha conferred prophecy on those who would attain the Buddha dharma and guide sentient beings.)

“Furthermore, Sariputra, I will also confer the prophecy of attaining the unsurpassed, perfect, and universal bodhi on those who can develop belief in and fondness of the profound essential meanings of the dharma without slandering it. Why? Sariputra, it is unusual if the sentient beings can delightedly believe in and

accept the profound dharma upon hearing it. Furthermore, Sariputra, it is even more unusual if the sentient beings can delightedly believe in and accept the profound dharma and initiate aspiration to the unsurpassed, perfect, and universal enlightenment upon hearing it. They will achieve broad and great virtuous roots, possess great nutrients, wear great armor, and realize quickly the unsurpassed, perfect, and universal bodhi. If the sentient beings delightedly believe in and love to hear the fathomless prajna paramita repeatedly once hearing it, the blessings thus gained by them will be numberless and boundless, not to mention if they can accept, embrace, and teach it to others. Whether these sentient beings have or have not entered onto the correct path of nonarising, if they are not completely attached to the two vehicles, I will also confer on them the prophecy of attaining the unsurpassed, perfect, and universal bodhi; they will bring benefits and happiness to sentient beings incessantly in the endless future.

(The Buddha said he would grant those who could believe in and love the dharma upon hearing it the prophecy of attaining the unsurpassed bodhi.)

“Furthermore, Sariputra, if the sentient beings pursue and achieve inferior dharma, I do not see that they can accept the broad and great dharma. The broad and great dharma indicates the Buddha bodhi. Furthermore, Sariputra, many sentient beings have achieved inferior dharmas; their beliefs and understandings are also inferior. They are unable to plant broad and great virtuous roots. They cannot believe in and accept such fathomless, broad, great, and uncontaminated correct dharma.

(The Buddha said that those grasping inferior dharma would not be able to accept the great and broad dharma—the Buddha bodhi.)

“Furthermore, Sariputra, if the sentient beings can achieve broad and great dharma, all their beliefs and understandings will be broad and great. They will aspire

to the great vehicle, perform good services and karmas, well wear the armor, reflect on and accept the fathomless meanings, walk straight on great path without danger, and stay far away from thick forests. They will view all forms equally. They do not discriminate among thistles, thorns, debris, pits, and holes. They are pure and not defiled, flattering, or crooked. They would like to bring benefits, peace, and happiness to the world. They have mercy and compassion for sentient beings. They bring broad and great justice, benefits, peace, and happiness to heavenly beings and human beings. They serve as great illumination and stable stairs for sentient beings. They have great loving-kindness and compassion for all sentient beings and would like to bring benefits, peace, happiness, and stability to them. They will also bring universally all kinds of supplies to them. As these sentient beings have achieved such broad and great dharma, they are bodhisattvas. They are mahasattvas, namely the great ones, who know how to accept and apply the dharma property appropriately. They also well know how to seek the great dharma property and dharma treasure. The best properties and treasures, undoubtedly, will go to them. Why? If the sentient beings have not stayed closely with the virtuous friends and planted virtuous roots, they will not be able to believe in and accept such broad, great, profound, and uncontaminated correct dharma because their blessings are very few and their belief and understanding are inferior. Based on the differences of sentient beings, I will announce this secret meaning: the sentient beings love the sentient beings holding the same belief and understanding. The sentient beings with inferior belief and understanding will love the sentient beings with inferior belief and understanding, while the sentient beings with broad and great belief and understanding will love the sentient beings with broad and great belief and understanding.”

(The Buddha taught what remarkable outcomes the sentient beings with deep belief in

and understanding of great vehicle would achieve.)

At that time, Sariputra asked the Buddha, “World-Honored One, which dharmas does prajna paramita enter?”

The Buddha replied to Sariputra, “Prajna paramita enters boundless dharmas. Like wind that enters boundless realm, so prajna paramita enters boundless dharmas. Like empty space that enters boundless realm, so prajna paramita enters boundless dharmas. Like wind that enters great empty space, so prajna paramita enters various empty dharmas.

“Furthermore, Sariputra, like empty space and wind that cannot be seen, nor does it appear to elicit the dharma forms, so prajna paramita does not manifest any dharma, nor appear to elicit dharma forms. Furthermore, Sariputra, like empty space and wind that cannot be grasped, are not perfect reality and without countable sight forms, so prajna paramita cannot be grasped, is not perfect reality and without countable sight forms. Furthermore, Sariputra, like empty space and wind that cannot manifest a ultimate reality, so prajna paramita cannot manifest the ultimate reality of the dharmas.”

Meanwhile, Sariputra asked the Buddha, “What dharmas does prajna paramita adopt as its forms?”

The Buddha replied to Sariputra, “Prajna paramita is free from all forms. Furthermore, Sariputra, like empty space and wind, in which no forms of ultimate reality of dharmas are manifested, so in prajna paramita no forms of ultimate reality of dharmas are manifested. Why? Sariputra, prajna paramita is far away from all forms; no forms are attainable in it. Furthermore, Sariputra, like empty space that is without hindrance and attachment, so prajna paramita is without hindrance and attachment. Therefore, it is said that the fathomless prajna paramita adopts

nonattachment as its form.

(The Buddha taught that prajna paramita does not manifest the forms of the dharmas. It adopts nonattainment as form.)

“Furthermore, Sariputra, the forms of the dharmas of nonattachment are unattainable. It is in terms of the worldly way to establish the names, words, and essential meanings, saying that the fathomless prajna paramita adopts nonattachment as its form. Furthermore, Sariputra, it is said that prajna paramita adopts nonattachment as its form in terms of the worldly way, but as prajna paramita has no form attainable, it is unreasonable to say that prajna paramita adopts nonattachment as its form because the dharmas of nonattachment have neither forms nor shapes. Furthermore, Sariputra, nonattachment means a detachment from universal knowledge, nonattainment, and real nature. Universal knowledge is described as unattached because it understands all upside-down attachments, that no such attachments are attainable. It is based on the same meaning to infer attachment to real nature or attachment to nonattainment. Furthermore, Sariputra, nonattachment is prajna paramita; it is called the perfect knowledge without forms of attachment. (The Buddha explained that prajna paramita is free from attachment; it is the perfect knowledge free from forms and attachment.)

“Furthermore, Sariputra, all dharmas have adopted nonattachment as their forms. Because all dharma forms are unattainable, they are called the forms of nonattachment. Not a single dharma appears to elicit forms. The dharmas are called formless because no forms are attainable in them. Because they are formless, they are called nonattachment. If the dharmas have any form, they should have any attachment. Because the forms of all dharmas are nonexistent, no attachment is attainable. Therefore, it is said that the dharmas adopt nonattachment as their forms. It

is better to say nothing, because the forms of nonattachment are unspeakable. Why? It is because the forms of nonattachment are nonexistent, far away, and unattainable. (As dharmas have no forms, there is no attachment. As the forms of dharmas are nonexistent, they are unspeakable.)

“Furthermore, Sariputra, the forms of nonattachment of dharmas cannot be manifested. They are shown expediently for the sake of sentient beings. Therefore, we should not be attached to the forms of nonattachment.

“Furthermore, Sariputra, the contaminated and mixed forms are formless; they do not appear to give rise to forms.

“Furthermore, Sariputra, the mixed and contaminated dharmas appear upside down because they truly are formless. All formless dharmas are unspeakable. Therefore, the dharmas with forms are formless. Furthermore, Sariputra, the purified dharmas are also formless. Why? As contaminated dharmas are formless, how can we say that purified dharmas are with forms?

(The Buddha said that both contaminated and purified dharmas are formless.)

“Furthermore, Sariputra, those who universally understand the real natures of contaminated dharmas also understand that all contaminated dharmas are unattainable. Sentient beings’ upside-down knowledge is elicited by various contaminated dharmas. All upside-down knowledge is not real. Given the fact that it is not real, it has neither real entity nor real forms. Universally knowing this truth is called purification. As the contaminated forms are unattainable, not to mention the purified forms are attainable. Therefore, both contaminated and purified dharmas are without forms; they are not ultimate realities.

(The Buddha explained the formless nature of contaminated and purified dharmas.)

“Furthermore, Sariputra, the dharmas are formless and not ultimate reality, so

they are called nonattainment; that is why it is said that the dharmas adopt nonattachment as forms. Because all dharmas are without the forms of nonattachment, they are called without attachment. Only the ignorant ordinary sentient beings are attached to the forms of nonattachment. Furthermore, Sariputra, this is called ‘all dharmas adopt nonattachment as their forms.’ You must know that this nonattachment is where the perfect knowledge goes; it is also where prajna paramita goes. The locus where the perfect knowledge of the forms of nonattachment goes is also called prajna paramita. Therefore, as it is said that prajna paramita enters the boundless realm, the natures of nonattachment also enter the boundless realm.

(The Buddha explained the meaning of “all dharmas adopt nonattainment as their forms” and the meaning of “prajna paramita enters the boundless realm.”)

“Furthermore, Sariputra, you must know that the locus where the dharmas go or enter is not the locus as it shows. The fathomless prajna paramita does not show the forms of the locus where the dharmas go.

“Furthermore, Sariputra, you must know that ‘within the sphere of practice beyond realization’ refers to the sphere not as the phenomena show. The real nature of all dharmas is unattainable; they are not as the phenomena show. All dharmas are not within the sphere of realization, because all dharmas are without the nature of this sphere. Those who universally understand the dharmas in this way are called within the sphere of what they are practicing. It is said so, but it is not exactly as it is said. Universally understanding that all dharmas are without attachment is called knowing the form without attachment. It is based on this meaning to say that prajna paramita adopts nonattachment as its form.

(The Buddha explained the sphere of practice beyond realization, saying that all dharmas are not as they show. Understanding this fact is called knowing the form

without attachment.)

“Furthermore, Sariputra, when lecturing on the profound essential meanings of the spiritual level of the Thus-Comer’s perfect knowledge, the lecturer will find that very few persons can serve as assistant. Only the voice-hearers who have seen the truth and aspired to the great bodhi, the nonregressive great bodhisattvas, and the individuals who have possessed correct views and remain nonregressive in the unsurpassed vehicle are qualified to serve as the lecturer’s assistant. The individuals equipped with correct views can correctly cultivate such profound essential meanings and stay far away from puzzles and hesitation. The bodhisattvas who have realized the truth have attained the pure forbearance; they are free from puzzles about the essential meanings of the dharma.

“Furthermore, Sariputra, this exquisite dharma is not the sphere for ignorant ordinary sentient beings.

“Furthermore, Sariputra, the dharmas correspondent with the fathomless prajna paramita are rare. These dharmas never fall into the sphere of the sentient beings who hold inferior belief and understanding. The dharmas correspondent with the fathomless prajna paramita will fall in the hands of the sentient beings who have served many Buddhas, achieved supreme and purest virtuous roots, and possessed broad and deep belief and understanding. You must know that these sentient beings must have planted innumerable, broad, and great virtuous roots and achieved tender, compliant, pure, and joyful motivations. They had in the past stayed at numberless Buddhas’ places, planted the seeds of the bodhi, made great vows and aspirations, practiced bodhisattva actions, and ridden the vehicle that the Buddhas ride. They have stayed closely with the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universal enlightenment and inquire reasonably about the very profound dharma.

Therefore, the dharma teaching correspondent with prajna paramita will come into their hands. They have realized or will realize the dharma forbearance of nonarising. The dharma teaching correspondent with prajna paramita undoubtedly will fall into their hands. You must know, these sentient beings will realize the unsurpassed, perfect, and universal enlightenment except they volunteer not to realize quickly because of their aspiration. You must know, these sentient beings have been or will be conferred soon at many Buddhas' places the prophecy of attaining the Buddhahood. If they have not yet been conferred, they should be regarded as they have been. (The Buddha described the sentient beings who have or will be conferred the prophecy of attaining the Buddhahood in the future.)

“Furthermore, Sariputra, if the sentient beings' virtuous roots have not been mature and their blessings are very few, they will not be able to hear the names of the sutras of prajna paramita, let alone acquire the sutras and read, recite, accept, embrace, write, make offerings to, and lecture for others on them. It does not make sense to say that they are able to do so. If the sentient beings' virtuous roots are mature, they will owing to the powers of previous aspiration encounter these sutras, and hear, accept, embrace, write, read, recite, make offerings to, and teach them extensively for others.

(The Buddha taught that only when sentient beings' virtuous roots have matured can they encounter prajna paramita sutras and hear, write, read, and so forth and lecture on them for others.)

“Furthermore, Sariputra, if the sentient beings' virtuous roots increase and their intentions are well adjusted, the dharma teaching correspondent with prajna paramita will come into their hands. I will prophesy that these good gentlepersons of bodhisattva vehicle or voice-hearer vehicle will stay away from laziness, tiredness,

sleepiness, incorrect knowledge, incorrect mindfulness, restlessness, food and drink craving, rarities and properties craving, crude speech, violent evils, arrogance, and dull mind because of the powers of the virtuous roots caused by a deep love to this dharma. Because of the attainment of the profound essential meanings, the voice-hearers will turn into bodhisattvas. They love and enjoy the profound dharma without being restrained by any spiritual spheres. They love to cultivate and practice virtuous dharmas, work bravely and diligently to get rid of tiredness and laziness, and wholeheartedly protect sense roots. They do not speak rude words or act violently, but always cultivate with reverence, learn and hear and work diligently to get rid of greed and contamination, making a wise choice to follow the very profound essential meanings. If the sentient beings would like to fulfill these merits and virtues, they should cultivate and learn diligently the very profound essential meanings of this dharma.

(The Buddha encouraged sentient beings to stay away from negative manner of practice and diligently cultivate various virtuous dharmas to fulfill the learning of this profound dharma.)

“Furthermore, Sariputra, when the bodhisattvas or voice-hearers hear the profound essential meanings of the dharma and decide to pursue many superior effects, they restrain their actions not to protect or believe in negative dharmas. Instead, they choose to practice diligently the profound dharma without regression or slackening, refrain from chasing or clinging to evil paths, and keep greed, anger, and ignorance from arising. Because they hear the very profound essential meanings of the dharma, they will achieve numberless and boundless effects.

“Furthermore, Sariputra, the effects will be caused not only by hearing the profound essential meanings of the dharma, but also by cultivating and learning the

dharma attentively and accurately, and knowing the ways of getting rid of evils and benefiting self and others. Hearing the correct dharma means accurate understanding and diligent cultivation and learning. If the hearers initiate deviated understanding, they are not called hearing the dharma.

“Furthermore, Sariputra, all of you should expediently and skillfully initiate correct understanding and dwell peacefully in correct actions when hearing the essential meanings of the dharma. You must know, those who initiate upside-down understanding and cultivate incorrectly after hearing the essential meanings of the dharma are not regarded as staying in the forbearance correspondent with the Buddha’s correct dharma concentration. Sariputra, those who practice as I teach in the precepts of the correct dharma are called attaining the skillful forbearance. Skillful forbearance means one can make correct choices and initiate correct actions. Furthermore, Sariputra, if the individuals are equipped with skillful forbearance and dwell peacefully in correct actions, they certainly will not fall into the destinies of hells, the realm of animals or hungry ghosts. They will realize the correct dharma and attain superior effects quickly.

(The Buddha explained the meaning of skillful forbearance.)

“Furthermore, Sariputra, the sentient beings should not easily believe that one can get rid of bad destinies with very few virtuous roots. Some work diligently, but they do not have correct views; they will likely fall into bad destinies.

“Furthermore, Sariputra, through cultivating and learning correct dharma perfectly, one can attain skillful forbearance. They will not create karma leading to bad destinies, nor become tired and lazy, then they will not regress, fall into inferior states, or become slow in cultivation. Why? Sariputra, they correctly and universally understand contamination and purification; they know all dharmas as they really are

without being attached to the illusions caused by upside-down thinking. They develop correct views of the essential meanings of the dharma and possess perfect skillful forbearance. They are smart and compliant, and dwell in pure precepts. They observe precepts and laws and remain in good demeanor. Because they are equipped with skillful forbearance, they will possess all these virtues. The heavenly beings, dragons, yaksas, asuras, and so forth will always esteem and respect them, not to mention the human beings. The heavenly beings, dragons, yaksas, asuras, and so forth will love them and keep them in mindfulness. They will approach them, make offerings to them, and protect and surround them, preventing them from bad conditions, so they and their cultivation will be kept undamaged, not to mention the human beings will do the same things to these sentient beings. Therefore, you should cultivate diligently the correct dharma and skillful forbearance. If you can attain skillful forbearance, the heavenly beings, dragons, yaksas, asuras, and so forth will always follow and protect you, and make offerings respectfully to you incessantly.”

In the meantime, Sariputra said to Well-Appearing One, “The long-lived sage, why do you keep in silence? Why don’t you speak about the fathomless prajna paramita? Today the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One is demonstrating what he has realized to us. All participants are the real dharma-ware; they have pure intentions and love to hear the profound dharma.”

Well-Appearing One replied, “Well, Sariputra, I have not seen any dharma, so I keep silent.

“Furthermore, Sariputra, I have not seen the fathomless prajna paramita. I do not see bodhisattvas here either. I have not seen the dharmas that can speak or can be spoken about. I have not seen the beginning, the cause, or the reason for speaking. I

have not seen the dharma to which the speaking belongs or on which the speaking relies. Given the truth that I have not seen any of them, how can I speak about prajna paramita for bodhisattvas? If I would like to say something, then who can speak? What will be spoken? Where are the beginning, reason, and cause of speaking? Where are the dharmas to which speaking belongs and on which speaking relies? How will I lecture on this fathomless prajna paramita?

“Furthermore, Sariputra, the fathomless prajna paramita should not be spoken, manifested, or argued nonsensically.

“Furthermore, Sariputra, the fathomless prajna paramita cannot be spoken, manifested, or argued nonsensically. Prajna paramita can be shown only if it is expressed expediently and skillfully.

“Furthermore, Sariputra, the fathomless prajna paramita is not the past, future, or present. Furthermore, Sariputra, the fathomless prajna paramita cannot be spoken by means of the forms in the past, future, or present. Furthermore, Sariputra, the fathomless prajna paramita has neither speech nor forms. Furthermore, Sariputra, I have not seen the forms of the fathomless prajna paramita by which I can expound prajna paramita.

“Furthermore, Sariputra, the forms of the aggregates, spheres, and realms in the three phases of time are not the fathomless prajna paramita. The realness, the nature of nonillusion, and the nature of changelessness of the forms of the aggregates, spheres, and realms in the three phases of time, as all natures, are the fathomless prajna paramita. Furthermore, Sariputra, the realness, the nature of nonillusion, and the nature of changelessness of the forms of the aggregates, spheres, and realms in the three phases of time, as all natures, should not be established, manifested, and argued nonsensically. It is because the fathomless prajna paramita cannot be expressed by

speeches.

(Well-Appearing One claimed that prajna paramita cannot be expressed by speeches, nor can it be established, manifested, or nonsensically argued.)

“Furthermore, Sariputra, the fathomless prajna paramita does not manifest through speeches or the forms of the dharmas. The fathomless prajna paramita does not manifest through speeches or the forms of the aggregates, spheres, and realms. It does not manifest through speeches, through the mental images or nonmental images, or through the forms of dependent origination, mind and body, the ‘I,’ the sentient being, dharma realm, bondages, freedom from bondages, cause and condition, suffering and pleasure, establishment, non-establishment, arising, extinction, contamination, purification, original nature, nonoriginal nature, conventional meanings, ultimate meanings, reality, illusions, and turning away or approaching. Why? Sariputra, the fathomless prajna paramita is apart from all forms. It does not show that this is prajna paramita, prajna paramita is here, this is the beginning of prajna paramita, this is the purpose of prajna paramita, this is the cause of prajna paramita, prajna paramita belongs to this, or prajna paramita relies on this. (Sariputra further stated that prajna paramita does not manifest through different kinds of forms.)

“Furthermore, Sariputra, I do not see the dharma for which prajna paramita is spoken and manifested. Furthermore, Sariputra, no dharma can manifest or grasp the fathomless prajna paramita. Furthermore, Sariputra, the fathomless prajna paramita does not manifest or grasp aggregates, spheres, realms, dependent origination, and bright liberation. Furthermore, Sariputra, a thorough understanding of the exquisite wisdom beyond the world cannot manifest or grasp the fathomless prajna paramita either. Furthermore, Sariputra, if no dharma can manifest or grasp the dharmas, how

can we manifest and lecture on the fathomless prajna paramita? Sariputra, only those who fully understand the real meanings of various dharmas can really know prajna paramita and thus they can lecture on prajna paramita.

(Well-Appearing One said that only the people who fully understand various dharmas can lecture on prajna paramita.)

“Furthermore, Sariputra, the fathomless prajna paramita does not appear to manifest all dharmas. Furthermore, Sariputra, the fathomless prajna paramita does not appear to manifest the aggregates, spheres, and realms. The fathomless prajna paramita does not appear to manifest name and form. It does not appear to manifest contaminated dharmas and purified dharmas. It does not appear to manifest dependent origination, upside-down thinking, the ‘I,’ the sentient being and so forth, the earth, water, fire, wind, space, and consciousness realms, and the three realms of desire, form, and formlessness. Prajna paramita does not appear to manifest generous giving, stinginess, greed, observing precepts, violating precepts, anger, hatred, diligence, tiredness, laziness, meditation, restlessness, prajna, and wisdom abuse. It does not appear to manifest the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, factors for the paths, meditations, liberation, samadhi, samapatti, immeasurable minds, supernatural powers, and the effects of the paths of the truth. Prajna paramita does not appear to manifest the stages of voice-hearer, self-enlightened one, bodhisattva, or the Buddha. It does not appear to manifest the knowledge and nonknowledge of the dharmas, the knowledge of nonarising and the knowledge of extinction, or the dharmas of nirvana.

(Prajna paramita does not appear to manifest all dharmas.)

“Furthermore, Sariputra, if no dharma appears to manifest the dharmas, how can I lecture on such fathomless prajna paramita? Sariputra, realizing that the

fathomless prajna paramita does not appear to manifest dharmas enables one to realize and lecture on the fathomless prajna paramita.

(According to Well-Appearing One, realizing that prajna paramita does not manifest dharmas enables one to realize and lecture on prajna paramita.)

“Furthermore, Sariputra, the fathomless prajna paramita does not appear because the dharmas integrate or disintegrate. Why? Sariputra, the fathomless prajna paramita does not appear because the aggregates, spheres, and realms integrate or disintegrate; because the actions integrate or disintegrate; because dependent origination integrates or disintegrates; because the upside-down thinking integrates or disintegrates; because the realms of desire, form, and formlessness integrate or disintegrate; because the earth, water, fire, wind, space, and consciousness realms integrate or disintegrate; because the ‘I,’ the sentient being, and so forth integrate or disintegrate; because the dharma realm integrates or disintegrates; because giving, stinginess, observing precepts, violating precepts, forbearance, anger and hatred, diligence, tiredness and laziness, meditation, restlessness, prajna, and wisdom abuse integrate or disintegrate; because the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, factors for the paths, meditation, liberation, samadhi, samapatti, immeasurable minds, and supernatural powers integrate or disintegrate; because the paths for the truth and their effects integrate or disintegrate; because the stages of voice-hearer, self-enlightened one, bodhisattva, and the Buddha integrate or disintegrate; because the equal three phases of time integrate or disintegrate; because nonattachment and the knowledge of nonarising integrate or disintegrate or because nirvana integrates or disintegrates.

(Well-Appearing One further said that prajna paramita does not appear because of the integration or disintegration of all dharmas.)

“Furthermore, Sariputra, if no dharma appears because other dharmas integrate or disintegrate, how can I lecture on the fathomless prajna paramita? Sariputra, as I contemplate this meaning, I will say that the fathomless prajna paramita cannot be spoken or manifested. Furthermore, Sariputra, given the fact that I do not see any dharma that can speak or can be spoken; any dharma that is the beginning, the cause, and the reason of speaking; and any dharma to which speaking belongs and on which speaking relies, how can I lecture on prajna paramita for bodhisattva?”

(Well-Appearing One came to conclusion, saying that as prajna paramita could not be spoken and manifested, he could not lecture on prajna paramita for the bodhisattvas.)

At that time, the World-Honored One said to Great Bodhisattva Virtuous-Courageous One, “Good gentleman, when cultivating prajna paramita, great bodhisattvas do not practice all dharmas. Why? Virtuous-Courageous One, all dharmas arise because of upside-down thinking; they are unreal, nonexistent, incorrect, faked, and illusory. Furthermore, Virtuous-Courageous One, as all actions of practicing the dharmas are upside down and unreal, all actions of the bodhisattvas are also upside down and unreal. The bodhisattvas are not featured with and manifested by the upside down and unreal actions, nor do they practice prajna paramita if they practice the upside down and unreal actions. Furthermore, Virtuous-Courageous One, the bodhisattvas should not practice the upside down and unreal actions.

(The Buddha taught Virtuous-Courageous One that bodhisattvas should not practice upside-down actions. These actions are not prajna paramita because they are caused by upside-down thinking.)

“Furthermore, Virtuous-Courageous One, the upside-down dharmas are

illusions, but the ignorant ordinary sentient beings are attached to them. These dharmas are not existent as they really are. Their phenomena grasped by ignorant ones are not as they really are. Therefore, they are upside down and unreal. Bodhisattvas should not practice the upside down or unreal things. Therefore, bodhisattvas are the ones who tell the truth, the ones who have no upside-down actions. As bodhisattvas act, they do not truly act. Ceasing all actions are bodhisattva actions. Such bodhisattva actions do not manifest that these are the bodhisattva actions, the cause of bodhisattva actions, where bodhisattva actions are practiced, or when bodhisattva actions occur. Why? Virtuous-Courageous One, bodhisattvas will cease all actions in order to practice bodhisattva actions. Namely, they cease ordinary sentient being actions, voice-hearer actions, and self-enlightened one actions which are based on grasping and attachment in order to practice genuine bodhisattva actions.

(The Buddha taught that bodhisattvas should cease all actions to practice real bodhisattva actions.)

“Furthermore, Virtuous-Courageous One, the bodhisattvas will not practice the Buddha dharma either. They should not be attached to the thinking that this is the Buddha dharma, it is due to the Buddha dharma, it is within the Buddha dharma, or it belongs to the Buddha dharma. The bodhisattvas thus do not practice all actions of differentiation or nondifferentiation. The bodhisattva actions are ceasing two kinds of differentiation. Virtuous-Courageous One, one is the differentiation among the self-natures of all dharmas, while another kind of differentiation refers to the differences among all dharmas. In all dharmas, these two kinds of differentiation are unattainable. It is because all dharmas cannot be differentiated. Once people differentiate among dharmas, they will figure out the differences of the dharmas. But all dharmas are far away from differentiation.

(The Buddha explained why bodhisattvas should cease all actions of differentiation and clarified the meanings of two kinds of differentiation.)

“Furthermore, Virtuous-Courageous One, those who differentiate will take sides, but bodhisattvas neither take sides nor reject sides. Free from both, they do not see the middle path. If they see the middle path, they will also take sides. But the middle path has no actions, appearance, or manifestation; it is free from mental images. Furthermore, Virtuous-Courageous One, the so-called middle path is the noble eightfold path. This holy path appears without attaining any dharma; it appears without seeing any dharma.

(The Buddha explained the meaning of middle path.)

“Furthermore, Virtuous-Courageous One, the path of cessation is no cultivation or casting off all dharmas. This path of cessation does not cultivate all dharmas or cast them off; it transcends cultivation to realize the real nature of equality of all dharmas. Because of realizing the real nature of equality of all dharmas, the phenomena of the path are nonexistent, let alone the path is existent. Furthermore, Virtuous-Courageous One, the path of cessation will lead one to arhat, the flawless bhikṣu. Why? Virtuous-Courageous One, it is a path of casting off. It is called casting off because it neither cultivates nor casts off any dharma. Even casting off itself is nonexistent, so it is called casting off. It is called casting off because it will cast cultivation off.

(The Buddha taught about the path of cessation and casting off.)

“Furthermore, Virtuous-Courageous One, when one cultivates and casts off a dharma in a certain way and attain something, it should not be called casting off. Casting off means to cast the nature of cultivation off. As cultivation exists no more, it is called casting off. As cultivation does not exist, casting off is nonexistent also. It is

said so, but it is not exactly as it is said. Why? Virtuous-Courageous One, casting off is unspeakable. It is apart from the nature of casting off. What more is it apart from? It is also apart from the upside-down dharmas and the unreal dharmas because these two kinds of dharmas will not arise anymore.

(The Buddha taught more about casting off.)

“Furthermore, Virtuous-Courageous One, no upside-down dharma can elicit upside-down dharma. An upside-down dharma cannot really elicit anything. If it can elicit anything, it is not upside-down one. Because nothing is really elicited, it is called the upside-down one.

(The Buddha taught about upside-down dharma.)

“Furthermore, Virtuous-Courageous One, bodhisattvas should stay away from various upside-down dharmas by means of enlightenment. Why? The bodhisattvas realize that the upside-down dharmas are not truly existent; they know that there are no upside-down natures in all upside-down dharmas. This is how bodhisattvas stay away from the upside-down dharmas through enlightenment. Because bodhisattvas are awakened to all dharmas and thus stay away from upside-down dharmas, they will not give rise to upside-down dharmas anymore. If they have no more upside-down dharmas, there will be no actions in this dharma either. Why? Virtuous-Courageous One, all upside-down dharmas have actions; because of the actions, other dharmas will arise simultaneously. All actions and related dharmas arise because of the upside down, illusory differentiations. The bodhisattvas have no differentiation to the dharmas they practice, so no upside-down dharmas will arise, and they thus stay far away from the upside-down dharmas. Because there is no upside-down dharma, there is no action. Because there is no action, there is no initiation. Therefore, it is said that as bodhisattvas practice, they do not truly practice. This means that they do not

practice all dharmas, nor do they contemplate or manifest all mental images. As it is said that bodhisattvas practice, they truly do not practice. If they can practice in this way, they indeed practice prajna paramita.

(The Buddha taught how bodhisattvas practice without really practicing to practice prajna paramita, so staying away from upside-down dharmas.)

“Furthermore, Virtuous-Courageous One, if the great bodhisattvas practice apart from matter, they do practice prajna paramita. If the great bodhisattvas practice apart from feeling, thinking, action, and consciousness, they do practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas understand that the natures of matter, and so forth, are far away. Knowing that their natures are far away, the bodhisattvas will practice nothing. Therefore, it is said that the bodhisattvas practice without truly practicing anything.

(The Buddha continued to elaborate how bodhisattvas practice without practicing anything.)

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the eye sphere, they practice prajna paramita. If they practice apart from the ear, nose, tongue, body, and conscious spheres, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas understand that the natures of these dharmas are unreal. Knowing that their natures are unreal, the bodhisattvas will not practice anything. Therefore, it is said that the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the sight sphere, they practice prajna paramita; if they practice apart from the sound, smell, taste, touch, and mental-image spheres, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas understand that what they perceive is

caused by upside-down thinking; those caused by upside-down thinking are unreal. Knowing that the natures of the dharmas caused by upside-down thinking are unreal, the bodhisattvas will practice nothing. Therefore, it is said that the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the eye consciousness realm, they practice prajna paramita; if they practice apart from the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas understand that what they perceive is illusory. Knowing that the dependently originated dharmas are illusory, bodhisattvas will practice nothing. Therefore, it is said that bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from name and form, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas have been awakened that all dharmas perceived are without nature. If they are awakened that the perceived dharmas are without nature, they will practice nothing. Therefore, it is said that the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the ‘I,’ the sentient being, and so forth, they practice prajna paramita. Why? These bodhisattvas understand that the natures of the thoughts of the ‘I,’ the sentient being, and so forth, are unreal. Knowing that the natures of the thoughts of the ‘I,’ the sentient being, and so forth, are unreal, the bodhisattvas will practice nothing. If they practice nothing, they stay away from all practices. Therefore, it is said that bodhisattvas practice without practicing anything.

(In these paragraphs, the Buddha explained why bodhisattvas are called practicing without practicing anything.)

“Virtuous-Courageous One, if the great bodhisattvas do not think of the ‘I,’ the sentient being, and so forth, and the knower and the viewer, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas cast off all thoughts. If they cast off all thoughts, they do not have any thought. The bodhisattvas thus practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas do not practice the upside-down dharmas, incorrect views, and various covers, they practice prajna paramita. If they practice apart from upside-down dharmas, incorrect views, and various covers, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas understand that all upside-down dharmas, incorrect views, and covers that they perceive are unreal. Knowing that all upside-down dharmas, incorrect views, and covers they perceive are unreal, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if great bodhisattvas practice apart from dependent origination, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood dependent origination and what caused by it. If the bodhisattvas thoroughly understand dependent origination and the dharmas caused by it, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if great bodhisattvas practice apart from the realms of desire, form, and formlessness, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas can cast off all dharmas produced in three realms. If the bodhisattvas cast off all dharmas produced in three realms, they

practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from generous giving, stinginess, greed, observing precepts, violating precepts, forbearance, anger, hatred, diligence, meditation, restlessness, prajna, and wisdom abuse, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood the dharmas caused by generous giving, stinginess, greed, and so forth, and prajna and wisdom abuse. If the bodhisattvas thoroughly understand all these dharmas, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the correct bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, factors for the path, meditation, liberation, samadhi, samapatti, immeasurable minds, and supernatural powers, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas have been at ease and awakened to the dharmas and cast them off. If the bodhisattvas can do so, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas have cast off the dharmas caused by suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. If the bodhisattvas cast off the dharmas caused by the four noble truths, they neither cast off nor practice. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from bright

liberation, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas can cast off the dharmas caused by bright liberation. If they cast off the dharmas caused by bright liberation, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from exhaustion, nonarising, nonmaking, and nondoing, they practice prajna paramita. Why? Virtuous-Courageous One, the bodhisattvas can cast off the dharmas caused by exhaustion, nonarising, nonmaking, and nondoing. If they do in this way, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the earth, water, fire, wind, space, and consciousness realms, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas can cast off the dharmas caused by the earth, water, fire, wind, space, and consciousness realms. If the bodhisattvas cast off these dharmas, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the stages of voice-hearer, self-enlightened one, bodhisattva, and the Buddha, they practice prajna paramita. Why? Virtuous-Courageous One, the bodhisattvas can cast off the dharmas caused by the stages of voice-hearer, self-enlightened one, bodhisattva, and the Buddha. If the bodhisattvas do in this way, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the dharmas of voice-hearer, self-enlightened one, bodhisattva, and the Buddha, they practice prajna paramita. Why? Virtuous-Courageous One, the bodhisattvas can cast off the dharmas caused by the dharmas of voice-hearer, self-enlightened one,

bodhisattva, and the Buddha. If the bodhisattvas do in this way, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from nirvana, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas thoroughly understand the dharmas caused by nirvana. If the bodhisattvas thoroughly understand the dharmas caused by nirvana, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the perfect and pure major marks, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas can cast off the dharmas caused by the perfect and pure major marks. If the bodhisattvas cast off the dharmas caused by the perfect and pure major marks, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the pure Buddha lands, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas can cast off the dharmas caused by the pure Buddha lands. If the bodhisattvas cast off the dharmas caused by the pure Buddha lands, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the perfect merits and virtues of voice-hearers, they practice prajna paramita. Why? Virtuous-Courageous One, these bodhisattvas can cast off the dharmas caused by the perfect merits and virtues of voice-hearers. If the bodhisattvas cast off the dharmas caused by the perfect merits and virtues of voice-hearers, they practice nothing. Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the great bodhisattvas practice apart from the

perfect merits and virtues of bodhisattvas, they practice prajna paramita. Why?

Virtuous-Courageous One, these bodhisattvas can cast off the dharmas caused by the perfect merits and virtues of bodhisattvas. If the bodhisattvas cast off the dharmas caused by the perfect merits and virtues of bodhisattvas, they practice nothing.

Therefore, the bodhisattvas practice without practicing anything.

“Virtuous-Courageous One, if the bodhisattvas can practice in this way, they practice prajna paramita. If the bodhisattvas practice prajna paramita, they practice through universally understanding all dharmas perceived, and casting off all dharmas perceived.”

(The Buddha taught how bodhisattvas practice prajna paramita by casting off all dharmas.)

Prajna Paramita (6)

(In the Sixteenth Assembly)

“Furthermore, Virtuous-Courageous One, if bodhisattvas can practice in this way, they practice without being connected with the purity of matter, or with the purity of feeling, thinking, action, and consciousness. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by matter, feeling, thinking, action, and consciousness are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the eye sphere, or with the purity of the ear, nose, tongue, body, and conscious spheres. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the eye sphere, and so forth, and conscious sphere are pure. If bodhisattvas practice in this way, they practice prajna paramita.

(The Buddha taught that if bodhisattvas practice apart from various dharma, they practice without being connected with the purity of various dharmas and thus they do practice prajna paramita because they understand that the original natures of all dharmas are pure.)

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the sight sphere, or with the purity of the sound, smell, taste, touch, and mental-image spheres. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the sight sphere, and so forth, and the mental-image sphere are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the eye consciousness realm, or with the purity of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the eye consciousness realm, and so forth, and conscious consciousness realm are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of name and form. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by name and form are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the ‘I,’ or with the purity of the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the one who makes others make, the initiator, the one initiated, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the ‘I,’ and so forth, and the one who makes others view are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the upside-down thinking, or with the

purity of incorrect views and various covers. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the upside-down thinking, incorrect views, and covers are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of dependent origination. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by dependent origination are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the realms of desire, form, and formlessness. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the realms of desire, form, and formlessness are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of generous giving, stinginess, and greed, or with the purity of observing precepts, violating precepts, forbearance, anger, hatred, diligence, tiredness, laziness, meditation, restlessness, prajna, and wisdom abuse. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by giving, stinginess, and greed, and so forth, prajna and wisdom abuse are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the earth realm, or with the purity of the

water, fire, wind, space, and consciousness realms. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the earth realm, and so forth, and consciousness realm are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the past, future, and present. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the past, future, and present are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of nonattachment. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by nonattachment are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the bases of mindfulness, or with the purity of the correct endeavors, bases of power, roots, powers, factors for enlightenment, factors for the path, immeasurable minds, and supernatural powers. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the bases of mindfulness, and so forth, and supernatural powers are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of meditation, liberation, samadhi, and samapatti. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly

understood that the original natures of the dharmas caused by meditation, liberation, samadhi, and samapatti are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the freedom from ignorance and the freedom from greed. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the freedom from ignorance and the freedom from greed are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of the knowledge of exhaustion of flaws, the knowledge of nonarising, and the perfect knowledge of everything. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by the knowledge of exhaustion of flaws, the knowledge of nonarising, and the perfect knowledge of everything are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with the purity of all sentient beings and all dharmas. Why? Virtuous-Courageous One, these bodhisattvas have thoroughly understood that the original natures of the dharmas caused by all sentient beings and all dharmas are pure. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they practice without being connected with all kinds of purity. Why? Virtuous-Courageous One, the bodhisattvas have thoroughly understood that the original natures of the dharmas caused by all kinds of purity are pure. If bodhisattvas fully understand that the

original natures of the dharmas caused by all kinds of purity are pure, they practice prajna paramita.

“Furthermore, Virtuous-Courageous One, if bodhisattvas practice in this way, they do not see that these are matter, and so forth, or consciousness; these come out of matter, and so forth, or consciousness; these belong to matter, and so forth, or consciousness; and these follow matter, and so forth, or consciousness. Because these bodhisattvas do not see matter, and so forth, they do not raise, lower, give birth to, extinguish, practice, or contemplate matter and so forth and the dharmas caused by matter and so forth. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they do not see that these are the eye sphere, and so forth, or conscious sphere; these come out of the eye sphere, and so forth, or conscious sphere; these belong to the eye sphere, and so forth, or conscious sphere; and these follow the eye sphere, and so forth, or the conscious sphere. Because these bodhisattvas do not see the eye sphere and so forth, they do not raise, lower, give birth to, extinguish, practice, or contemplate the eye sphere and so forth and the dharmas caused by the eye sphere and so forth. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they do not see that these are the sight sphere, and so forth, or mental-image sphere; these come out of the sight sphere, and so forth, or mental-image sphere; these belong to the sight sphere, and so forth, or mental-image sphere; and these follow the sight sphere, and so forth, or mental-image sphere. Because these bodhisattvas do not see the sight sphere and so forth, they do not raise, lower, give birth to, extinguish, practice, or contemplate the sight sphere and so forth and the dharmas caused by the sight sphere and so forth. If bodhisattvas practice in this way, they practice prajna paramita.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they do not see that these are the eye consciousness realm, and so forth, or conscious consciousness realm; these come out of the eye consciousness realm, and so forth, or conscious consciousness realm; these belong to the eye consciousness realm, and so forth, or conscious consciousness realm; and these follow the eye consciousness realm, and so forth, or conscious consciousness realms. Because these bodhisattvas do not see the eye consciousness realm and so forth, they do not raise, lower, give birth to, extinguish, practice, or contemplate the eye consciousness realm and so forth and the dharmas caused by the eye consciousness realm and so forth. If bodhisattvas practice in this way, they practice prajna paramita.

(The Buddha taught that if bodhisattvas do not see various dharmas and relative forms, they do not act on or contemplate these dharmas, they do practice prajna paramita.)

“Furthermore, Virtuous-Courageous One, if bodhisattvas practice in this way, they do not practice matter or feeling, thinking, action, and consciousness as in the past, future, or present. They do not practice the eye sphere or the ear, nose, tongue, body, and conscious spheres as in the past, future, or present. They do not practice the sight sphere or the sound, smell, taste, touch, and mental-image spheres as in the past, future, and present. They do not practice the eye consciousness realm or the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as in the past, future, and present. If bodhisattvas practice in this way, they practice prajna paramita.

“Furthermore, Virtuous-Courageous One, if bodhisattvas practice in this way, they do not practice matter as the self and the associated images, nor do they practice feeling, thinking, action, and consciousness as the self and the associated images.

They do not practice the eye sphere as the self and the associated images, nor do they practice the ear, nose, tongue, body, and the conscious spheres as the self and the associated images. They do not practice the sight sphere as the self and the associated images, nor will they practice the sound, smell, taste, touch, and mental-image spheres as the self and the associated images. They do not practice the eye consciousness realm as the self or the associated images, nor do they practice the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as the self and the associated images. If bodhisattvas practice in this way, they practice prajna paramita.

“Furthermore, Virtuous-Courageous One, if bodhisattvas practice in this way, they do not practice matter as pleasant or painful, nor do they practice feeling, thinking, action, and consciousness as pleasant or painful. They do not practice the eye sphere as pleasant or painful, nor do they practice the ear, nose, tongue, body, and the conscious spheres as pleasant or painful. They do not practice the sight sphere as pleasant or painful, nor do they practice the sound, smell, taste, touch, and mental-image spheres as pleasant or painful. They do not practice the eye consciousness realm as pleasant or painful, nor do they practice the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as pleasant or painful. If bodhisattvas practice this way, they practice prajna paramita.

“Furthermore, Virtuous-Courageous One, if bodhisattvas practice in this way, they do not practice matter as belonging to me rather than to others, nor do they practice feeling, thinking, action, and consciousness as belonging to me rather than to others. They do not practice the eye sphere as belonging to me rather than to others, nor do they practice the ear, nose, tongue, body, and the conscious spheres as

belonging to me rather than to others. They do not practice the sight sphere as belonging to me rather than to others, nor do they practice the sound, smell, taste, touch, and mental-image spheres as belonging to me rather than to others. They do not practice the eye consciousness realm as belonging to me rather than to others, nor do they practice the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as belonging to me rather than to others. If bodhisattvas practice in this way, they practice prajna paramita.

(The Buddha taught that if bodhisattvas do not practice various dharmas as in the three phases of time, as self and associated images, as pleasant or painful, and as belonging to me rather than to others, they do practice prajna paramita.)

“Furthermore, Virtuous-Courageous One, when cultivating prajna paramita, bodhisattvas do not practice matter, and so forth, and consciousness as accumulative, extinguishable, profound, shallow, empty, not empty, with form, without form, with aspiration, without aspiration, with making, with doing, without making, and without doing. They do not practice the eye sphere, and so forth, and conscious sphere as accumulative, extinguishable, profound, shallow, empty, not empty, with form, without form, with aspiration, without aspiration, with making, with doing, without making, and without doing. They do not practice the sight sphere, and so forth, and mental-image sphere as accumulative, extinguishable, profound, shallow, empty, not empty, with form, without form, with aspiration, without aspiration, with making, with doing, without making, and without doing. They do not practice the eye consciousness realm, and so forth, and conscious consciousness realm as accumulative, extinguishable, profound, shallow, empty, not empty, with form, without form, with aspiration, without aspiration, with making, with doing, without making, and without doing. Why? Virtuous-Courageous One, all these dharmas have

reliance, attachment, nonsensical arguments, and preference; insisting that I can move and turn, I give such nonsensical argument, I have such preference because of this reason; and I rely on and grasp this. Knowing that all reliance, attachment, movement, turning, nonsensical arguments, and preference will do harm to nonknowledge, nonreliance, and nonattachment, bodhisattvas refrain from practicing or grasping them. Because of nonpracticing and nongrasping, they remain neither with bondage nor separate from bondage, neither with initiation nor without initiation. The bodhisattvas thus eliminate reliance and grasping when they cultivate prajna paramita.

“Furthermore, Virtuous-Courageous One, when bodhisattvas cultivate prajna paramita, bodhisattvas do not practice matter, and so forth, and consciousness as permanent or impermanent, pleasant or not pleasant, with self or without self, pure or impure, empty or not empty, or as illusions, dreams, shadows, or echoes. They do not practice the eye sphere, and so forth, and conscious sphere as permanent or impermanent, pleasant or not pleasant, with self or without self, pure or impure, empty or not empty, or as illusions, dreams, shadows, or echoes. They do not practice the sight sphere, and so forth, and mental-image sphere as permanent or impermanent, pleasant or not pleasant, with self or without self, pure or impure, empty or not empty, or as illusions, dreams, shadows, or echoes. They do not practice the eye consciousness realm, and so forth, and conscious consciousness realm as permanent or impermanent, pleasant or not pleasant, with self or without self, pure or impure, empty or not empty, or as illusions, dreams, shadows, or echoes. Why? Virtuous-Courageous One, all these dharmas have general investigation, specific analysis, phenomena, and contemplation. The bodhisattvas understand that the general investigation, specific analysis, phenomena, and contemplation will do harm to all phenomena. They thoroughly understand all phenomena when they cultivate prajna

paramita. They thus can lecture on the bodhisattva actions.”

At that time, Great Bodhisattva Virtuous-Courageous One said to the Buddha, “World-Honored One, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable.”

The Buddha replied to Virtuous-Courageous One, “Yes, it is as you say. Virtuous-Courageous One, because matter, and so forth, and consciousness are inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because the eye sphere, and so forth, and conscious sphere are inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because the sight sphere, and so forth, and mental-image sphere are inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because the eye consciousness realm, and so forth, and conscious consciousness realm are inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because the name and form are inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because dependent origination is inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because contamination is inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because karmic effects are inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because upside-down thinking, incorrect views, and the covers are inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because the realms of desire, form, and formlessness are inconceivable, the bodhisattva’s cultivation of the fathomless prajna paramita is inconceivable. Because the ‘I,’ the sentient being, the living one, the one who gives birth, the one who raises others, the gentleperson, the individual in reincarnation, the

mentally born one, the learned child, the maker, the one who makes others make, the initiator, the one initiated, the receiver, the one who makes others receive, the knower, the one who makes others know, the viewer, and the one who makes others view are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the earth, water, fire, wind, space, and consciousness realms are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because sentient being realm and dharma realm are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because giving, stinginess, greed, observing precepts, violating precepts, forbearance, anger, hatred, diligence, tiredness, laziness, meditation, restlessness, prajna, and wisdom abuse are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because greed, anger, and ignorance are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the immeasurable minds and the supernatural powers are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the meditation, liberation, samadhi, and samapatti are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the freedom from ignorance and the freedom from greed are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the knowledge of exhaustion, the knowledge of

nonarising, and the knowledge of nonmaking and nondoing are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the stages of voice-hearer, self-enlightened one, bodhisattva, and the Buddha are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the voice-hearer dharma, self-enlightenment dharma, bodhisattva dharma, and the Buddha Dharma are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the knowledge of the past, future, and present are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the knowledge of nonattachment is inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because nirvana is inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Because the triple gem: the Buddha, the dharma, and the sangha, are inconceivable, the bodhisattva's cultivation of the fathomless prajna paramita is inconceivable. Why? Virtuous-Courageous One, the bodhisattva's cultivation of the fathomless prajna paramita is not caused by the mind, so it is called inconceivable; the bodhisattva's cultivation of the fathomless prajna paramita does not give rise to the mind, so it is called inconceivable.

(The Buddha explained why bodhisattva's cultivation of the fathomless prajna paramita is inconceivable.)

“Furthermore, Virtuous-Courageous One, when the initiation of thought is upside down, the absence of thought initiation is also upside down. Thoroughly understanding that the mind and the associated images are nonexistent is not upside-down. Virtuous-Courageous One, the original nature of the mind has no arising, initiation, exhaustion, and extinction. Virtuous-Courageous One, saying that the mind

has arising, initiation, exhaustion, and extinction is correspondent with upside-down thought. You must know, Virtuous-Courageous One, in this case, the mind and the upside-down initiation manifest and explain the truth for us.

“Virtuous-Courageous One, the ignorant sentient beings are not awakened that the mind can manifest and explain the truth, nor are they awakened that the upside-down mind can also manifest and explain the truth. Because they are not awakened to this fact, they are unable to know correctly about the faraway mind and the dharmas perceived by the faraway mind. They thus insist that the mind is the ‘I,’ the mind is also the associated images; the mind relies on me, and the mind arises from me. After grasping the mind, they will further insist that the mind is virtuous or not virtuous, pleasant or painful, discontinued or endurable. They are further attached to incorrect views, covers, and upside-down ideas; attached to giving, stinginess, and greed; attached to precepts observing and precepts violation; attached to forbearance, anger, and hatred; attached to diligence or tiredness; attached to meditation or restlessness; attached to prajna or wisdom abuse; attached to the three realms; attached to name and form; attached to greed, anger, and ignorance; attached to jealousy, stinginess, and so forth; attached to self-conceit; attached to the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; attached to the four fundamental elements, emptiness, and consciousness; attached to sentient being and dharma realm; attached to the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path; attached to meditation, liberation, samadhi, and samapatti; attached to immeasurable minds and supernatural powers; attached to the freedom from ignorance and freedom from greed; attached to the knowledge of exhaustion and the knowledge of nonarising; attached to the knowledge of nonmaking and nondoing;

attached to the triple gem: the Buddha, the dharma, and the sangha; attached to the stages of voice-hearer, self-enlightened one, bodhisattva, and the Buddha; attached to the voice-hearer dharma, self-enlightenment dharma, bodhisattva dharma, and the Buddha dharma; attached to the knowledge of nonattachment; attached to the perfect knowledge of the Buddha; attached to the perfect major marks; attached to the Buddha lands; attached to the perfect voice-hearer; attached to the perfect bodhisattva; or attached to other kinds of contamination and purification.

(The Buddha taught how ignorant ones became attached to various dharmas.)

“Virtuous-Courageous One, bodhisattvas are not attached to these dharma gates. They also see and understand the upside-down minds and the associated images. Therefore, they do not initiate any of such upside-down minds, nor elicit upside-down actions based on such minds. Why? Virtuous-Courageous One, these bodhisattvas have cultivated prajna paramita and thus stayed far away from the upside-down minds and the associated images. They have realized that the original nature of the mind is pure, clean, and bright; in it, neither the minds nor the associated images arise. Virtuous-Courageous One, the ignorant ones initiate the minds and the associated images based on the perceived phenomena, become attached to them, and insist that all minds and the associated images exist. But the bodhisattvas realize that the phenomena perceived by the minds and the associated images are nonexistent, therefore, they do not initiate such minds and the associated images.

(The Buddha taught how bodhisattvas are different from ignorant ones, clarifying why bodhisattvas remain far away from upside-down minds.)

“The bodhisattvas thus contemplate and get to know that the original natures of all minds and the associated images are pure and bright, but ignorant sentient beings, being upside down in their minds, give rise to delusions. The bodhisattvas

further think, ‘The phenomena caused by the mind and the associated images are nonexistent. The mind and the associated images do not arise. Because they do not arise, they do not endure and extinguish, nor do they make other dharmas arise and endure. But the ignorant sentient beings are attached to these things.’ Thus, when cultivating prajna paramita, the bodhisattvas realize that the original nature of the mind and the associated images neither arises nor endures or extinguishes. If the bodhisattvas can practice in this way, they do practice prajna paramita. When practicing in this way, they do not think, ‘I am now practicing prajna paramita; I practice it by this means, because of this, or from this point onward.’ If the bodhisattvas think, ‘This is prajna paramita; this is because of prajna paramita; this is based on prajna paramita; and this belongs to prajna paramita,’ they do not practice prajna paramita. If the bodhisattvas practice prajna paramita without seeing and attaining anything, they practice prajna paramita.”

(The Buddha distinguished the bodhisattvas who practice prajna paramita from those who do not.)

At that time, Virtuous-Courageous One said to the Buddha, “World-Honored One, the bodhisattva’s way of cultivating the fathomless prajna paramita is unsurpassed; the bodhisattva’s way of cultivating the fathomless prajna paramita is pure; the bodhisattva’s way of cultivating the fathomless prajna paramita is brilliant; the bodhisattva’s way of cultivating the fathomless prajna paramita is without nonarising; the bodhisattva’s way of cultivating the fathomless prajna paramita is without extinction; the bodhisattva’s way of cultivating the fathomless prajna paramita is transcendental; the bodhisattva’s way of cultivating the fathomless prajna paramita is invincible. The demons and their followers; the actions with form and attainment; the ‘I,’ the sentient being, the living one, the one who gives birth, the one

who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower, and the viewer; all incorrect views, such as the incorrect view about discontinuation, permanence, aggregates, spheres, realms, the view of the triple gem, nirvana, and realization cannot subjugate the bodhisattva's way of cultivating prajna paramita. Furthermore, the arrogance caused by overstatement of one's strength, the actions of greed, anger, and ignorance, the upside-down actions and covers, and those who trespass the paths cannot subjugate such bodhisattva's cultivation of the fathomless prajna paramita. Therefore, the fathomless prajna paramita cultivated by the bodhisattvas transcends the world; it is noblest and supreme, and unequaled in the world."

(Virtuous-Courageous One commended that the bodhisattva's way of cultivating prajna paramita is unsurpassed and invincible; all demons and powers of negative dharmas cannot subjugate it.)

At that time, the World-Honored One said to Virtuous-Courageous One,

"Yes, it is as you say. The fathomless prajna paramita that the bodhisattvas cultivate goes beyond the world; it is unequaled in the world; it is the noblest and the supreme one. All evil demons, such as demonic heavenly sons, their followers, and the demonic armies; all incorrect views, including those grasping the forms and the nature of nirvana; and all actions of the ignorant sentient beings cannot subjugate all these bodhisattvas' actions. Virtuous-Courageous One, the ignorant sentient beings do not have such bodhisattva actions; nor the ones who need more learning, the ones who need no more learning, self-enlightened ones, and voice-hearers have such bodhisattva actions. Virtuous-Courageous One, if voice-hearers and self-enlightened ones have the bodhisattva actions, they should be also called the bodhisattva instead of voice-hearer or self-enlightened one, and will attain the boundless merits and

virtues, such as the Thus-Comer's four kinds of fearlessness, and so forth. Virtuous-Courageous One, because voice-hearers and self-enlightened ones have no such actions, they are not called bodhisattva, and will not attain the boundless merits and virtues, such as the Thus-Comer's four kinds of fearlessness, and so forth.

(The Buddha approved of Virtuous-Courageous One's statement and further explained why voice-hearers and self-enlightened ones are not called bodhisattva.)

“Virtuous-Courageous One, the fathomless prajna paramita that the bodhisattvas practice has reached the stage of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, who possesses the merits and virtues of the four kinds of fearlessness, and so forth. When bodhisattvas practice the fathomless prajna paramita, they aim to achieve the four kinds of fearlessness, and so forth. If they cultivate the fathomless prajna paramita, they will quickly attain the Thus-Comer's merits and virtues, such as the four kinds of fearlessness, and so forth. Virtuous-Courageous One, when the bodhisattvas cultivate the fathomless prajna paramita and prior to realizing the unsurpassed, perfect, and universal bodhi, they will be able to absorb the boundless merits and virtues of the four kinds of fearlessness, and so forth owing to the power of their great aspiration and the protection of the Thus-Comers. Virtuous-Courageous One, voice-hearers and self-enlightened ones do not aspire to the Buddhas' merits and virtues, such as the four kinds of fearlessness, and so forth, and the Buddhas do not protect and keep them in mindfulness to help them realize the four kinds of fearlessness, and so forth.

“Virtuous-Courageous One, because of their own great aspiration and the power of the Thus-Comers' protection, the bodhisattvas certainly can realize the four kinds of fearlessness, and so forth. Why? Virtuous-Courageous One, through the practice of the fathomless prajna paramita, the bodhisattvas can attain the four

unhindered understandings, and so forth. What are the four unhindered understandings? They are the unhindered understanding of meanings, the unhindered understanding of dharmas, the unhindered understanding of words, and the unhindered understanding of debates. These are the four unhindered understandings. As bodhisattvas achieve such four unhindered understandings, prior to realizing the unsurpassed, perfect, and universal bodhi that they pursue, they will be able to absorb the Buddhas' merits and virtues such as the four kinds of fearlessness because of their great aspiration. Knowing that they have achieved the virtuous roots of definitive understanding of the four unhindered understandings and reached the stage of the merits and virtues of the fathomless prajna paramita, the Buddhas, the World-Honored Ones, will protect them and keep them in mind, so that they will absorb the Buddhas' merits and virtues, such as the four kinds of fearlessness, and so forth. Therefore, if the bodhisattvas would like to pursue and realize the four unhindered understandings and absorb the merits and virtues such as the four kinds of fearlessness, and so forth, they should learn and practice prajna paramita without attachment.

(The Buddha taught that bodhisattvas could achieve four kinds of unhindered understandings through practicing the fathomless prajna paramita. After that, due to their aspiration and Buddha's help, they can attain the four kinds of fearlessness. The Buddha explained the meanings of the four kinds of unhindered understanding.)

“Furthermore, Virtuous-Courageous One, when bodhisattvas cultivate prajna paramita, they thoroughly comprehend that all dharmas, including their origination, aggregation, decay, and extinction, are in accordance with prajna paramita. This enables them to accurately understand the forms of causes, aggregation, extinction, and paths. Consequently, they neither cultivate nor cast off matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the

sight, sound, smell, taste, touch, and mental-image spheres; or the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness. They neither cultivate nor cast off name and form, contamination and purification, dependent origination, upside-down thinking, incorrect views, covers, craving actions, greed, anger, or ignorance. They neither cultivate nor cast off the realms of desire, form, and formlessness; the earth, water, fire, wind, space, and consciousness realms; sentient being realm and dharma realm; 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; the incorrect views of discontinuation and permanence; giving, stinginess, greed, observing precepts, violating precepts, forbearance, anger, hatred, diligence, tiredness, laziness, meditation, restlessness, prajna, and wisdom abuse. They neither cultivate nor cast off meditation, liberation, samadhi, and samapatti; the termination of the upside-down thinking; the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the immeasurable minds and the supernatural powers; the knowledge of exhaustion, the knowledge of nonarising, and the knowledge of nonmaking and nondoing; the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Buddha; ordinary sentient being dharma, voice-hearer dharma, self-enlightenment bodhi, bodhisattva dharma, and Buddha dharma; concentration and contemplation; nirvana; the knowledge and views in the past, future, and present; the knowledge of nonattachment, the perfect knowledge of the Buddha, the Buddhas' merits and virtues such as fearlessness, and so forth.

“Why? Virtuous-Courageous One, matter has no self-nature, so it cannot be cultivated or cast off; feeling, thinking, action, and consciousness have no self-natures, so they cannot be cultivated or cast off. The eye sphere has no self-nature, so it cannot be cultivated or cast off; the ear, nose, tongue, body, and conscious sphere have no self-natures, so they cannot be cultivated or cast off. The sight sphere has no self-nature, so it cannot be cultivated or cast off; the sound, smell, taste, touch, and mental-image spheres have no self-natures, so they cannot be cultivated or cast off. The eye consciousness realm has no self-nature, so it cannot be cultivated or cast off; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have no self-natures, so they cannot be cultivated or cast off. Name and form have no self-natures, so they cannot be cultivated or cast off. Contamination and purification have no self-natures, so they cannot be cultivated or cast off. Dependent origination has no self-nature, so it cannot be cultivated or cast off. The upside-down thinking, incorrect views, covers, and craving actions have no self-natures, so they cannot be cultivated or cast off. Greed, anger, and ignorance have no self-natures, so they cannot be cultivated or cast off. The realms of desire, form, and formlessness have no self-natures, so they cannot be cultivated or cast off. The earth, water, fire, wind, space, and consciousness realms have no self-natures, so they cannot be cultivated or cast off. Sentient being realm and dharma realm have no self-natures, so they cannot be cultivated or cast off. 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 have no self-natures, so they cannot be cultivated or cast off. The incorrect views of discontinuation and permanence have no self-natures, so they cannot be cultivated or cast off. Giving,

stinginess, greed, observing precepts, violating precepts, forbearance, anger, hatred, diligence, tiredness, laziness, meditation, restlessness, prajna, and wisdom abuse have no self-natures, so they cannot be cultivated or cast off. The bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path have no self-natures, so they cannot be cultivated or cast off. Meditation, liberation, samadhi, and samapatti have no self-natures, so they cannot be cultivated or cast off. The termination of upside-down thinking has no self-nature, so it cannot be cultivated or cast off. 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, so they cannot be cultivated or cast off. The immeasurable minds and the supernatural powers have no self-natures, so they cannot be cultivated or cast off. The knowledge of exhaustion, the knowledge of nonarising, and the knowledge of nonmaking and nondoing have no self-natures, so they cannot be cultivated or cast off. The stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Buddha have no self-natures, so they cannot be cultivated or cast off. The dharma of ordinary sentient being, voice-hearer dharma, self-enlightenment bodhi, bodhisattva dharma, and the Buddha dharma have no self-natures, so they cannot be cultivated or cast off. Concentration and contemplation have no self-natures, so they cannot be cultivated or cast off. Nirvana has no self-nature, so it cannot be cultivated or cast off. The knowledge and views in the past, future, and present have no self-natures, so they cannot be cultivated or cast off. The knowledge of nonattachment has no self-nature, so it cannot be cultivated or cast off. The perfect knowledge of the Buddha has no self-nature, so it cannot be cultivated or cast off. The merits and virtues of the Buddhas, such as the fearlessness and so forth have no self-natures, so they cannot be cultivated or cast off.

“Why? Virtuous-Courageous One, not a dharma is ultimate reality; all dharmas are provisionally established in terms of the worldly perspective and do not have self-nature. Because they have no self-nature, they are not real. All dharmas have adopted nonnature as their nature. Therefore, all dharmas have no reality and arising. Why? Virtuous-Courageous One, all upside-down dharmas are unreal; they arise from inverted thinking. All upside-down dharmas are without real nature. Why? Virtuous-Courageous One, all dharmas are apart from self-nature; no self-nature can be found in all dharmas; therefore, they all adopt nonnature as their nature.

(The Buddha explained the nature of all dharmas.)

“Virtuous-Courageous One, the dharmas without nature are not real, so they do not arise, and thus are with nonnature. This explains that as nature is unreal, it is called nonnature. Given the truth that nature is nonexistent, it cannot be cultivated and cast off. Those caused by the upside-down thinking are unreal so they cannot be cultivated or cast off. Why? Virtuous-Courageous One, all dharmas have adopted nonnature as their nature; the dharmas far away from self-nature are not real entities; unreal entities cannot be cultivated or cast off.

(The Buddha explained that all dharmas cannot be cultivated or cast off because their nature is nonnature.)

“Virtuous-Courageous One, if the great bodhisattvas can dwell in such correct view and do not cultivate or cast off all dharmas when they cultivate prajna paramita, they are called cultivating prajna paramita. Virtuous-Courageous One, if the bodhisattvas can practice and dwell in this way, they will fulfill the cultivation of prajna paramita quickly.

(The Buddha said that if the bodhisattvas can dwell in the correct view of the nature of all dharmas, they do cultivate prajna paramita.)

“Furthermore, Virtuous-Courageous One, when great bodhisattvas cultivate prajna paramita, they do not initiate a mind correspondent with the forms of matter, feeling, thinking, action, and consciousness; a mind correspondent with the forms of the eye, ear, nose, tongue, body, and conscious spheres; a mind correspondent with the forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; or a mind correspondent with the forms of the sight, sound, smell, taste, touch, and mental-image spheres. They do not initiate a mind accompanied by the roots of disasters, hatred, stinginess and greed, vexations, anger, tiredness and laziness, restlessness, wisdom abuse, and desire. They do not initiate a mind attached to sight and nonsight, greed and desire, divisive speech, incorrect views, properties and position, wealth and high position, great fortune and superior families, rebirth in heaven, the realm of desire, the realm of form, and the realm of formlessness. They do not initiate a mind accompanied by the stage of voice-hearer, self-enlightened one, bodhisattva actions, or incorrect views of nirvana.

“Because these great bodhisattvas have achieved such pure mind, they can cast off the thoughts of sentient beings although they have full loving-kindness, compassion, joy, and equanimity for sentient beings. They can dwell in the concern for sentient beings without attachment. They are not attached to the dwelling in the four Brahma abodes because of their achievement in the expedient skillfulness of exquisite wisdom. As they have achieved this wonderful dharma, they are able to stay away from attachment and can fulfill prajna paramita quickly.

“Because the bodhisattvas have fulfilled prajna paramita quickly, they stay away from the grasping of or the attachment to matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight,

sound, smell, taste, touch, and mental-image spheres; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness; name and form; contamination and purification; dependent origination; the upside-down thinking, incorrect views, covers, and craving actions; greed, anger, and ignorance; the realms of desire, form, and formlessness; the earth, water, fire, wind, space, and consciousness realms; sentient being realm and dharma realm; the 'I,' the sentient being, the living one, the one who gives birth to others, 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; the incorrect views of discontinuation and permanence; giving, stinginess, greed, observing precepts, violating precepts, forbearance, anger, hatred, diligence, tiredness, laziness, meditation, restlessness, prajna, and wisdom abuse; bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path; meditation, liberation, samadhi, and samapatti; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the immeasurable minds and the supernatural powers; the knowledge of exhaustion, knowledge of nonarising, and the knowledge of nonmaking and nondoing; the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Buddha; the dharma of ordinary sentient being, the dharma of voice-hearer, the self-enlightenment bodhi, the dharma of bodhisattva, and the Buddha dharma; samatha and vipasyana; the realm of nirvana; the knowledge and views in the past, future, and present; the knowledge of nonattachment; the perfect knowledge of the Buddha, the abilities, fearlessness, and the rest of boundless Buddha dharmas; and the termination of the upside-down thinking, incorrect views, and covers.

(The Buddha taught that because bodhisattvas have fulfilled prajna paramita quickly, they become free from the gasping of or the attachment to various dharmas.)

“Why? Virtuous-Courageous One, all dharmas are beyond grasp or attachment. Why? Virtuous-Courageous One, not a dharma should be and can be grasped. Why? It is because the grasper and what is grasped are unattainable. Why? Virtuous-Courageous One, all dharmas are not solid; they are all like illusions. All dharmas are not at ease; their solid natures are unattainable. All dharmas are like shadows; they should not be grasped. All dharmas are illusory; they are without self-natures. All dharmas are like foam; they should not be grabbed and rubbed. All dharmas are like bubbles; they extinguish quickly. All dharmas are like illusory images of water under sunlight; they are caused by upside-down seeing. All dharmas are like plantain; they are not solid. All dharmas are like the moon in water; they cannot be grabbed. All dharmas are like rainbow; they are illusively perceived. All dharmas have no operation; they cannot initiate any action. All dharmas are like bare hands; there are no real nature and forms inside.

(The Buddha said that all dharmas are like illusions, shadows, and so forth; they cannot be grasped.)

“Virtuous-Courageous One, after contemplating and investigating all dharmas in this way, the bodhisattvas will not grab, grasp, dwell, or become attached. Virtuous-Courageous One, when practicing prajna paramita, the bodhisattvas do not deeply believe in, grasp, firmly grab, or indulge in all dharmas. Virtuous-Courageous One, if bodhisattvas can practice and dwell in this way, they fulfill the cultivation of prajna paramita quickly.

“Furthermore, Virtuous-Courageous One, when learning in this way, bodhisattvas do not learn matter, feeling, thinking, action, and consciousness or

transcend matter, feeling, thinking, action, and consciousness. They do not learn matter, feeling, thinking, action, and consciousness as arising or extinguishing. They do not learn to tame matter, feeling, thinking, action, and consciousness. They do not learn to absorb and transfer matter, feeling, thinking, action, and consciousness. They do not learn to approach and dwell in matter, feeling, thinking, action, and consciousness.

“Furthermore, Virtuous-Courageous One, when learning in this way, bodhisattvas do not learn the eye, ear, nose, tongue, body, and conscious spheres or transcend the eye, ear, nose, tongue, body, and conscious spheres. They do not learn the eye, ear, nose, tongue, body, and conscious spheres as arising or extinguishing. They do not learn to tame the eye, ear, nose, tongue, body, and conscious spheres. They do not learn to absorb and transfer the eye, ear, nose, tongue, body, and conscious spheres. They do not learn to approach and dwell in the eye, ear, nose, tongue, body, and conscious spheres.

“Furthermore, Virtuous-Courageous One, when learning in this way, bodhisattvas do not learn the sight, sound, smell, taste, touch, and mental-image spheres or transcend the sight, sound, smell, taste, touch, and mental-image spheres. They do not learn the sight, sound, smell, taste, touch, and mental-image spheres as arising or extinguishing. They do not learn to tame the sight, sound, smell, taste, touch, and mental-image spheres. They do not learn to absorb and transfer the sight, sound, smell, taste, touch, and mental-image spheres. They do not learn to approach and dwell in the sight, sound, smell, taste, touch, and mental-image spheres.

“Furthermore, Virtuous-Courageous One, when learning in this way, bodhisattvas do not learn the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious

consciousness realms or transcend the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They do not learn the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as arising or extinguishing. They do not learn to tame the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They do not learn to absorb and transfer the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They do not learn to approach and dwell in the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.”

(The Buddha taught how bodhisattvas should learn prajna paramita without grasping or attachment.)

Prajna Paramita (7)

(In the Sixteenth Assembly)

“Furthermore, Virtuous-Courageous One, when bodhisattvas learn in this way, they do not learn matter as permanent or impermanent, pleasant or painful, empty or not empty, with or without self; nor do they learn feeling, thinking, action, and consciousness as permanent or impermanent, pleasant or painful, empty or not empty, and with or without self.

“Virtuous-Courageous One, when bodhisattva learn in this way, they do not learn the eye sphere as permanent or painful, pleasant or painful, empty or not empty, with or without self; nor do they learn the ear, nose, tongue, body, and conscious spheres as permanent or impermanent, pleasant or painful, empty or not empty, and with or without self.

“Virtuous-Courageous One, when bodhisattvas learn in this way, they do not learn the sight sphere as permanent or impermanent, pleasant or painful, empty or not empty, with or without self; nor do they learn the sound, smell, taste, touch, and mental-image spheres as permanent or impermanent, pleasant or painful, empty or not empty, and with or without self.

“Virtuous-Courageous One, when bodhisattvas learn in this way, they do not learn the eye consciousness realm as permanent or impermanent, pleasant or painful, empty or not empty, and with or without self; nor do they learn the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as permanent or impermanent, pleasant or painful, empty or not empty, and with or without self.

(The Buddha taught that the right way for bodhisattvas is do not learn the five

aggregates, six inner spheres and so forth as permanent or impermanent, pleasant or painful, and so forth.)

“Furthermore, Virtuous-Courageous One, when bodhisattvas learn in this way, they do not perceive matter as in the past, future, or present; nor do they perceive feeling, thinking, action, and consciousness as in the past, future, or present.

“Virtuous-Courageous One, when bodhisattvas learn in this way, they do not perceive the eye sphere as in the past, future, or present; nor do they perceive the ear, nose, tongue, body, and conscious spheres as in the past, future, or present.

“Virtuous-Courageous One, when bodhisattva learn in this way, they do not perceive the sight sphere as in the past, future, or present; nor do they perceive the sound, smell, taste, touch, and mental-image spheres as in the past, future, or present.

“Virtuous-Courageous One, when bodhisattvas learn in this way, they do not perceive the eye consciousness realm as in the past, future, or present; nor do they perceive the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as in the past, future, or present. (The Buddha taught that the bodhisattvas should not perceive the five aggregates, six inner spheres and so forth as in the past, future, or present.)

“Furthermore, Virtuous-Courageous One, if bodhisattvas practice in this way, they contemplate and investigate the past as empty, tranquil, and selfless, but do not view the practice in the past as empty, tranquil, and selfless. They contemplate and investigate the future as empty, tranquil, and selfless, but do not view the practice in the future as empty, tranquil, and selfless. They contemplate and investigate the present as empty, tranquil, and selfless, but do not view the practice in the present as empty, tranquil, and selfless.

(The Buddha taught that the bodhisattvas should contemplate the past, future, and

present as empty, tranquil, and selfless, but do not view the actions in the past, future, and present as such.)

“Virtuous-Courageous One, if bodhisattvas practice in this way, they contemplate and investigate the past as empty, selfless, without perceived images, impermanent, and unendurable and thus dwell in changelessness, but they do not view the practice in the past like this. They contemplate and investigate the future and present as empty, selfless, without perceived images, impermanent, and unendurable and thus dwell in changelessness, but they do not view the practice in the future or present like this.

“Virtuous-Courageous One, if bodhisattvas practice and dwell in this way, they will fulfill the cultivation of prajna paramita quickly. Virtuous-Courageous One, if bodhisattvas practice in this way, all evil demons cannot take advantage of them. If they practice in this way, they can be fully awakened to all demonic hindrances, so no demonic hindrances can do harm to them.

(The Buddha taught that if bodhisattvas practice in this way, they can avoid demonic hindrances.)

“Virtuous-Courageous One, if bodhisattvas practice in this way, they do not perceive matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; name and form; contamination and purification; the upside-down thinking, covers, and craving actions; greed, anger, and ignorance; the “I,” the sentient being, and so forth; discontinuation and permanence; boundary or boundlessness; the realms of desire, form, and formlessness; dependent origination; the earth, water, fire, wind, space, and

the consciousness realms; sentient being realm and dharma realm; the truth and the illusions; the bond or the freedom from bond; the termination of greed, anger, and ignorance; giving, stinginess, greed, observing precepts, violating precepts, forbearance, anger, hatred, diligence, tiredness, laziness, meditation, restlessness, prajna, and wisdom abuse; the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path; the termination of upside-down thinking and so forth; meditation, liberation, samadhi, and samapatti; loving-kindness, compassion, joy, and equanimity; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the knowledge of exhaustion, the knowledge of nonarising, and the knowledge of nonmaking and nondoing; the knowledge of nonattachment; the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Buddha; the dharma of ordinary sentient being, the dharma of voice-hearer, self-enlightenment bodhi, the dharma of bodhisattva, and the Buddha dharma; the supernatural powers and the views based on knowledge; liberation and the knowledge and the views of liberation; nirvana; the knowledge and the views in the past, future, and present; the perfect knowledge of the Buddha, the abilities, and fearlessness; the purity of Buddha lands; the perfect and pure major marks; the fulfillment of voice-hearer; the fulfillment of self-enlightened one; and the fulfillment of bodhisattva.

Why? Virtuous-Courageous One, it is because all dharmas can neither perceive nor be perceived. All dharmas cannot be grasped, so they should not be said as they can be perceived.

(The Buddha said that bodhisattvas do not perceive all dharmas when practicing prajna paramita because no dharma can perceive or can be perceived.)

“Virtuous-Courageous One, as soon as perception arises, actions, intentions,

and attachments arise with it, followed by worry and suffering, and finally the piercing arrow of anxiety and sorrow. Virtuous-Courageous One, as soon as perception arises, it brings about bondage that no one can get rid of. Worries and suffering are nurtured, then will grow and increase. Virtuous-Courageous One, once there is perception, there are reliance, attachment, movement, turning, and nonsensical arguments. Once there is perception, there are various fights, lawsuits, disputes, and arguments. Once there is perception, there are different kinds of ignorance and darkness. Once there is perception, there are terrors. Once there is perception, there are demonic nets and bonds. Once there is perception, there is compelling suffering, leading to the longing for peace and happiness. Virtuous-Courageous One, because bodhisattvas have observed all these faults, they choose not to perceive dharmas. Because they do not perceive dharmas, they do not grasp dharmas. Because they do not grasp dharmas, they dwell in all dharmas without attachment. They thus attain self-ease of concentration in all spiritual domains, yet they refrain from relying on or dwelling in those states. Virtuous-Courageous One, if bodhisattvas practice in this way, they do not cling to all dharmas; they will stay away from attachment and arguments, and dwell in all dharmas without contamination. Virtuous-Courageous One, when cultivating prajna paramita, the bodhisattvas will be completely free from the bondage of the phenomena and dharmas.

(The Buddha explained how and why bodhisattvas do not perceive various dharmas when practicing the profound dharma.)

“Virtuous-Courageous One, if bodhisattvas practice and dwell in this way, they can cultivate and fulfill prajna paramita quickly. All evil demons cannot hinder them, and demonic armies and their followers cannot absorb them. Demons cannot take advantage of finding their weaknesses or disturb them. Rather, the bodhisattvas

can subjugate demons and their armies; they are aware of all demonic hindrances and can act freely and at ease without being dominated by them. The bodhisattvas will shake and burn the demons' palaces, overcome all other-paths practitioners. The bodhisattvas will not be overcome by other-paths practitioners, instead, they will destroy all other-paths arguments.

(The Buddha described the bodhisattvas who can subjugate all demons and other-paths practitioners.)

“Furthermore, Virtuous-Courageous One, if bodhisattvas practice in this way, they do not dwell in distinction and counter-distinctions of matter, feeling, thinking, action, and consciousness. They do not dwell in distinction and counter-distinctions of the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; or the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. Because of this cause and condition, these bodhisattvas will not have distinction or counter-distinctions of various names and forms; various contaminations and purifications; various dependent originations; various upside-down ideas, incorrect views, covers, and craving actions; the views of discontinuation and permanence; the realms of desire, form, and formlessness; the sentient being realm and the dharma realm; greed, anger, and ignorance; reality and illusions; the earth, water, fire, wind, space, and consciousness realms; bondage and the freedom from bondage; the ‘I,’ sentient being, living one, one who gives birth to others, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer as well as their thoughts; giving, stinginess, greed, observing precepts, violating precepts, forbearance, anger, hatred, diligence, tiredness, laziness, meditation, restlessness, prajna, and wisdom

abuse; bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path; the termination of the upside-down thinking, and so forth; meditation, liberation, samadhi, and samapatti; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; loving-kindness, compassion, joy, and equanimity; the knowledge of exhaustion, nonarising, or nonmaking and nondoing; the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Buddha; the dharmas of ordinary sentient being, voice-hearer, self-enlightenment bodhi, bodhisattva and the Buddha dharma; the supernatural powers and the knowledge and views of the supernatural powers; the knowledge and views of the past, future, and the present; the knowledge of nonattachment, freedom from ignorance and freedom from greed, liberation and the knowledge and views of liberation, and the perfect knowledge of the Buddha, the abilities, and fearlessness; the purity of the perfect major marks, the purification of Buddha lands, the fulfillment of voice-hearer, the fulfillment of self-enlightened one, and the fulfillment of bodhisattva.

(The bodhisattvas do not dwell in distinction and counter-distinctions of various dharmas.)

“Why? Virtuous-Courageous One, once there is distinction, there is another distinction. If there is no distinction, there are no more distinctions. All ignorant thoughts of ordinary sentient beings arise out of distinction, followed by other, and even more powerful distinctions. Therefore, bodhisattvas should not initiate distinction, let alone other more powerful counter-distinctions.

(The Buddha explained why bodhisattvas should avoid distinctions among dharmas.)

“Virtuous-Courageous One, once one distinction is made, more opposing

views arise. But merely avoiding distinctions does not constitute the middle path, for even asserting the existence of a middle path is itself a distinction and still amounts to taking a side. Where there is one distinction, there are more other distinctions; in that case, we cannot say that either distinction has truly ceased. When there is neither distinction nor other distinctions, then we may say that distinction has been left behind. Virtuous-Courageous One, to end distinction means that there are no further distinctions to remove. Why? Because upside-down thoughts arise from distinctions and counter-distinctions that are unreal and illusory. When these are removed, upside-down thoughts also disappear. Since upside-down thoughts do not truly exist, there are no dharmas to be extinguished. Virtuous-Courageous One, you should know that “no dharma to be extinguished” is the provisional expression for the cessation of suffering. It is called the cessation of suffering because there is no suffering that truly needs to be ended. If suffering had a real self-nature, then there would be suffering to extinguish. But because its self-nature is unreal, there is no suffering to extinguish. This is called the cessation of suffering because no suffering truly exists, and because not even the slightest self-nature of suffering can be found. Having no distinction and no counter-distinction regarding suffering is called the tranquility of suffering; that is, suffering is not allowed to arise. Virtuous-Courageous One, if bodhisattvas can contemplate in this way, they will not form distinctions or counter-distinctions regarding any dharma. Virtuous-Courageous One, this is how bodhisattvas, while cultivating prajna paramita, fully understand the nature of distinction and counter-distinction.

“Virtuous-Courageous One, if bodhisattvas practice and dwell in this way, they can cultivate and fulfill prajna paramita quickly. No evil demon can hinder them. They are aware whenever the demonic armies intend to do harm to them, so they are

ready to react freely without being dominated by demonic powers; rather, they will drive malicious spirits to retreat by reducing their forces. The bodhisattvas thus can stay carefree in body and mind, get rid of the disturbance of demonic armies fearlessly. They cease all causes leading to bad destinies and block passages to evil road. They stay away from darkness and ferry over raging currents to attain pure eye in all dharmas. They greatly illumine the world and keep the Buddha seed from discontinuation. They realize the nature of equality of the real path and initiate the pure dharma eye because of their compassion and mercy for sentient beings. They work diligently and stay away from all kinds of tiredness and laziness, attain forbearance and refrain from anger and hatred, enter superior meditation without relying on anything, and achieve real prajna and accomplish thorough wisdom. They cast off all evil actions, become free from all covers and bonds, get out of the nets of evil demons, cut off craving desires, dwell peacefully in correct mindfulness and never lose and forget it. They attain pure precept and reach the pure other shore, dwell peacefully in merits and virtues and avoid wrongdoings. They attain the power of concentrative wisdom and are not moved by all other-paths arguments. They attain the purity of all dharmas and never regress from or lose it. They lecture on various dharmas fearlessly. They join and interact with all sentient beings and are not scared or hesitant. They offer all exquisite dharmas without stinginess or reservation. They purify all paths equally. They vow to avoid evil path, cultivate what they should cultivate, affect what they should affect, and purify what they should purify with pure wisdom. Their minds are as deep and broad as big ocean, too profound and tranquil to be measured. The dharma sea is boundless and immeasurable. Virtuous-Courageous One, if bodhisattvas practice in this way and achieve these and the rest of merits and virtues, they will gain boundless merits and virtues. The boundary of their merits and

virtues will be beyond measurement; no one knows it except the Buddhas, the World-Honored Ones.

“Furthermore, Virtuous-Courageous One, if bodhisattvas cultivate prajna paramita like this, their exquisite features, properties and positions, family members, social statuses, big families, and lands will not diminish. They will not be born in borderlands or in the places with no access to the Buddha dharma, nor will they live with filthy sentient beings or impure businesses. Their original minds will not regress, and their wisdom will not diminish. They will hear and accept all dharma gates and attain equal dharma nature. They will inherit the Buddha seed and the perfect knowledge of all perfect knowledge, make them flourish always, and keep them from discontinuation. After attaining great brightness in the Buddha dharma, they become very close to the perfect knowledge of all perfect knowledge. If evil demons come to harass them, they will crush demons and their associates so that the demons’ talents of debate will disappear and their networks will be broken. The bodhisattvas are not moved by the harassment by innumerable demons and their armies. These evil demons and their armies are scared and run away. They will think, ‘These bodhisattvas now have greater powers than I do. They will not practice, live, or indulge in my country. They will rescue sentient beings living here out of my land.’ After having this thought, the demons are worried and sad; they say to each other in sorrow, ‘These bodhisattvas have damaged our gang, diminished our powers, and decreased our members.’ They are painful and regret what is happening.

“Furthermore, Virtuous-Courageous One, when bodhisattvas practice, cultivate, and stay in accord with the fathomless prajna paramita, the demons’ palaces become dim and lose authority, and smokes and flames appear in those palaces. All evil demons are worried and frightened as if their hearts were cut off or they were

shot by poisonous arrows. They are very sad and say, ‘These bodhisattvas are driving sentient beings out of our countries and our controls. They no longer live in our lands. These bodhisattvas are destroying our countries and our networks. They are rescuing sentient beings from mud and from our views and relocating them on correct path. These bodhisattvas are liberating sentient beings from the deep forest of various incorrect views.’

“Virtuous-Courageous One, the demons are worried and upset as if their hearts were shot by arrows when they see bodhisattvas attain such superior justice and benefits. It is like someone who is anxious after losing a valuable possession. So, the evil demons are deeply regretful, worried, restless, and scared and cannot sit in peace as if they were shot by poisonous arrows.

“Furthermore, Virtuous-Courageous One, when bodhisattvas practice, cultivate, and stay in accord with the fathomless prajna paramita, the demons come together to figure out the ways for damaging bodhisattvas. They say to each other, ‘What can we do to ruin the correct actions cultivated by the bodhisattvas?’ They go to bodhisattvas’ places with hesitation and displeasure as if they were shot, trying to find out the bodhisattvas’ faults. They transform different terrible things with all their powers to scare bodhisattvas, but they cannot move even one of their hairs, not to mention they can change their minds or move their bodies, it is because these bodhisattvas have cultivated prajna paramita and possessed great authority and supernatural powers. At that time, the demons know that these bodhisattvas have been free from all fears, so they change strategy and turn to bewitch bodhisattvas. But their efforts turn out to be in vain. The king of demons thinks, ‘I cannot destroy these bodhisattvas, let alone my followers can.’ He is very terrified, so he returns to his palace with sadness and worries. These bodhisattvas have cultivated prajna paramita

and possessed such great and compelling powers and authority, no evil demons and their followers can bewitch them even for a finger snap, not to mention they can obstruct them further.

(The Buddha taught that by cultivating prajna paramita, bodhisattvas gain great authority and powers to deter all demons.)

“Virtuous-Courageous One, the bodhisattvas thus can cultivate prajna paramita to achieve such wonderful merits, virtues, knowledge, wisdom, great authority, and supernatural powers. Suppose all sentient beings in the threefold thousand-world have become demons and each demon has led all his followers to disturb bodhisattvas at their places. With all their magic powers the demons cannot hinder bodhisattvas and keep them from cultivating prajna paramita. Why? Virtuous-Courageous One, the bodhisattvas have by that time achieved the fathomless prajna paramita that is as sharp as knives and swords. It is also because the bodhisattvas have achieved inconceivable, immeasurable, and unequalled equal powers of prajna. They will not be overcome by all violent evil demonic armies. Virtuous-Courageous One, the big knife is the knife of prajna; the big sword is the sword of prajna; and the great power is the power of prajna. Therefore, prajna paramita is not the spiritual domain where evil demons can reach.

“Furthermore, Virtuous-Courageous One, some other-paths immortals have attained the four meditations and four formless concentrations, they intend to go beyond the desire-demon level and be reborn in Brahma heavens or the four stages of formlessness. They cannot achieve the spiritual level of the worldly exquisite wisdom as usually achieved by bodhisattvas, not to mention they can achieve prajna paramita. The evil demons are inferior to these immortals because they cannot achieve the levels of form and formlessness as achieved by these immortals, not to mention they

can achieve prajna paramita. Virtuous-Courageous One, when bodhisattvas achieve prajna paramita, they are called achieving great authority and powers. When they achieve great authority and powers, they are called achieving sharp knife of prajna and sharp sword of wisdom. They are invincible, they can subjugate all demonic armies.

“Furthermore, Virtuous-Courageous One, as the bodhisattvas achieve sharp knife and sword of prajna paramita and possess great authority and powers, they dwell nowhere and act without relying on anything. Why? Virtuous-Courageous One, relying on other dharma causes turning, while turning causes shaking and shaking brings about nonsensical arguments. Virtuous-Courageous One, if sentient beings rely on something and cause turning, shaking, and nonsensical arguments, they are correspondent with demonic powers and cannot go beyond. Virtuous-Courageous One, if sentient beings are reborn at a high level, but not yet become free from reliance, they remain at demonic level, so cannot get rid of the power of demonic net and its connection. The other-paths masters, such as Udraka Ramapudra (Vigorous Joyful One), Araḍa Kalama, and so forth, rely on formlessness and become attached to it. Virtuous-Courageous One, if bodhisattvas practice, cultivate, and stay in accord with the fathomless prajna paramita, they will rely on nothing, dwell nowhere, and act without reliance.

(The Buddha taught that the bodhisattvas who stay in accord with prajna paramita dwell nowhere and act without reliance, they are at a spiritual level beyond other-paths masters and demons.)

“Virtuous-Courageous One, if bodhisattvas cultivate prajna paramita courageously and diligently and dwell peacefully in accord with conditions, they will not rely on or dwell in matter, feeling, thinking, action, and consciousness; the eye,

ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; name and form, upside-down thinking, incorrect views, various covers, and craving; dependent origination; the realms of desire, form, and formlessness; the 'I,' sentient being, the living one, the one who gives birth to others, 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 as well as all their thoughts; the earth, water, fire, wind, space, and consciousness realms; sentient being realm and dharma realm; the first meditation, and so forth, and the concentration of nonthinking and not nonthinking; craving or noncraving, discontinuation or permanence, nature or nonnature; giving, stinginess and greed, observing precepts, violating precepts, forbearance, anger and hatred, diligence, tiredness and laziness, meditation, restlessness, prajna, and wisdom abuse; bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and the factors for the path; termination of upside-down thinking and actions; meditation, liberation, samadhi, and samapatti; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the knowledge of exhaustion, knowledge of nonarising, and the knowledge of nonmaking and nondoing; freedom from ignorance and from greed; the knowledge and views of liberation; the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Buddha; the dharma of ordinary sentient being, the dharma of voice-hearer, self-enlightenment bodhi, the dharma of bodhisattva, and the Buddha dharma; nirvana; the knowledge and views of the past, future, and present; the nature of equality in the three phases of time; the perfect knowledge of

the Buddha, abilities, and fearlessness; the perfect knowledge of all perfect knowledge; the fulfillment of the perfect features, Buddha lands, voice-hearers, or bodhisattvas; all dharmas; and movement and turning, shaking, and nonsensical arguments. Because they rely on nothing and dwell nowhere, they will cast off all, and thus will not rely on, dwell in, and be attached to the path of nonreliance and nondwelling. They do not attain this nonreliance, nor stay in or belong to nonreliance. They will not view this nonreliance as reliance. Thus, the bodhisattvas do not rely on, attain, grasp, and speak of or are attached to and fond of all kinds of reliance. As they dwell, they will not be contaminated by all kinds of reliance, nor are they hesitant or hindered by them. They thus will realize insightfully the pure dharma of all kinds of reliance and dwelling.

(The Buddha explained how bodhisattvas, when practicing prajna paramita, neither rely on nor dwell in any dharma.)

“Virtuous-Courageous One, this is how bodhisattvas rely on and dwell in the pure exquisite knowledge and views to cultivate prajna paramita based on all dharmas. The evil demons thus cannot take advantage of the bodhisattvas. The bodhisattvas can subjugate evil demons and their armies, but cannot be subjugated by them.

“Furthermore, Virtuous-Courageous One, if bodhisattvas have not yet initiated aspiration toward the unsurpassed, perfect, and universal enlightenment, they should first accumulate numberless and countless virtuous roots as nutrients for the bodhi, make offerings frequently to the Buddha, serve many virtuous friends, inquire many Buddhas about the essential meanings of the dharma, make great vows and activate joyfully full motivation to practice giving to many sentient beings, esteem and protect pure precept, develop full forbearance and compliance, work diligently and stay away

from tiredness and laziness, cultivate in reverence fresh and positive meditations, and respectfully cultivate and learn pure wisdom. After the bodhisattvas have initiated the aspiration toward the unsurpassed, perfect, and universal enlightenment, they should continue to diligently cultivate and learn prajna paramita and subjugate demons with wisdom power. They should always think, ‘I must not allow demons to find my faults and disturb me.’ Because of this wisdom power, evil demons cannot take advantage to hinder their cultivation and learning. The bodhisattvas do not allow demons to initiate such a thought, ‘I will take advantage of bodhisattvas to harass and hinder their cultivation and learning.’ Once initiating this thought, the demons will become alert and think, ‘If I do this, I will have a big trouble, and I will suffer.’ Thus, they will be in terror and say, ‘I should stop this idea right away, otherwise I will lose my life.’ The demons’ evil idea will immediately vanish. Virtuous-Courageous One, because of this cause and condition, the evil demons and their armies cannot hinder bodhisattvas from learning the fathomless prajna paramita.

“Furthermore, Virtuous-Courageous One, upon hearing prajna paramita, the bodhisattvas initiate pure joyful intention to deeply esteem and admire its merits and virtues, and regard it as a grand master. Upon hearing the dharma teaching correspondent with the six paramitas, they are not skeptical. When they hear profound dharma, they are not confused, hesitant, or perplexed. They do not initiate any thought to diminish the dharma. Rather, they will encourage numberless and boundless sentient beings to believe in, accept, cultivate, and learn the fathomless prajna paramita. They admire and acclaim the sentient beings who believe in, accept, cultivate, and learn the six paramitas. Because these bodhisattvas have such joyful and pure intentions, their minds will not be contaminated, all evil demons’ armies cannot hinder them or take advantage of them. Whenever demons start any action, the

bodhisattvas are aware of it immediately. Therefore, all evil demons cannot induce the bodhisattvas to follow them, nor can they steal anything from the bodhisattvas. The bodhisattvas act freely and are unaffected by demons' powers. Virtuous-Courageous One, because of this cause and condition, the bodhisattvas are not disturbed by evil demons and their followers.

“Furthermore, Virtuous-Courageous One, when the bodhisattvas cultivate prajna paramita, they do not practice matter, feeling, thinking, action, and consciousness as combined with or apart from the forms. They do not practice the eye, ear, nose, tongue, body, and conscious spheres as combined with or apart from the forms. They do not practice the sight, sound, smell, taste, touch, and mental-image spheres as combined with or apart from the forms. They do not practice the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as combined with or apart from the forms. They do not practice combined forms or separate forms of matter, feeling, thinking, action, and consciousness. They do not practice combined forms or separate forms of the eye, ear, nose, tongue, body, and conscious spheres. They do not practice combined forms or separate forms of the sight, sound, smell, taste, touch, and mental-image spheres. They do not practice combined forms or separate forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and the conscious consciousness realms.

“Bodhisattvas do not practice the pure or impure forms of matter, feeling, thinking, action, and consciousness. They do not practice the pure or impure forms of the eye, ear, nose, tongue, body, and conscious spheres. They do not practice the pure or impure forms of the sight, sound, smell, taste, touch, and mental-image spheres. They do not practice the pure or impure forms of the eye consciousness, ear

consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They do not perceive the pure or impure forms of matter, feeling, thinking, action, and consciousness. They do not perceive the pure or impure forms of the eye, ear, nose, tongue, body, and conscious spheres. They do not perceive the pure or impure forms of the sight, sound, smell, taste, touch, and mental-image spheres. They do not perceive the pure or impure forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“They do not initiate the pure, impure, combined, or separate forms of matter, feeling, thinking, action, and consciousness. They do not initiate the pure, impure, combined, or separate forms of the eye, ear, nose, tongue, body, and conscious spheres. They do not initiate the pure, impure, combined, or separate forms of the sight, sound, smell, taste, touch, and mental-image spheres. They do not initiate the pure, impure, combined, or separate forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Bodhisattvas do not perceive the pure, impure, combined, or separate forms of the self-natures of matter, feeling, thinking, action, and consciousness. They do not perceive the pure, impure, combined, or separate forms of the self-natures of the eye, ear, nose, tongue, body, and conscious spheres. They do not perceive the pure, impure, combined, or separate forms of the self-natures of the sight, sound, smell, taste, touch, and the mental-image spheres. They do not perceive the pure, impure, combined, or separate forms of the self-natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Bodhisattvas do not practice the pure, impure, combined, or separate forms of the original natures of matter, feeling, thinking, action, and consciousness. They do not practice the pure, impure, combined, or separate forms of the original natures of the eye, ear, nose, tongue, body, and conscious spheres. They do not practice the pure, impure, combined, or separate forms of the original natures of the sight, sound, smell, taste, touch, and mental-image spheres. They do not practice the pure, impure, combined, or separate forms of the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They do not perceive the pure, impure, combined, or separate forms of the original natures of matter, feeling, thinking, action, and consciousness. They do not perceive the pure, impure, combined, or separate forms of the original natures of the eye, ear, nose, tongue, body, and conscious spheres. They do not perceive the pure, impure, combined, or separate forms of the original natures of the sight, sound, smell, taste, touch, and mental-image spheres. They do not perceive the pure, impure, combined, or separate forms of the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms.

“Bodhisattvas do not practice the pure, impure, combined, or separate forms of matter, feeling, thinking, action, and consciousness in the past, future, and present. They do not practice the pure, impure, combined, or separate forms of the eye, ear, nose, tongue, body, and conscious spheres in the past, future, and present. They do not practice the pure, impure, combined, or separate forms of the sight, sound, smell, taste, touch, and mental-image spheres in the past, future, and present. They do not practice the pure, impure, combined, or separate forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and

conscious consciousness realms in the past, future, and present. They do not perceive the pure, impure, combined, or separate forms of matter, feeling, thinking, action, and consciousness in the past, future, and present. They do not perceive the pure, impure, combined, or separate forms of the eye, ear, nose, tongue, body, and conscious spheres in the past, future, and present. They do not perceive the pure, impure, combined, or separate forms of the sight, sound, smell, taste, touch, and mental-image spheres in the past, future, and present. They do not perceive the pure, impure, combined, or separate forms of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms in the past, future, and present.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they are not combined with or separate from matter, feeling, thinking, action, and consciousness; the eye, ear, nose, tongue, body, and conscious spheres; the sight, sound, smell, taste, touch, and mental-image spheres; and the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. They are not combined with or separate from name and form, upside-down ideas, incorrect views, covers, and craving actions. They are not combined with or separate from the realms of desire, form, and formlessness; greed, anger, and ignorance; the ‘I,’ the sentient being, the living one, the one who gives birth to others, the one who raises others, the gentleperson, the individual in reincarnation, the mentally born one, the learned child, the maker, the receiver, the knower. They are not combined with or separate from the thoughts of existence and nonexistence, discontinuation and permanence, realms and spheres, sentient being realm and dharma realm, and the earth, water, fire, wind, space, and consciousness realms. They are not combined with or separate from dependent origination, the five

exquisite desires, contamination and purification, and giving, stinginess and greed, observing precepts, violating precepts, forbearance, anger and hatred, diligence, tiredness and laziness, meditation, restlessness, exquisite wisdom, and wisdom abuse. They are not combined with or separate from the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path. They are not combined with or separate from the termination of the upside-down thinking and so forth, meditation, liberation, samadhi, and samapatti; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; concentration and contemplation, freedom from ignorance and freedom from greed, and the knowledge and views of liberation, immeasurable minds and supernatural powers. They are not combined with or separate from the stages of ordinary sentient being, voice-hearers, self-enlightened one, bodhisattva, and the Buddha; the dharma of ordinary sentient being, dharma of voice-hearer, self-enlightenment bodhi, the dharma of bodhisattva, and the Buddha dharma; the knowledge of exhaustion, knowledge of nonarising, knowledge of nonmaking and nondoing, and the knowledge of nonattachment; birth and death and nirvana; the perfect knowledge of the Buddha, abilities, and fearlessness; the fulfillment of the perfect features; the dignified Buddha lands; and the fulfillment of voice-hearer, self-enlightened one, or bodhisattva. Why? Virtuous-Courageous One, it is because all dharmas are without combination and separation.

“Virtuous-Courageous One, all dharmas do not appear for the sake of combination or separation. Virtuous-Courageous One, combination means permanence, while separation means discontinuation. Virtuous-Courageous One, all dharma natures do not combine or separate because of awareness and investigation. Virtuous-Courageous One, dharma nature does not appear for the sake of combination

or separation. If dharma nature appears for the sake of combination and separation, the dharmas would become the makers, ones who make others make, initiators, ones who make others initiate, receivers, ones who make others receive, knowers, ones who make others know, viewers, ones who make others view, ones who combine, ones who make others combine, ones who separate, and ones who make others separate, then the Thus-Comer would establish the dharmas to let them serve as the makers, the ones who make others make, and so forth, the ones who separate and the ones who make others separate. Virtuous-Courageous One, because the dharma natures do not appear for the sake of combination and separation, the dharmas do not serve as the makers, the ones who make others make, and so forth, the ones who separate and ones who make others separate. Because these dharmas are unattainable, the Buddha do not establish them as such. Virtuous-Courageous One, all dharmas are caused by the upside-down thinking and actions, but the upside-down thinking and actions have neither combination nor separation. Why? Virtuous-Courageous One, the upside-down things are unattainable, nor is their nature of arising. Why? Virtuous-Courageous One, the upside-down things are unreal, illusory, deceptive, empty, and nonexistent; there is not a real dharma that can be called upside-down thing. (The Buddha taught that all upside-down things are unreal and nonexistent.)

“Virtuous-Courageous One, the upside-down things will make sentient beings confused, puzzled, deceived; they also make sentient beings delusively rely on, grasp, move, turn, and hold nonsensical arguments. Sentient beings are the embodiment of delusive perception. Virtuous-Courageous One, when showing your fist to children, they may think that you hold something although you do not. So do the ignorant ordinary sentient beings, they mistake the nature of noncombination and nonseparation for combination and separation and think that nature is real. They

mistake the unreal being for real, cannot get rid of the upside-down knowledge and ignorance. Therefore, all ignorant ordinary sentient beings deceptively see the existence of combination and separation and are tied with the flow of birth and death. They attain, dwell in, see, and are attached to combination. Because there is combination, there is separation. As they cast off combination, they attain separation. Virtuous-Courageous One, where there is combination, there is separation. If they attain and rely on combination, and are attached to combination, they will have combination and will not being apart from the suffering of birth and death. Virtuous-Courageous One, when contemplating this meaning, bodhisattvas are not combined with or separate from dharma natures, nor do they act, cultivate, and learn for the sake of the combination or separation of the dharmas.

“Virtuous-Courageous One, this is how bodhisattvas comprehensively understand combination and separation when they cultivate prajna paramita. Virtuous-Courageous One, because the bodhisattvas have dwelled peacefully in prajna paramita in this way, they can fulfill all dharmas of perfect knowledge quickly.

“Furthermore, Virtuous-Courageous One, when bodhisattvas cultivate prajna paramita, they do not practice with or without attachment to matter, feeling, thinking, action, and consciousness; they do not practice with or without attachment to the eye, ear, nose, tongue, body, and conscious spheres; they do not practice with or without attachment to the sight, sound, smell, taste, touch, and the mental-image spheres; they do not practice with or without attachment to the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and the conscious consciousness realms.

“They do not practice the purity of matter, feeling, thinking, action, and consciousness with or without attachment. They do not practice the purity of the eye,

ear, nose, tongue, body, and conscious spheres with or without attachment. They do not practice the purity of the sight, sound, smell, taste, touch, and mental-image spheres with or without attachment. They do not practice the purity of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and the conscious consciousness realms with or without attachment.

“They do not practice matter, feeling, thinking, action, and consciousness that they perceive with or without attachment; they do not practice the eye, ear, nose, tongue, body, and conscious spheres that they perceive with or without attachment; they do not practice the sight sound, smell, taste, touch, and mental-image spheres that they perceive with or without attachment; they do not practice the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and the conscious consciousness realms that they perceive with or without attachment.

“They do not practice matter, feeling, thinking, action, and consciousness that combine or separate with or without attachment; they do not practice the eye, ear, nose, tongue, body, and the conscious that combine or separate with or without attachment; they do not practice the sight sound, smell, taste, touch, and mental-image spheres that combine or separate with or without attachment; they do not practice the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and the conscious consciousness realms that combine or separate with or without attachment.

“They do not practice the pure matter, feeling, thinking, action, and consciousness that combine or separate with or without attachment; they do not practice the pure eye, ear, nose, tongue, body, and conscious spheres that combine or separate with or without attachment; they do not practice the pure sight, sound, smell,

taste, touch, and mental-image spheres that combine or separate with or without attachment; they do not practice the pure eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms that combine or separate with or without attachment.

“They do not practice the pure, combined, and separate matter, feeling, thinking, action, and consciousness that they perceive with or without attachment; they do not practice the pure, combined, and separate eye, ear, nose, tongue, body, and conscious spheres that they perceive with or without attachment; they do not practice the pure, combined, and separate sight sound, smell, taste, touch, and mental-image spheres that they perceive with or without attachment; they do not practice the pure, combined, and separate eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and the conscious consciousness realms that they perceive with or without attachment.

“Why? Virtuous-Courageous One, all these actions have movement, turning, grasping, shaking, practice, and contemplation. The bodhisattvas have comprehensively understood all of them and do not practice or contemplate them.

“Furthermore, Virtuous-Courageous One, when bodhisattvas cultivate prajna paramita, they do not practice matter, feeling, thinking, action, and consciousness in the past, future, and present with or without attachment; they do not practice the eye, ear, nose, tongue, body, and conscious spheres in the past, future, and present with or without attachment; they do not practice the sight, sound, smell, taste, touch, and mental-image spheres in the past, future, and present with or without attachment; they do not practice the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and the conscious consciousness realms in the past, future, and present with or without attachment.

“They do not practice the pure or impure matter, feeling, thinking, action, and consciousness in the past, future, and present; they do not practice the pure or impure eye, ear, nose, tongue, body, and conscious spheres in the past, future, and present; they do not practice the pure or impure sight, sound, smell, taste, touch, and mental-image spheres in the past, future, and present; they do not practice the pure or impure eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms in the past, future, and present.

“They do not practice the pure or impure matter, feeling, thinking, action, and consciousness in the past, future, and present that they perceive with or without attachment; they do not practice the pure or impure eye, ear, nose, tongue, body, and conscious spheres in the past, future, and present that they perceive with or without attachment; they do not practice the pure or impure sight, sound, smell, taste, touch, and mental-image spheres in the past, future, and present that they perceive with or without attachment; they do not practice the pure or impure eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms in the past, future, and present that they perceive with or without attachment.

“Why? Virtuous-Courageous One, when cultivating prajna paramita, these bodhisattvas do not see the dharmas practiced or not practiced by them.

“Virtuous-Courageous One, these bodhisattvas have not practiced at all, they can realize insightfully very well and comprehensively understand all phenomena when they cultivate prajna paramita. Virtuous-Courageous One, if bodhisattvas can practice in this way, they will be able to fulfill all dharmas of perfect knowledge quickly.”

(The Buddha delineated in this fascicle how bodhisattvas practice in the ways without reliance and dwelling, as well as without cultivating various dharmas as Buddha's instructions to fulfill all kinds of perfect knowledge quickly.)

Prajna Paramita (8)

(In the Sixteenth Assembly)

“Furthermore, Virtuous-Courageous One, when bodhisattvas cultivate prajna paramita, they do not practice matter, feeling, thinking, action, and consciousness as manifest or not manifest; they do not practice the eye, ear, nose, tongue, body, and conscious spheres as manifest or not manifest; they do not practice the sight, sound, smell, taste, touch, and mental-image spheres as manifest or not manifest; they do not practice the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as manifest or not manifest. The bodhisattvas do not practice matter, feeling, thinking, action, and consciousness as tranquil or not tranquil; they do not practice the eye, ear, nose, tongue, body, and conscious spheres as tranquil or not tranquil; they do not practice the sight, sound, smell, taste, touch, and mental-image spheres as tranquil or not tranquil; they do not practice the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as tranquil or not tranquil.

“The bodhisattvas do not practice the original natures of matter, feeling, thinking, action, and consciousness as pure or impure; they do not practice the original natures of the eye, ear, nose, tongue, body, and conscious spheres as pure or impure; they do not practice the original natures of the sight, sound, smell, taste, touch, and mental-image spheres as pure or impure; they do not practice the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as pure or impure. The bodhisattvas do not practice the original natures of matter, feeling,

thinking, action, and consciousness as manifest or not manifest; they do not practice the original natures of the eye, ear, nose, tongue, body, and conscious spheres as manifest or not manifest; they do not practice the original natures of the sight, sound, smell, taste, touch, and mental-image spheres as manifest or not manifest; they do not practice the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as manifest or not manifest. The bodhisattvas do not practice the original natures of matter, feeling, thinking, action, and consciousness as tranquil or not tranquil; they do not practice the original natures of the eye, ear, nose, tongue, body, and conscious spheres as tranquil or not tranquil; they do not practice the original natures of the sight, sound, smell, taste, touch, and mental-image spheres as tranquil or not tranquil; they do not practice the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as tranquil or not tranquil. The bodhisattvas do not practice the original natures of matter, feeling, thinking, action, and consciousness as far away or not far away; they do not practice the original natures of the eye, ear, nose, tongue, body, and conscious spheres as far away or not far away; they do not practice the original natures of the sight, sound, smell, taste, touch, and mental-image spheres as far away or not far away; they do not practice the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as far away or not far away.

“The bodhisattvas do not practice the original natures of matter, feeling, thinking, action, and consciousness in the past, future, and present as pure or impure, manifest or not manifest, tranquil or not tranquil, and far away or not far away. They

do not practice the original natures of the eye, ear, nose, tongue, body, and conscious spheres in the past, future, and present as pure or impure, manifest or not manifest, tranquil or not tranquil, and far away or not far away. They do not practice the original natures of the sight, sound, smell, taste, touch, and mental-image spheres in the past, future, and present as pure or impure, manifest or not manifest, tranquil or not tranquil, and far away or not far away. They do not practice the original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms in the past, future, and present as pure or impure, manifest or not manifest, tranquil or not tranquil, and far away or not far away.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they can fulfill the dharmas of perfect knowledge quickly.

(The Buddha taught that if bodhisattvas, when practicing prajna paramita, do not practice the five aggregates, six inner and outer spheres, and six consciousness realms as manifest or not manifest, tranquil or not tranquil, pure or not pure, and so forth, they can fulfill various dharmas of perfect knowledge quickly.)

“Furthermore, Virtuous-Courageous One, when bodhisattvas cultivate prajna paramita, they do not rely on or grasp matter, feeling, thinking, action, and consciousness; they do not rely on or grasp the eye, ear, nose, tongue, body, and conscious spheres; they do not rely on or grasp the sight, sound, smell, taste, touch, and mental-image spheres; and they do not rely on or grasp the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. When the bodhisattvas cultivate prajna paramita, they do not rely on or grasp the purity of matter, feeling, thinking, action, and consciousness; they do not rely on or grasp the purity of the eye, ear, nose, tongue,

body, and conscious spheres; they do not rely on or grasp the purity of the sight, sound, smell, taste, touch, and mental-image spheres; and they do not rely on or grasp the purity of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. When cultivating prajna paramita, the bodhisattvas do not rely on or grasp the purity of matter, feeling, thinking, action, and consciousness that they perceive; they do not rely on or grasp the purity of the eye, ear, nose, tongue, body, and conscious spheres that they perceive; they do not rely on or grasp the purity of the sight, sound, smell, taste, touch, and mental-image spheres that they perceive; and they do not rely on or grasp the purity of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms that they perceive.

“Furthermore, Virtuous-Courageous One, when cultivating prajna paramita, the bodhisattvas are not attached to matter, feeling, thinking, action, and consciousness; they are not attached to the eye, ear, nose, tongue, body, and conscious spheres; they are not attached to the sight, sound, smell, taste, touch, and mental-image spheres; they are not attached to the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. When cultivating prajna paramita, the bodhisattvas are not attached to the purity of matter, feeling, thinking, action, and consciousness; they are not attached to the purity of the eye, ear, nose, tongue, body, and conscious spheres; they are not attached to the purity of the sight, sound, smell, taste, touch, and mental-image spheres; they are not attached to the purity of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms. When cultivating prajna paramita, the bodhisattvas

are not attached to the purity of matter, feeling, thinking, action, and consciousness that they perceive; they are not attached to the purity of the eye, ear, nose, tongue, body, and conscious spheres that they perceive; they are not attached to the purity of the sight, sound, smell, taste, touch, and mental-image spheres that they perceive; they are not attached to the purity of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms that they perceive.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they can fulfill the dharmas of perfect knowledge quickly.

(The Buddha taught that if bodhisattvas cultivate prajna paramita without practicing the five aggregates, six inner and outer spheres, and six consciousness realms in the ways as mentioned above, they can fulfill various dharmas of perfect knowledge quickly.)

“Virtuous-Courageous One, if bodhisattvas practice in this way, they are very close to the Thus-Come’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.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they are very close to the thirty-two perfect major marks and the eighty distinguishing minor features. Their bodies are golden in color, brilliant boundlessly, like the visions of dragons and elephants, that appear elusive.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they are close to the knowledge and views that are without attachment and hindrance in the past, future, and present. They are close to the Thus-Come’s teachings, cautions, demonstrations, and guidance. They are also close to the knowledge and views that

are without attachment and hindrance, and those with such knowledge and views will be conferred by the Buddha the prophecy of attaining the bodhi.

(The Buddha taught that bodhisattvas would gain many benefits if they could practice prajna paramita in the ways as instructed by the Buddha in these paragraphs.)

“Virtuous-Courageous One, if bodhisattvas practice in this way, they will realize the purity of the Buddha dharma quickly; they will realize the purity of the Buddha lands quickly, absorb voice-hearers perfectly and quickly, and absorb bodhisattvas perfectly and quickly.

“Virtuous-Courageous One, if bodhisattvas practice in this way, they do not dwell in matter, feeling, thinking, action, and consciousness; they do not dwell in the eye, ear, nose, tongue, body, and conscious spheres; they do not dwell in the sight, sound, smell, taste, touch, and mental-image spheres; they do not dwell in the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness spheres; they do not dwell in name and form; they do not dwell in the upside-down thinking, incorrect views, covers, and craving actions; they do not dwell in the realms of desire, form, and formlessness; they do not dwell in sentient being realm and dharma realm; they do not dwell in the earth, water, fire, wind, space, and consciousness realms; they do not dwell in the ‘I,’ sentient being, living one, one who gives birth to others, one who raises others, gentleperson, individual in reincarnation, mentally born one, learned child, maker, receiver, knower, and the viewer as well as their thoughts; they do not dwell in discontinuation and permanence, contamination and purification; they do not dwell in dependent origination; they do not dwell in giving, stinginess and greed, observing precepts, violating precepts, forbearance, anger and hatred, diligence, tiredness and laziness, meditation, restlessness, exquisite wisdom, and wisdom abuse; they do not

dwell in the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and the factors for the path; they do not dwell in the termination of upside-down thinking and actions; they do not dwell in meditation, liberation, samadhi, and samapatti; they do not dwell in freedom from ignorance, liberation from greed, and the knowledge and the views of liberation; they do not dwell in the knowledge of exhaustion, knowledge of nonarising, knowledge of nonmaking and nondoing, and the knowledge of nonattachment; they do not dwell in concentration and contemplation; they do not dwell in immeasurable minds and supernatural powers; they 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; they do not dwell in the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Buddha; they do not dwell in the dharma of ordinary sentient being, the dharma of voice-hearer, the self-enlightenment bodhi, the dharma of bodhisattva, and the Buddha dharma; they do not dwell in birth and death or in nirvana; they do not dwell in the Buddha's knowledge, abilities, and fearlessness; they do not dwell in the knowledge and views of the past, future, and present; they do not dwell in the perfect fulfillment of Buddha lands; they do not dwell in the perfect fulfillment of voice-hearers; and they do dwell in the perfect fulfillment of bodhisattvas. Why? Virtuous-Courageous One, it is because the dharmas are not the places for dwelling.

(The Buddha taught that if bodhisattvas practice prajna paramita in this way, they do not dwell anywhere, because they can dwell nowhere.)

“Virtuous-Courageous One, all dharmas do not have the meaning of dwelling. Why? All dharmas do not have grasping or storage. Because they do not have grasping and storage, they are not the places for dwelling. Virtuous-Courageous One,

if dharmas are the places for dwelling, they should manifest that they can be grasped or stored, and they can endure permanently. Given this condition, Thus-Comer would dwell peacefully in all dharmas and manifest that the dharmas can be grasped, stored, or accumulated. Virtuous-Courageous One, because the dharmas are not the places for dwelling, no dharmas can be grasped, stored, or accumulated, and no dharmas endure permanently, the Thus-Comer neither dwells peacefully in the dharmas nor manifests that the dharmas can be grasped or stored. Virtuous-Courageous One, not a dharma really arises, and no dharma endures. Therefore, it is said that the dharmas are not the places for dwelling. Virtuous-Courageous One, because no dharma can dwell and serve as a place for dwelling, it is said that no dharmas dwell.

(The Buddha explained why all dharmas do not dwell.)

“Virtuous-Courageous One, the dharmas do not endure. The four major rivers cannot reach and dwell in the ocean permanently without ongoing sources of water; similarly, the dharmas cannot endure unless they have accomplished all their duties. As all actions are not well done, they cannot endure. Virtuous-Courageous One, this means that all dharmas do not have dwelling, nondwelling, or hindrance. It is in terms of the worldly perspective to say so. In ultimate meaning, there is truly no dwelling, hindrance, ultimate being, or nondwelling. It is in terms of the worldly way to say that all dharmas are without the meaning of dwelling.

“Virtuous-Courageous One, the great bodhisattvas thus have cultivated and will cultivate prajna paramita based on the expediency of all dharmas that are without dwelling. Virtuous-Courageous One, if bodhisattvas practice in this way, they will fulfill the dharma of the perfect knowledge of everything quickly, get very close to the unsurpassed, perfect, and universal bodhi, sit peacefully on the throne of the wonderful bodhi quickly, realize the perfect knowledge of all perfect knowledge

quickly, fulfill the knowledge and views of the three phases of time quickly, and fulfill the knowledge of different minds and actions of all sentient beings quickly. It is because they have known universally all kinds of exquisite knowledge.

(The Buddha said that if bodhisattvas cultivate prajna paramita based on the expediency of no dwelling of all dharmas, they can fulfill various perfect knowledge and so forth quickly.)

“Virtuous-Courageous One, if bodhisattvas would like to benefit all sentient beings universally, bring them property so that they are not in short of living supplies, teach them dharma so that they can fulfill aspiration and eliminate ignorance, and universally share the great knowledge of the Buddha, they should consistently, diligently, and courageously cultivate prajna paramita without hesitation. The bodhisattvas should consistently, diligently, and courageously cultivate prajna paramita without hesitation if they would like to assist sentient beings with great compassion to bring them benefits and pleasures universally, guide them to well practice property giving, dharma giving, pure precept, forbearance, diligence, meditation, subtle and exquisite prajna, ultimate liberation, and the knowledge and views of liberation, so that they can be reborn in various superior destinies, attain wisdom and liberation, fulfill ultimate nirvana, fulfill exquisite Buddha dharmas, and fulfill various virtuous dharmas. The bodhisattvas should cultivate and learn the fathomless prajna paramita attentively and should not care about the things other than this one if they would like to turn the unsurpassed dharma wheel that all sramanas, celibacy practitioners, heavenly beings, demons, and other-paths practitioners cannot turn. Furthermore, if bodhisattvas would like to lecture on exquisite dharma in the world, confer on someone the prophecy of attaining the stage of the Buddha, confer on someone the prophecy of attaining the stage of bodhisattva, confer on someone the

prophecy of attaining the stage of self-enlightened one, confer on someone the prophecy of attaining the stage of voice-hearer, and elicit and activate all sentient beings' virtuous roots of their original aspiration, they should learn the fathomless prajna paramita bravely, diligently, and incessantly.

“Virtuous-Courageous One, I have not seen any dharmas like the fathomless prajna paramita that can make bodhisattvas fulfill the unsurpassed exquisite dharma of the Buddhas that they pursue quickly. If bodhisattvas dwell peacefully in this fathomless prajna paramita, cultivate and learn it diligently and attentively without interruption, they will fulfill the dharma of the perfect knowledge of everything quickly. Virtuous-Courageous One, if bodhisattvas cultivate prajna paramita to its ultimate stage, they definitively will get very close to the unsurpassed, perfect, and universal bodhi. Virtuous-Courageous One, if good gentlepersons hear prajna paramita, joyfully believe in and accept it, and understand that it is real, then they will be able to elicit the superior virtuous roots of the unsurpassed, perfect, and universal bodhi and reach its ultimate stage quickly. When absorbing the virtuous roots, these good gentlepersons can accumulate many nutrients for great wisdom. Virtuous-Courageous One, if bodhisattvas hold to the dharma teaching correspondent with the expedient skillfulness of the fathomless prajna paramita, they will be conferred by the Buddha the prophecy of attaining the bodhi if they have not yet been conferred. (In these paragraphs, the Buddha acclaimed the subtle and exquisite path of prajna paramita, explaining many benefits and merits that bodhisattvas will receive if they cultivate it with dedication and persistence.)

“Virtuous-Courageous One, imagine someone has accepted and learned the path of the ten virtuous karmas diligently to its ultimate state. This person is about to be reborn on the continent of Uttarakuru as his virtuous roots mature. Similarly, if

bodhisattvas are whole-heartedly dedicated to this fathomless prajna paramita, they undoubtedly are about to attain the unsurpassed, perfect, and universal bodhi.

“Virtuous-Courageous One, some people are very fond of giving properties and treasures to others without reservation; they constantly practice generous giving, speak kind words, do beneficial things for others, and get along with others empathically and harmoniously to absorb and receive sentient beings. In addition, they also observe precepts, cultivate forbearance, and remove self-arrogance. When they reach the highest state of cultivation, they will gain great wealth and be reborn in noble family. Similarly, if bodhisattvas are dedicated to this fathomless prajna paramita whole-heartedly, you must know that they are very close to the state of nonregression.

“Virtuous-Courageous One, some people love to cultivate almsgiving, pure precept, and forbearance and are fully equipped with such virtues. They have mercy and compassion for sentient beings, frequently encourage others to observe pure precept so to enrich their relevant positive karmas. They will attain the wheel-turning throne very soon. Similarly, if bodhisattvas can hold to the fathomless prajna paramita, you must know that they will be able to sit on the throne of the wonderful dharma quickly.

“Virtuous-Courageous One, a wheel-turning king is going to ascend the throne. In the morning of the fifteenth day of the month when the moon becomes full, the king takes a bath and receives a vegetarian meal before going to the great palace, he then ascends the throne and sits facing the east. Meanwhile, a great wheel-treasure comes from the sky. You must know that the king will receive all seven treasures soon. Similarly, as the bodhisattvas hold to the fathomless prajna paramita, they will attain the perfect knowledge of all perfect knowledge quickly.

“Virtuous-Courageous One, some ones have achieved the superior virtuous roots. They always love to cultivate clean and positive actions. Their belief and understanding are broad and great. They loath to be reborn as human bodies. They possess pure precept and like to get involved with public affairs. Their minds have always aspired to be reborn in heaven and served as the refuge for the people in the four continents. You must know that these people will become the four great heavenly kings to protect and keep the four continents. Similarly, if bodhisattvas give the dharma teaching correspondent with prajna paramita to sentient beings without reservation, they will become dharma king before long and attain ease and freedom in all dharmas.

(The Buddha described the bodhisattvas who would become heavenly kings or dharma king.)

“Virtuous-Courageous One, some ones have achieved purer virtuous roots than the former ones. When acquiring properties and treasures, they will first give them to other sentient beings. They take care of others’ benefits instead of themselves when managing businesses. They are always careful to remain free from partiality and greed. With a determination to become the lord of heaven with a solid mind in cultivating virtuous dharmas, these people will be reborn in Heaven of Thirty-three Smaller Heavens as Heavenly Emperor. Similarly, if bodhisattvas give the essential meanings correspondent with prajna paramita to sentient beings without reservation, you must know that they will become dharma kings before long, and will attain great freedom and ease in all dharmas.

(The Buddha described the bodhisattvas who would become Heavenly Emperor or dharma king.)

“Virtuous-Courageous One, some ones have dwelled in the four Brahma

dwelling: loving-kindness, compassion, joy, and equanimity. They will be reborn in the Heaven of Brahma before long. Similarly, if bodhisattvas teach the essential meanings correspondent with prajna paramita to sentient beings without reservation, they will be able to turn the exquisite dharma wheel before long to bring benefits, peace, and happiness to all sentient beings.

(The Buddha described the bodhisattvas who would turn the dharma wheel before long.)

“Virtuous-Courageous One, the cloud becomes thick and sky gets dark before raining. Then it rains, lakes, ponds, and swamps are filled with water, and the vast land becomes moist. Likewise, as the clouds grow thick and heavy, a gentle rain of nectar falls everywhere, causing every herb, flower, tree, branch, leaf, and fruit to thrive, and pleasant fragrance spreads across the mountains, rivers, and terrain, as well as flowers, fruits, springs, and ponds everywhere. At that moment, the vast land is so adorable. All human and nonhuman beings will enjoy and pick flowers and fruits and smell their fragrances. Similarly, if bodhisattvas can cultivate and learn prajna paramita diligently and attentively, they will be moistened and nurtured by the perfect knowledge of all perfect knowledge and thus enter and manifest the perfect knowledge of all perfect knowledge. They will further moisten all sentient beings and explain respectively the unsurpassed dharma treasure for them.

(The Buddha used similes to describe how bodhisattvas nurture and protect sentient beings.)

“Virtuous-Courageous One, in the cool palace of No Vexation Dragon King, four rivers originate and flow into one big sea in four directions. Similarly, if bodhisattvas hold to fathomless prajna paramita and further cultivate and learn it diligently and attentively, they will make great dharma flow continuously to bring

great dharma to sentient beings.

“Virtuous-Courageous One, the birds of different appearances and species gather around Wonderful High Mountain, but they present with one color, so look as if they are the same. Similarly, if bodhisattvas hold to this fathomless prajna paramita, they will believe in, accept, and cultivate it to reach the same destination, that is the perfect knowledge of everything.

“Virtuous-Courageous One, the big sea is a locus on which all waters rely and where all rivers flow to. Similarly, if bodhisattvas are deeply dedicated to this fathomless prajna paramita, cultivate and learn it diligently and attentively, and master and understand it thoroughly, they will become the dharma sea, always ready to serve as the destination of various dharmas; these dharmas will not be disturbed and moved by all worldly dharmas.

“Virtuous-Courageous One, as the sun rises, it outshines all other sources of light. Similarly, when the prajna paramita learned by bodhisattvas appears in the world, all other paths fade into obscurity. Virtuous-Courageous One, as the prajna paramita learned by bodhisattvas appears in the world, it illuminates every sentient being through the dharma. Virtuous-Courageous One, as bodhisattvas appear in the world, they illuminate all sentient beings and serve as a field of pure happiness for them. Therefore, all sentient beings should honor bodhisattvas, strive to follow their path, and celebrate their presence.

“Furthermore, Virtuous-Courageous One, if bodhisattvas learn prajna paramita, they learn the supreme dharma of all. They can purify the path toward nirvana for all sentient beings universally. Why? Virtuous-Courageous One, the learning of prajna paramita is the supreme, most exquisite, subtlest, uppermost, unsurpassed, unequalled, and unequalled equal one among all kinds of learning.

Virtuous-Courageous One, if bodhisattvas can learn prajna paramita, they are able to learn all kinds of learning to their ultimate state, accept and embrace all kinds of learning, explain all kinds of learning, and destroy all incorrect arguments and evil learning. Virtuous-Courageous One, if bodhisattvas can learn prajna paramita, they are able to cultivate all Buddha dharmas and all bodhisattva actions in the three phases of time. Virtuous-Courageous One, the Buddhas, the World-Honored Ones, had dwelled, are dwelling, and will dwell well and peacefully in the fathomless prajna paramita; they had taught, are teaching, and will teach such unsurpassed pure dharma for all sentient beings. Virtuous-Courageous One, such fathomless prajna paramita is the most dignified and supreme learning; it goes beyond all kinds of worldly learning. Virtuous-Courageous One, the learning of the fathomless prajna paramita is a natural one, worldly learning does not compare with it.

(The Buddha explained why the learning of prajna paramita is the supreme and unsurpassed learning of all kinds of learning.)

“Virtuous-Courageous One, those who learn prajna paramita do not learn any dharmas. It means that they do not learn the dharmas in and beyond the world, the conditioned and unconditioned dharmas, the flawed and flawless dharmas, and the guilty and not guilty dharmas. They are not attached to all these dharma gates. They dwell in all dharmas without attachment, and explain for sentient beings about the not upside-down, unsurpassed, pure dharma that they learn. Why? Virtuous-Courageous One, all dharmas are without attachment and bondage; not a dharma appears in the world for the sake of attachment or bondage. Therefore, the meaning of liberation does not exist either.

(The Buddha taught that bodhisattvas who learn prajna paramita do not learn the dharmas of or beyond the world, and so forth.)

“Virtuous-Courageous One, matter, feeling, thinking, action, and consciousness are without attachment, bondage, or liberation; the eye, ear, nose, tongue, body, and conscious spheres are without attachment, bondage, or liberation; the sight, sound, smell, taste, touch, and mental-image sphere are without attachment, bondage, or liberation; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are without attachment, bondage, or liberation; name and form is without attachment, bondage, or liberation; the upside-down thoughts, incorrect views, covers, and craving actions are without attachment, bondage, or liberation; greed, anger, and ignorance are without attachment, bondage, or liberation; the realms of desire, form, and formlessness are without attachment, bondage, or liberation; sentient being realm and dharma realm are without attachment, bondage, or liberation; 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, as well as all their thoughts are without attachment, bondage, or liberation; the earth, water, fire, wind, space, and consciousness realms are without attachment, bondage, or liberation; dependent origination, contamination, and purification are without attachment, bondage, or liberation; giving, stinginess and greed, observing precepts, violating precepts, forbearance, anger and hatred, diligence, tiredness and laziness, meditation, restlessness, prajna, and evil wisdom are without attachment, bondage, or liberation; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are without attachment, bondage, or liberation; the bases of mindfulness, correct endeavors, bases of power, roots, powers, factors for enlightenment, and factors for the path are without attachment, bondage, or liberation;

the termination of the upside-down thoughts and actions, and so forth, are without attachment, bondage, or liberation; meditation, liberation, samadhi, and samapatti are without attachment, bondage, or liberation; the immeasurable minds and the supernatural powers are without attachment, bondage, or liberation; the knowledge of exhaustion, the knowledge of nonarising, the knowledge of nonmaking and nondoing, and the knowledge of nonattachment are without attachment, bondage, or liberation; the liberation from ignorance, liberation from greed, and the knowledge and views of liberation are without attachment, bondage, or liberation; the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and the Buddha are without attachment, bondage, or liberation; the dharma of ordinary sentient being, dharma of voice-hearer, self-enlightenment bodhi, the dharma of bodhisattva, and the Buddha dharma are without attachment, bondage, or liberation; birth and death and nirvana are without attachment, bondage, or liberation; the Buddha's perfect knowledge, abilities, and fearlessness are without attachment, bondage, or liberation; and the knowledge and views in the past, future, and present are without attachment, bondage, or liberation. Why? Virtuous-Courageous One, it is because the attachment and bondage of all dharmas are unattainable. As attachment and bondage are nonexistent, liberation from attachment and bondage is unattainable too.

(The Buddha taught that various dharmas are without attachment, bondage, or liberation; as attachment and bondage are nonexistent, liberation is unattainable.)

“Virtuous-Courageous One, the so-called attachment or bondage means to be attached to the dharma nature or tied with the dharma nature. As the dharma nature is nonexistent, how can we say that attachment and bondage are existent? The so-called liberation means to be rid of attachment and bondage. As attachment and bondage are nonexistent, how can we say that liberation is existent? Virtuous-Courageous One, the

nonexistence of liberation means that there is no nature of liberation in all dharmas.

Those who look at dharmas in this way are called having the knowledge and views of nonattachment. Virtuous-Courageous One, the so-called nonattachment means that attachment is unattainable in all dharmas. The attachment has no nature of attachment and has no real nature, so it is called nonattachment. Those who are attached, the objects to which people become attached, the origin, reason, cause, and ownership of attachment are all unattainable, so it is called nonattachment. Virtuous-Courageous One, nonbondage means that bondage is unattainable in all dharmas. The bondage has no nature and real nature, so it is called nonbondage. Those who are bound, what binds them, the origin, reason, cause, and ownership of bondage are all unattainable; it is thus called nonbondage.

(The Buddha explained why the attachment, bondage, and liberation are nonexistent, and clarified the meanings of nonattachment and nonbondage.)

“Virtuous-Courageous One, if there are no attachment and bondage in all dharmas, how can people become liberated from attachment and bondage in dharmas? Virtuous-Courageous One, there is no attachment, bondage, or liberation. The freshness and coolness caused by freedom from bondage is called real liberation. Virtuous-Courageous One, those who are not attached to dharmas will have no bondage. Those who have no bondage in all dharmas will have no liberation either. Being apart from these three things and attain freshness and coolness is real liberation. Virtuous-Courageous One, the bodhisattvas thus understand that the dharmas are without attachment, bondage, and liberation and attain the real knowledge and views of cultivating prajna paramita. Virtuous-Courageous One, if bodhisattvas can practice in this way, they are close to the unsurpassed, perfect, and universal bodhi and will realize the perfect knowledge of all perfect knowledge quickly.

(The Buddha explained the nature of liberation and further taught that practicing prajna paramita with the realization of nonexistent of attachment, bondage, and liberation enables bodhisattvas to achieve the perfect knowledge quickly.)

“Virtuous-Courageous One, I will use this fathomless prajna paramita as subtle and exquisite dharma seal to examine and guide great bodhisattvas, so that they will not be confined by skepticism; they rather will be able to cultivate and learn the fathomless prajna paramita attentively and diligently and reach the ultimate state quickly. Virtuous-Courageous One, I hold this dharma seal for a long time to bring benefits and happiness to all sentient beings. Why? My voice-hearers will not have superior supernatural powers to hold this subtle and exquisite dharma seal, namely, prajna paramita, to benefit sentient beings for five hundred years after my nirvana.”

(The Buddha said that he would safeguard prajna paramita the dharma seal for a long time because he feared voice-hearers could not hold it after his nirvana.)

At that time, the World-Honored One said to Great Bodhisattva Virtuous-Courageous One and the five hundred leading bodhisattvas, including Bodhisattva Sage-Keeping and Bodhisattva Mentor, “Good gentlemen, you should learn the fathomless prajna paramita as the Thus-Comers did; the Thus-Comers had cultivated the fathomless prajna paramita for numberless and countless hundreds of thousands of koti nayuta kalpas and then became leading bodhisattvas. You should embrace the unsurpassed dharma storage, established by the fathomless prajna paramita, from which the fathomless prajna paramita flows. Five hundred years after I enter nirvana when the unsurpassed correct dharma is about to extinguish, you should lecture on and explain prajna paramita for sentient beings so that they can gain great benefits and happiness.

(The Buddha advised the leading bodhisattvas present to diligently and consistently

learn prajna paramita to uphold prajna paramita for the benefits of all sentient beings.)

In the meantime, when hearing what the Buddha said, the bodhisattvas stood up from their seats. They bowed down to the ground before the Buddha's feet, joined their palms, and said to the Buddha, "World-Honored One, we undoubtedly will do as the Thus-Comers did. The Thus-Comers had cultivated the fathomless prajna paramita for numberless and countless hundreds of thousands of koti nayuta kalpas and then became leading bodhisattvas. We will uphold the unsurpassed dharma storage, which is established by the fathomless prajna paramita and from which the fathomless prajna paramita flows. Five hundred years after the Buddha's nirvana when the unsurpassed correct dharma is going to extinguish, we will lecture on and explain prajna paramita for sentient beings, so that they can gain great benefits and happiness.

(The bodhisattvas present vowed to follow the path of Thus-Comer to teach sentient beings prajna paramita when the correct dharma would fade away.)

"World-Honored One, at that time, terrible, dangerous, and evil things will happen. Many sentient beings damage correct dharma through creating negative karma. They will be contaminated with greed, stingy, and jealous minds. They easily lose temper, become violent, speak rude and impolite words, and are flattering, crooked, and arrogant. They act unlawfully, look down on others, fight with others, and stay in bad demeanors. They act covertly, showing little effort or enthusiasm. They lose correct mindfulness, dwell in incorrect knowledge, speak irrational or divisive words, appear stubborn and conceited, love evil karma, and conceal their inner thoughts and feelings. Their greed, anger, and ignorance increase, while virtuous roots decrease. Their minds will be darkened because of the concealment of ignorance. They act following the gangs of demons, always in conflict with laws. They become robbers of dharma treasury. Their dispositions are evil and inferior and

nobody likes to stay close to them.

“World-Honored One, we vow to uphold the unsurpassed dharma storage of virtuous roots that the Thus-Comers have accumulated for numberless and countless hundreds of thousands of koti nayuta kalpas to greatly benefit those sentient beings. World-Honored One, we are sure that at that time, some sentient beings, even very few, will love to pursue and learn diligently this dharma treasury. These sentient beings will have straightforward personalities and are neither flattering nor deceptive. They will not act contrary to the dharma even if they must renounce their lives. They are not disgusted with, nor do they slander or turn away from correct dharma. We will assist and bring benefits to these sentient beings by demonstrating and manifesting this dharma, and advise, guide, admire, encourage, celebrate, and acclaim them so that they will cultivate and learn it diligently.”

(These bodhisattvas vowed to assist and guide those who are dedicated to prajna paramita five hundred years after Thus-Comer’s nirvana.)

At that time, the World-Honored One used his supernatural powers to protect the subtle, exquisite, fathomless, and unsurpassed dharma treasury of prajna paramita so that no evil demons could damage or destroy it. The Buddha further used his authoritative compelling powers to protect those who could accept, embrace, and diligently cultivate this dharma, so that they would be liberated from the demonic nets and able to cultivate the dharma treasury to the ultimate stage quickly.

In the meantime, the Buddha smiled and emitted great bright light to shine universally over the large threefold thousand world. All sentient beings in heaven and human world could see each other because of the Buddha’s brilliant light.

Meanwhile, the heavenly beings, dragons, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, and so forth, carried various wonderful heavenly

fragrant flowers as offerings to the World-Honored One. They further acclaimed loudly, “It is unique! The Thus-Comer can protect the dharma treasury and its cultivators to drive away evil demons with great authoritative overwhelming powers, so that demons cannot destroy the dharma and its cultivators, the demonic nets will be cut off, and the dharma cultivators will attain great ease and freedom to cultivate and fulfill the dharma treasury quickly. If good gentlepersons with pure belief can accept, embrace, read, recite, and lecture for others on this dharma gate, they will not be afraid of evil demonic armies anymore. If bodhisattvas can accept, embrace, read, recite, and lecture for others on this dharma gate, they will be able to subjugate various evil demonic armies; all evil demons cannot disturb bodhisattvas any longer.”

At that time, the Buddha said to Virtuous-Courageous One, “Yes, it is as the heavenly beings say. Virtuous-Courageous One, the Thus-Comer has built a strong fort for this unsurpassed dharma gate so that not a net of evil demons can hinder this dharma gate. Virtuous-Courageous One, the Thus-Comer has now destroyed all evil demonic powers with this dharma gate. Virtuous-Courageous One, the Thus-Comer has protected this dharma gate and subjugated all evil demons so that they cannot hinder and damage this dharma gate. Virtuous-Courageous One, if good gentlepersons with pure belief can accept, embrace, read, recite, and lecture for others on this dharma gate, they will not be harassed by evil demons; rather, they will subjugate all evil demonic enemies. If bodhisattvas can accept, embrace, read, recite, and lecture for others on this dharma gate, they will be able to universally subjugate all demonic armies and bring benefits, peace, and happiness to all sentient beings.

“Virtuous-Courageous One, this dharma gate is not the domain where the contaminated sentient beings or those bound by demonic nets can access. Only the exceptionally gentle, receptive, intelligent, and wise ones can practice it.

“Virtuous-Courageous One, the extremely gentle, receptive, intelligent, and wise elephants or horses do not serve small kings and so forth, nor do they appear when evils flourish. They only serve dharma wheel kings. So, when the dharma gate appears in the world, only the extremely gentle, receptive, intelligent, and wise ones can embrace and enjoy it.

“Virtuous-Courageous One, like dragon kings Abstinence, Well-Dwelling, and No Vexation, who are not present for use or sight by humans or heavenly beings. They appear only when they are ready to serve the extremely gentle, receptive, intelligent, and wise heavenly gods, such as Heavenly Emperor, who would like to go somewhere with heavenly followers for entertainment or other purposes. During that period, the dragons will appear to honor the venue according to the Heavenly Emperor’s wishes. So, the dragons kings are present for use by Heavenly Emperor and so forth. Similarly, only the virtuous gentlepersons and human emperors can enjoy this fathomless dharma gate: they can hear, accept, embrace, read, and recite this dharma gate, and further explain it for others. They can greatly dignify, spread, and illuminate this dharma, accomplish great dharma joy, and receive great dharma pleasure. (The Buddha taught that only exceptionally virtuous and wise ones are privileged to hear, accept, and so forth, and lecture extensively on prajna paramita for others.)

“Virtuous-Courageous One, if they accept and embrace even only one sentence of the fathomless dharma gate of prajna paramita, they will gain numberless and boundless merits and virtues, not to mention if they accept, embrace, read, write, and make offerings to this great prajna sutra, and further spread and lecture on it extensively for others. If they can do this, they will gain inconceivable blessings. Virtuous-Courageous One, only the extremely gentle, receptive, intelligent, and wise ones can absorb this dharma gate. This fathomless dharma is not the spiritual domain

for those who are not tender, compliant, smart, and wise. Virtuous-Courageous One, I teach this great prajna sutra to cease sentient beings' puzzles and solve their problems.”

(The Buddha explained why he taught the fathomless prajna paramita.)

When the Buddha was teaching this dharma, numberless and countless great bodhisattvas attained the forbearance of nonarising; boundless sentient beings initiated aspiration toward the unsurpassed, perfect, and universal enlightenment. At that time, the Thus-Come conferred on them the prophecy that they would realize insightfully the unsurpassed, perfect, and universal bodhi in the future.

When the Bhagavat finished the teaching of this sutra of prajna paramita, Virtuous-Courageous One, other great bodhisattvas, four groups of Buddhist followers, heavenly beings, dragons, yaksas, gandharvas, asuras, garudas, kimnaras, mahoragas, humans, and nonhumans rejoiced; they immediately believed in, accepted, and practiced it upon hearing the teaching.

(This completes the 600-fascicle Great Prajna Paramita Sutra.)